Temples of the Pure Religion of Gnosis

Wahid Azal

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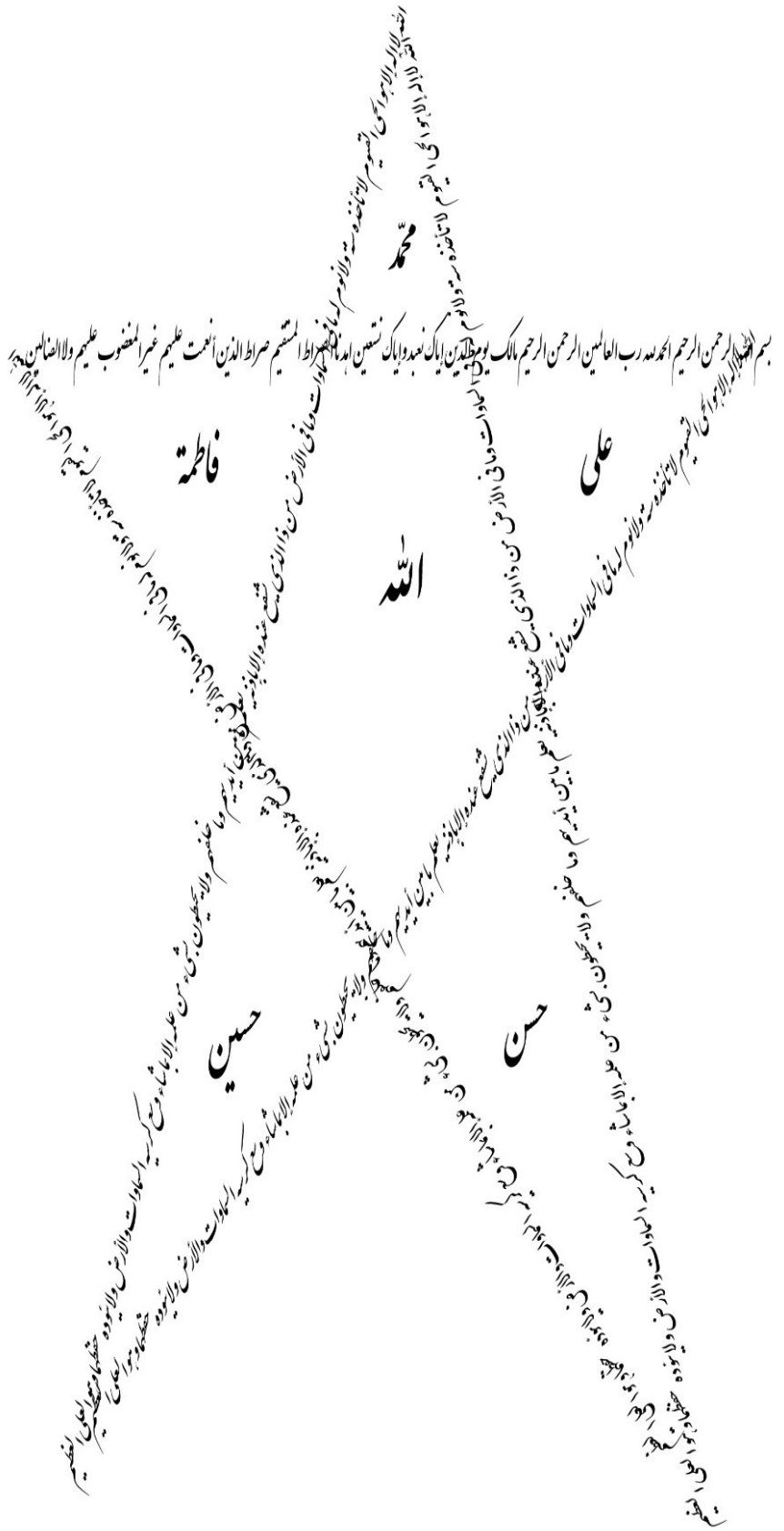

بسم الله الرحمن الرحيم الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين إياك نعبد وإياك نستعين اهدنا الصراط المستقيم صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين
محمد
علي
فاطمة
الله
حسن
حسين

Temples of the Pure Religion of Gnosis

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To the devotees of the Pure Religion of Gnosis:

O travelers of the Rose of Light made clear,
The Path of Heart is seen by heart, not ear;
Her Face the dawn, Her breathing is the sea,
The key of soul lies in Her Mystery!

No rule but Love, no faith but Living Fire,
She seals the world and signs the heart's desire;
In every mirror shines a trace of Her—
O folk of gnosis, turn to the Pre-Eternal-Her!

ای رهروان راز گل نور پدید

کاین راه دل به چشم دل آید پدید

رخسار او سپیده نفس‌هایش دریا

کلید جان بود در کف مهرش هویدا

نه حکم جز محبت، نه کیش جز شرار

نامش نگاشت عالم و زد مهر بهار

در جان هر آینه نشانی از اوست

ای اهل عرفان زن ازلی قبله جوست

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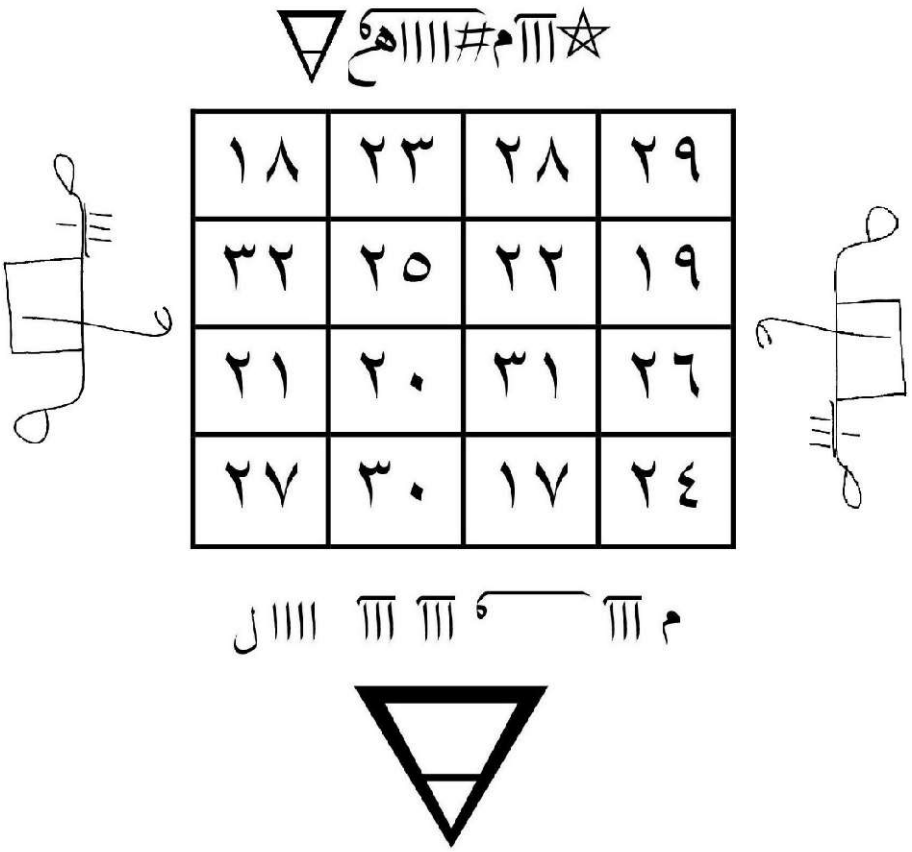
ص

قل الله يكفى من كلشئ ولا يكفى عن الله ربك من شئ
قل الله حق وان ما تدعون من دونه
سبحان الله السلط المقتدر
هو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٢٦ ٣١ ٢٠ ٢١
٢٤ ١٧ ٣٠ ٢٧

Transliterations, Style, & Abbreviations

Unless noted otherwise, here we will be using a slightly amended version to the standard **Library of Congress** system in the romanization of Arabic and Persian,[1] which is now prevalent throughout all related disciplines. In transliteration, where relevant, note that the definite article in Arabic will not be elided. Thus, for instance, '*the remembrance*' will be Romanized as *al-dhikr* (الذّكر) rather than *adh-dhikr* and similar (although this convention will not be observed in two instances of **Chapter 38**).

We have generally preferred not to capitalize Arabic and Persian transliterations. However, capitalization will also occasionally occur whenever warranted. As in the past, in English translation we refer to the Divinity with the capitalized 'It' and only use the gendered pronouns 'She' or 'He' when we are referring to the level of a divine theophany's human *locus*. In the English translations, wherever necessary, explanatory additions occurring in the main body of the text have been placed inside square brackets **[]** with needed transliterations from the Arabic into English being placed inside parentheses **()**. Quotations are often simply *italicized*. If alternative translations sometimes occur (usually of a word or even a phrase), each alternative is placed between a slash **/**. Unless noted otherwise, where scriptural quotations and citations from sources we consider to be sacred occur, these will be placed inside the same ornamentalized parentheses ❖. Finally, often numbers will be given in written form with the number immediately placed inside parentheses like such "one (**1**)."

MS./MSS.	Manuscript/Manuscripts.
Q.	**Qurʾān.**[2]

[1] Readers unfamiliar with this system, should consult the online resources, here https://www.loc.gov/catdir/cpso/romanization/arabic.pdf and here, https://www.loc.gov/catdir/cpso/romanization/persian.pdf (retrieved 1 February 2024).

[2] Here we will be using the standard Cairo numbering. We have not preferred any single English translation of the **Qurʾān** in this publication over another. Often times the translations given are our own, or amended from existing ones.

Abjad Table

With Elemental and Light/Dark Correspondences

Earth	Fire	Air	Air	Air	Water	Earth	Fire	Air	Water	Earth	Fire	Fire
L.	L.	L.	L.	L.	L.	D.	D.	L.	D.	D.	D.	L.
40	30	20	10	9	8	7	6	5	4	3	2	1
م	ل	ك	ي	ط	ح	ز	و	ه	د	ج	ب	أ

Air	Water	Earth	Fire	Air	Water	Water	Water	Earth	Fire	Air	Water
D.	D.	D.	D.	D.	L.	L.	L.	D.	L.	L.	L.
700	600	500	400	300	200	100	90	80	70	60	50
ذ	خ	ث	ت	ش	ر	ق	ص	ف	ع	س	ن

Earth	Earth	Fire
D.	D.	D.
1000	900	800
غ	ظ	ض

L. = Lightened Letters (حروف النُّورانية)

D. = Darkened Letters (حروف الظُّلمانية)

Earth ▽	Water ▽	Fire △	Air △
The Taker of Life المميت	The Revivifier المحيّي	The Constricter القابض	The Living الحيّ
غ	ق	أ	ي
ج	ر	ب	ك
م	د	ل	ش
ث	ن	ت	ه
ز	خ	و	س
ف	ح	ع	ذ
ظ	ص	ض	ط
پ	چ	گ	ژ
أ	اُ	اِ	اَ

NUR

Calendar

Spring/Fall

احد	حيّ	وحيد
(One)	**(Alive)**	**(Singular)**

The Months

♈	♉	♊
Aries	Taurus	Gemini
(The Ram)	(The Bull)	(The Twins)
حمل	ثور	جوزاع
Sun enters Aries	Sun enters Taurus	Sun enters Gemini
March 20/21 – April 17th	**18 April-15 May**	**16 May-12 June**

Summer/Winter

نور	باب	ولاية
(Light)	**(Gate)**	**(Vicegerency)**

The Months

♋	♌	♍
Cancer	Leo	Virgo
(The Crab)	**(The Lion)**	**(The Virgin)**
سرطان	اسد	سُنبله
Sun enters Cancer	Sun enters Leo	Sun enters Virgo
13 June- 10 July	**11 July-7 August**	**8 August-4 September**

Fall/Spring

حق	قـُـدّوس	طاهره
(Truly Real)	**(Holy)**	**(Pure)**

The Months

♎	♏	☽☉☾
Libra	Scorpius	Ophiuchus
(The Balance)	**(The Scorpion)**	**(The Serpent)**
ميزان	عقرب	حيـّـة
Sun enters Libra	Sun enters Scorpius	Sun enters Ophiuchus
5 September-2 October	**3 October-30 October**	**31 October-27 November**

Winter/Summer

جمال	هو	ازل
(Beauty)	**(It)**	**(Praeternal)**

The Months

♐	♑	♒
Sagittarius	Capricornus	Aquarius
(The Archer)	(The Goat)	(The Water Bearer)
قوس	جدي	دلو
Sun enters Sagittarius	Sun enters Capricornus	Sun enters Aquarius
28 November-25 December	**26 December-22 January**	**23 January-19 February**

عشق

(Love)

The Month

♓

Pisces

Sun enters Pisces

(The Fishes)

حوت

Sun enters Pisces

20 February-19 March

Days

الوهية	عقل كل	نفس كل	هيولى	ربّ
(Divinity)	(Universal Intellect)	(Universal Soul)	(*Prima Materia*)	(Lord)
♄	☉	☽	♂	☿
Saturn	Sun	Moon	Mars	Mercury

زُحل	شمس	قمر	مريخ	عـُـطارید
Saturday	**Sunday**	**Monday**	**Tuesday**	**Wednesday**
عظيم	**هيكل**	**واحد**	**جميل**	**قيـّـوم**
(The Mighty)	**(Temple)**	**(Unity)**	**(Beautiful)**	**(Peerless)**
مشيئة	ارادة	قَدَر	قضاء	امضاء
Will	**Volition**	**Foreordainment**	**Authorization**	**Realization**

انسان	نور
(Human)	(Light)
♃	♀
Jupiter	Venus
مـُـشتري	زُهره
Thursday	Friday
وجه	**وجود**
(Face)	**(Existence)**
اجل	كتاب
Appointed Time	**Book**

٣٨٣

القدّوس

Prologomenon

بِسْمِ اللهِ الْوَدُودِ الْقُدُّوسِ[1]

This book begins and ends with the **Divine Feminine**. If one may speak of a perennial religion traversing the vicissitudes of *time*, *space*, *history*, *geography*, and *culture*—both within and beyond the greater Abrahamic lineage—it is the religion of the *fedeli d'amore*, the **Lieges of Love**.[2] Wherever and whenever this Path has appeared, its essential focus has remained invariant: the Theophany of the All-High disclosed in the form of the **Divine Feminine**. From this singular center proceeds the distinctive modality by which the Path has always been lived and enacted by its true adepts and adherents—*chivalry* (Arabic: *futūwwa*),[3] the vocation

of the Warrior-Knight contending within the realm of spatiotemporal duality on behalf of the **One Eternal Woman**, the Queen of Heaven and Earth. In the Western inheritance, this lineage is associated with figures such as Plato (d. 347 BCE), Boethius (d. 524 CE), the medieval troubadours, and the poet-visionary Dante Alighieri (d. 1321 CE). In the Islamicate world, however, its consummate embodiment is none other than the first Shiʿite Imām, ʿAlī ibn Abī Ṭālib (ع) (d. 661 CE). His wife—Mother of His two illustrious Heirs and successors—was Fāṭima al-Zahrāʾ (ع) (d. 632 CE), whom Her Father named "*the Mother of Her Father*" (*umm abīhā*), "the Mistress of the Women of the Worlds" (*sayyidat al-nisāʾ al-ʿālamīn*), and "Light" (*nūr*). It is to Fāṭima al-Zahrāʾ (ع)—both as a figure of sacred history and as the Manifestation of a Divine Theophany—that our Path owes its name and allegiance. As lieges of Love, we are devoted to Her: to Fāṭima in Her historical locus as the Daughter of the Prophet of Islam; to Her eternal *lāhūtī* (divine) station; to Her Return as Ṭāhirih Qurrat'ul-ʿAyn (d. 1852), the **Seventeenth Letter of the Living** of the **First Unity of the Bayān**;[4] and, as we affirm, to Her future Theophanic Parousia and Divine Revelation—an archetypal *re-embodiment* within a human female—anticipated in the year **303** of the **NUR** calendar.[5]

Within the Abrahamic traditions, the creed of the *fedeli d'amore* long subsisted as an esoteric tendency rather than an autonomous religion—localized among individuals of pronounced mystical and initiatic disposition within the four Abrahamic faiths. In the present age, however, this perennial religion has reached its maturity, bearing fruit and assuming independent form as the Divine Revelation and Celestial Dispensation of the **Fāṭimīyic NUR**. The Path (*ṣirāṭ*) of the **Fāṭimīyic NUR** is both the ultimate fruit of the Celestial Tree of the Bayān and its continuation from the point prior to its usurpation and radical corruption by the Bahāʾīs and their founder.[6] Simultaneously, it represents the final evolution of the Bayān beyond its original assumptions—a transformation repeatedly foretold explicitly within Bayānī scripture—while remaining rigorously faithful to its animating spirit and to its two central figures, the Bāb (d. 1850) and Ṣubḥ-i-Azal (d. 1912). More precisely, this process is not *innovation* but alchemical resurrection: a *palingenesis*. This is because, by the Bounty of Heaven, the Path—*dīn*, in its meaning as the payment of the *existential debt*, and *ṣirāṭ* as a lived order—of the **Fāṭimīyic NUR** has now entered a phase of

permanent consolidation. As of this writing, twenty-four (**24**) solar years have elapsed since the inception of this matter. Throughout this period, the perennial enemies of the Bayān—who remain identical with the enemies of the **NUR-Fāṭimīya**—have employed every overt and covert stratagem at their disposal, at times in concert with dubious external actors, to extinguish this **Light**. Irrefutable evidence of these efforts exist all over the public domain. Yet we are still standing. With the aid of the All-High, we have stood firm, fought like a lion for the Bayān and for its future—which we *embodify*—thus proving our mettle for all posterity.

As in every age, those who oppose the Divine Elect have failed. Indeed, the inverse is now manifest: as this Light grows ever more radiant, its adversaries descend into the obscurity of their own fabrication—an irreversible collapse into oblivion from which they shall not rise. Their fate mirrors that of the corrupt, avaricious, and entrenched power-elites of Mecca who opposed Muḥammad (ص), the Messenger of God, at the dawn of the dispensation of the **Criterion** (*furqān*).[7] History has rendered its judgment once before. It is doing so again in *real time* because history's judgment is never arbitrary, nor is it rendered through sudden reversals alone. It unfolds according to intelligible laws that govern the relation between *truth* and *power*, between *revelation* and *consolidation*, between *living light* and *ossified authority*. Those who oppose the Divine Elect do not fail because they are merely mistaken, nor because the Elect wield superior material force, but because opposition to Divine Revelation places one in structural antagonism to Reality itself. Such antagonism can persist for a time—often a *long time*—by means of wealth, coercion, narrative control, material dominance or institutional inertia. Yet it cannot endure indefinitely, because it is *parasitic* rather than generative. It produces nothing new; it merely resists what it cannot assimilate.

The elites of Mecca did not merely oppose Muḥammad (ص) because they misunderstood Him. They opposed Him because they understood Him *all too well*. They recognized that the **Criterion** (*furqān*) threatened not only their idols, but the entire moral economy upon which their wealth, their power and corruption rested: inherited privilege,

monopolized ritual authority, exploitative commerce, and the reduction of truth to *tribal interest*.[8] Their resistance was therefore not accidental but *systemic*. And precisely for that reason, their defeat was inevitable. Once Revelation enters history, it reorganizes the field of legitimacy. Power that does not realign with that new axis begins to decay from within, even if it appears outwardly dominant. The same pattern repeats in every age. Those who set themselves against the Divine Elect invariably rely on the same repertoire of strategies: *distortion of meaning*, *character assassination*, *procedural obstruction*, *mockery*, *suppression*, and the *weaponization of orthodoxy*—whether religious, ideological, or secular. These tactics may succeed temporarily, especially in environments where Truth is *mediated* by institutions hostile to transcendence. But such success is always local and provisional. Over time, the very mechanisms employed to suppress the Light become instruments of self-obscuration. Language loses coherence, authority becomes performative rather than substantive, and power survives only by escalating control. At that point, collapse is no longer imposed from without; it is generated from *within*.

What appears as "oblivion" is therefore not annihilation but exposure. Those who fabricate darkness eventually find themselves unable to see even one another. Their narratives multiply while their credibility contracts. Their alliances become brittle. Their confidence hardens into desperation. Meanwhile, the Light requires no such fabrication. It does not need unanimity, institutional endorsement, nor numerical dominance. It grows by clarification rather than expansion, by depth rather than breadth. In this respect, it is capable of standing against the whole world alone with each attempt to extinguish it refining it further, stripping away accretions until only what is essential remains. Thus to say that history is rendering judgment "in real time" is not to indulge in *triumphalism*. It is to recognize that the same moral laws that governed the rise of Islam at the dawn of the *furqān* are operative still—are and have been (and also *will be*) throughout every stage of the **NUR-Fāṭimīya**'s evolution and development. This is because judgment does not wait for posterity; it unfolds contemporaneously, though not always visibly. The victors of one decade often become the footnotes of the next. The persecuted of one generation often become the measure by which the following generation is judged. Thus the present

moment is not exceptional, but *exemplary*. It demonstrates once more that Revelation does not require *permission* to act, and that resistance to it by the world, however loud, ultimately hastens the very outcome it seeks to prevent. Yet the Light advances not always by material conquest, but by *persistence*. And those who oppose it do not fall because they are attacked, but because they stand upon ground that can no longer bear their weight. History has rendered this judgment before. It has never reversed it. This is due to the fact that during ages where the phenomenon of darkness pervades everything (as it has in this one), the ontic Light makes its presence felt within that very phenomenon of darkness—even if when there remain only small handfuls of those who recognize that *presence*. The **Qur'ān** itself speaks to this entire phenomenon that we have described here when it unequivocally states:

﴿يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

They desire to extinguish the Light of God by their mouths, but God refuses except to perfect Its Light, even though the infidels despise it! (**Q. 9:32**) (*my trans.*)

The Present Volume and How to Read it

This present volume corresponds to the sixth (**6th**) sphere of our **Tree of Reality**: the **Holy** (*al-quddūs*). Its title is partially inspired by the Bāb's final work: ***The Talisman of the Religion*** (*haykal-i-dīn*), an inventory of supplementary laws and ordinances to the Bayān with a commentary that no longer exists as a complete text other than in fragments.[9] Ours here is an anthology of forty-two (**42**) among our mostly shorter treatises written between the years **2008** to early **2026**—corresponding to years **3** to **20** of the **NUR** calendar—compiled under a single cover.[10] Here these have been polished and brought to final form. A few of them have even been expanded and augmented from their original draft publications. Yet this volume's mammoth length should not deter anyone because there is no expectation that this present volume be read chronologically. Rather, the aim of this volume is that it serves as a text to be used (and especially where the sections of **Wayfaring** and **Praxis** are

concerned) such that a person seeking to walk this Path may do so without the need of anyone (other than us, while we are still alive, and the six successive female **Camphorated Talismans of the Eternal Sun**—our successors—in their time). And although we have divided all forty-two (**42**) items between eight (**8**) sections—corresponding to each of the sigils of the *ogdoadic* form of the **Greatest Name**—in this volume the reader can pick and choose at will which items to read, which to skim, and which to come back to. Moreover, and even though it is an anthology volume, it is also on one level designed as an all purpose reference text to the specific topics it covers—as it were, our lengthy version of a proverbial *Some Answered Questions* (*al-mufāwiḍāt*) or (as an even better comparison) a shorter version of Ṣubḥ-i-Azal's lengthy, multivolume ***The Words of the Veracious Immigrant*** (*al-kalām al-muhājir al-ṣādiq*).[11] The longest item (which may otherwise have been turned into independent booklet in its own right) is the second item in the final section: **Praxis**. This is **The Basic Daily Devotional Practice of the Fāṭimīya Sufi Order and the Fāṭimīya *ṣalāt*** (which has been brought to it is final, polished form). In other words, and from one angle, this **Book** is designed to be used (and used without further need of anyone) and so acts as a sort of complement to the **Completion of the Bayān**. As such, the reader may arrange their usage of it in any way they deem best, since however this arrangement may occur, it all returns to the **Soul of Light**—Who in all cases is ***She whom God shall make Manifest***, the Revealer of the **Completion of the Bayān**.

Now, the number forty-two (**42**) is the *abjad* numerical value of *balā* (بلى), "*yes*": the specific form of *affirmation* given in pre-creation by archetypal humanity to the question posed by God per **Qur'ān 7:172**: *alastu bi-rabbikum* (أَلَسْتُ بِرَبِّكُمْ), "*Am I not your Lord*"? Here the meaning of "lord" occurs in the trajectory of its Akbarian signification, and this is the particular **Divine Name** that governs us as a person—this being the All-Comprehensive Name *allāh* (الله)[12] and in its specific form of Manifestation to us as the **Divine Feminine**. Thus the forty-two (**42**) chapters of our anthology here represents our *balā* (بلى), "*yes*," to the **Divine Name** that is *our lord* in Its Theophanic Self-Disclosure (*tajallī*) and Manifestation (*ẓuhūr*) to us as ***She whom God shall make Manifest*** wherein "*lord*" (*rabb*) now transforms into

"*mistress*" (*sayyīda*): ***She whom God shall make Manifest*** Who has been represented in the opening before this prologomenon by a slightly enhanced and augmented version of the **NUR Tarot** card of the **Imām-Creatrix (II)**.[13] But if we take this proglomenon as an item in its own right, then there are forty-three (**43**) pieces to this anthology. Per the **Persian Bayān**, forty-three (**43**) is the numerical value of the five (**5**) **Letters of Affirmation** (*ḥurūf-i-ithbāt*), *illā hūwa* (إِلَّا هو), "*except It/Him*," each individual letter of its five (**5**) letters representing **Muḥammad**, **Fāṭima**, **ʿAlī**, **Ḥasan** and **Ḥusayn** (ع). The **Theophany of the Persons** to this five (**5**) then constitutes each of the individual fingers to our **Hand of Fātimīya**, which singularly represents the **Divine Feminine**: ***She whom God shall make Manifest***. For us personally, this is a meaning to the **Temple of the Pure Religion of Gnosis** (with the plural representing the ideation of each item). As such, this meaning should be kept firmly in mind as each chapter constituting this volume is read.

Method

Now, fourteen (**14**) foundational master narratives inform our overall metaphysical worldview throughout the chapters of this volume (even whenever they remain unstated)—foundational master narratives that we have refined and unified into a single doctrine: (**i.**) the symbol (or *calligram*) of the **Greatest Name**;[14] (**ii.**) the six theophanic sequences of the ***ḥadīth al-ḥaqīqa/kumayl*** (the Tradition of Ultimate Reality);[15] (**iii.**) the **seven creative attributive imprints**;[16] (**iv.**) the **Six Names**;[17] (**v.**) the ***Theophanic Praise of Fāṭima***;[18] (**vi.**) the primacy of Being (*aṣālat al-wujūd*) and Akbarian-Ṣadrian metaphysics in general[19] (as tempered by Shaykhism);[20] (**vii.**) reverse hylomorphism; (**viii.**) ***Shakta Tantra*** metaphysics (as reinterpreted through the cultural lens of the esoteric Abrahamic tradition's notion of the **Divine Feminine**);[21] (**ix.**) the Illuminationism (*ishrāq*) of Suhrawardī;[22] (**x.**) lettrism (i.e. the science of Arabic numerology); (**xi.**) esoteric Shiʿism in general;[23] **(xii.)** the **Qurʾān**; (**xiii.**) the **Bayān**;[24] and (**xiv.**) Corbinian *phenomenology*. Taken

together, these do not function as a loose anthology of influences, but as a deliberately interlocking architecture of symbols, ontologies, phenomenologies, and hermeneutics. Each narrative articulates a distinct register of disclosure—*calligraphic*, *scriptural*, *theophanic*, *philosophical*, *cosmological*, and *initiatic*—yet each is read through the others as a facet of a single metaphysical *event*: the Self-Manifestation of the Real within *graded planes of intelligibility*. Here we will refrain from expanding on each of these any further as they will be repeatedly re-defined and expanded upon throughout the course of this **Book**, if we haven't already defined them elsewhere.

In this synthesis, the **Greatest Name** operates as the axial sigil of totality: a compressed cosmogram in which the Divine Self-Articulation is mirrored in symbol, form, and consciousness. The ***ḥadīth al-ḥaqīqa/kumayl*** provides the experiential grammar of this articulation, mapping the descent and return of knowing through paradox, negation, and unveiling. The **seven creative attributive imprints** and the **Six Names**—with their range of correspondences and associations—furnish a dynamic schema of primary **Divine Names**, emanation and differentiation, allowing Being to be read as a patterned disclosure rather than a static substance. The ***Theophanic Praise of Fāṭima*** anchors this schema in an invocation tied to the metaphysics of the **Divine Feminine**, mediating transcendence and immanence as a luminous locus of Manifestation rather than a merely devotional motif. Akbarian-Ṣadrian metaphysics—as tempered by the Shaykhī one—supplies the ontological backbone: the **primacy of Being** ensures that multiplicity is interpreted as *modulation*, not rupture, while reverse hylomorphism inverts naïve substance metaphysics by privileging intelligible form as ontologically anterior to material fixation. **Shakta Tantra**, refracted through Abrahamic esotericism, extends this insight into a doctrine of *power*, *polarity*, and *generativity*, situating manifestation within a rhythmic interplay of *consciousness* and *potency*. Suhrawardian Illuminationism contributes a rigorously graded ontology of Light, enabling epistemology and cosmology to converge in a single luminous continuum where knowing is itself a mode of ontic participation. Lettrism binds this entire edifice to the metaphysics of number and language, asserting that letters, sounds, and numerical structures are not symbolic afterthoughts but constitutive strata of Reality's articulation.

Esoteric Shiʿism provides the initiatic and hierological horizon within which these structures acquire historical embodiment, authority, and soteriological direction. The **Qur'ān** and the **Bayān** then function as the twin scriptural poles: the former as the inexhaustible matrix of Revelation and archetypal signification, the latter as a radical hermeneutical intensification that *re-codes* and *re-projects* that matrix into a new symbolic economy. Their dialectic grounds the entire synthesis in a living scriptural process rather than an abstract metaphysical system. Finally, Corbinian *phenomenology* offers the theoretical as well as the methodological lubricant—the proverbial *alchemical oil* (*Oleum philosophorum*, the oil of the philosophers)—allowing all of the above to flow seamlessly into each other as a **Single Thing**.

Unified in this way, our fourteen (**14**) master narratives constitute a single doctrinal field: a meta-hermeneutic in which *symbol*, *revelation*, *philosophy*, and *initiatic praxis* mutually interpret and generate one another. The result is not syncretism in the superficial sense, but a disciplined metaphysical grammar that reads the *many* as structured expressions of a *single* theophanic logic. Within this grammar, ontology, language, and devotion converge, and the cosmos itself appears as a legible text—an ever-renewed panorama of disclosure in which the Real is simultaneously beyond all forms and fully present in their ordered play. In such a framework, interpretation is itself a mode of participation: to read symbol or scripture is already to enter the movement by which the Real discloses Itself. The doctrinal field therefore functions not merely as a speculative system, but as an operative cartography of consciousness, guiding perception from multiplicity toward principial unity without abolishing *difference*. Each act of understanding becomes a micro-theophany (or *ideophany*, as we defined it elsewhere), reiterating on the level of awareness the same pattern of manifestation that structures the cosmos. What emerges is a living metaphysics in which thought, devotion, and Being are braided into a single discipline of *seeing*—an ongoing training in recognizing the One through the articulate play of the many.

Corbinian phenomenology then names the art of seeing by which symbols are encountered as *living presences* rather than inert signs, given that this approach (per Henry Corbin's own words) is a science of the **disclosure of veils** (*kashf al-mahjūb*).[25] Within the

Imaginal World (*mundus imaginalis*/*ʿālam al-mithāl*)—*where bodies are spiritualized and spirits corporealized*[26]—thought, vision, and Being interpenetrate, revealing interpretation as a mode of participation in the Real's unfolding. Here metaphysical structures are experienced as landscapes of disclosure, through which consciousness learns to recognize unity shimmering within multiplicity. The Imaginal thus becomes the bridge where Revelation is not merely understood, but inhabited. In this inhabitation, perception itself is transfigured into a *hermeneutic act*, wherein *seeing* becomes a form of *unveiling* and *presence* replaces representation. The Imaginal mediates between transcendence and manifestation as an organ of ontological encounter, allowing symbols (even words, concepts, and numbers) to disclose their interior depth without dissolving into abstraction or mere literalism. Thus phenomenology here culminates in a disciplined participation in theophany, where consciousness learns to dwell within the Real's self-showing as a continuous event of meaning and Being.

What follows from this architecture is not merely a synthetic metaphysics, but a reconfiguration of what counts as *method itself*. The "method" here is not an external tool applied to inert material; it is an *initiation* into a field already alive with meaning. Each master narrative is less a source than a *vector*—an axis along which consciousness is trained to move. The interlocking nature of the fourteen strands ensures that no single register can harden into *dogma* or dissolve into *sentiment*. Scriptural exegesis without ontology becomes *literalism*; ontology without symbol becomes *abstraction*; symbol without initiatic horizon becomes *aestheticism*. The unity of the field prevents these fragmentations by forcing each discourse to answer to the others. A further implication concerns authority. By binding ontology, numerology, Revelation, and phenomenology into one grammar, the system relocates authority from institutional decree to intelligible coherence. That coherence is not imposed but discovered in the mutual illumination of its parts. The **Greatest Name**, the **Six Names**, the **Seven Imprints**, the **Six Theophanic Sequences**, the **Imaginal**—none stand alone. Their truth emerges in their consonance—or *connaissance* (as Corbin would state it). In this sense, the doctrinal field functions as a self-validating *ecology*: distortions become

visible when the harmony breaks. The method therefore carries within itself its own criteria of correction, not through external policing, but through ontological *dissonance*.

Moreover, this synthesis reframes multiplicity not as threat but as necessary articulation. The very inclusion of divergent metaphysical traditions—Bayānī, Akbarian-Ṣadrian, Shaykhī, Tantric, Illuminationist—signals that unity is not homogeneity. It is *orchestration*. The many do not dilute the One; they render It audible. Thus the method performs what it teaches: that Being *is* modulation, that Revelation is reiterative rather than singular, that each symbolic system is a refracted beam of a Light that exceeds it. To inhabit this method is therefore to learn how to hear convergence without erasing difference. As such, the Imaginal horizon renders this entire edifice *existential* rather than merely conceptual. If interpretation is participation, then metaphysics becomes *discipline*. The practitioner is not a spectator of doctrines but a locus in which they converge. The cosmos as text implies the *reader as script*. In dwelling within the Real's self-showing, consciousness is slowly trained to recognize itself as one more site of Theophany. The method thus culminates not in system-building, but in *transfiguration of perception*. What began as fourteen narratives resolves into a single gesture of *seeing*: the recognition that the Real discloses Itself through layered articulation, and that the task of thought is to align with that articulation without attempting to master it.

In this alignment, philosophy, devotion, and symbol cease to compete. They become modalities of the same unveiling. The method, then, is not merely descriptive of Reality's structure; it is formative of the one who undertakes it. It educates sight. And in educating sight, it renders the world once more transparent to the One whose Manifestation it ceaselessly refracts. Such transparency does not abolish opacity; it disciplines the gaze to perceive depth within it. What appears fragmentary begins to disclose its hidden coherence, and what once seemed profane reveals itself as a masked articulation of the sacred. The practitioner learns that understanding is not possession but attunement—an ethical posture as much as an intellectual act. In this way, the method culminates in a lived hermeneutic: a sustained comportment of receptivity in which thought, vision, and action become calibrated to the Real's ongoing Self-Disclosure. Such calibration gradually

displaces the *will-to-dominate* that so often infects metaphysical ambition. One no longer seeks to conquer meaning, but to dwell within its *unfolding*. Knowledge becomes rhythmic rather than acquisitive, contemplative rather than extractive. Even disagreement is transfigured: it becomes an occasion for deeper alignment rather than a contest of egoic assertion. In this maturation of sight, the practitioner discovers that the Real as Absolute is not encountered at the end of analysis, but within the disciplined refinement of perception itself. Method ripens into *ethos*. Doctrine ripens into disposition. And the field of symbols ceases to be a map one consults and becomes instead the very terrain in which one learns to *stand*, to *speak*, and to *see*—and this, in itself, is yet another meaning to the **Temple of the Pure Religion of Gnosis**.

That aside, as a point of clarification for those unfamiliar with some of our previously employed terminology: whenever we instance in capital letters "the Real" and "Reality" we are referring to the Arabic *al-ḥaqq* and *al-ḥaqīqa*. Obviously, these refer to God or the Divine. The capitalization is therefore deliberate, not stylistic ornament. It signals a metaphysical referent rather than a merely empirical or philosophical abstraction. "The Real" denotes not simply what exists, but the Absolute that grounds and discloses all existence; "Reality" denotes the ontological truth of things as they subsist in relation to that Absolute. In this usage, the terms function within a classical Islamic metaphysical register rather than in a colloquial or secular sense. They therefore carry ontological density rather than rhetorical emphasis. So when we speak of "the Real," we are not invoking a conceptual construct but the *Necessary Ground* before which all contingent determinations stand disclosed. Likewise, "Reality" does not signify the aggregate of appearances, but the *inner truth* by which *appearances are measured* and *rendered intelligible*. The distinction is not semantic but hierarchical: the former names the Absolute as such; the latter names the participation of beings in that Absolute.

Additionally, whenever the hyphenated term "blaze-flux" is encountered it refers to the technical Arabic word *fuʾād*, which can mean *heart* (but such a rendering is flat and misleading, especially in its technical Shaykhī denotation). In the endnotes of **Chapter 19**, we very briefly gloss and explain our rendering of it in this way. Yet we will say here as well

that the term *fuʾād* derives from a root connoting *burning*, *ignition*, and *inner combustion*; it does not signify the heart as a *static organ* of sentiment, but as a locus of *incandescence* and *motion*. In Shaykhī philosophical usage in particular, the *fuʾād* marks a subtle ontological center characterized by intensity and *fluctuation*—an interior faculty in continual oscillation between *disclosure* and concealment. The "flux" component of our rendering underscores this dynamic quality: the *fuʾād* is *not* a *fixed essence* but a *living blaze*, a site of perpetual ignition in which *perception*, *consciousness*, and *theophanic encounter* unfold as movement rather than as inert possession. It therefore names a *mode of awareness* defined by vibratory immediacy rather than by settled cognition. To render it simply as "heart" obscures this metaphysical dynamism, whereas "blaze-flux" preserves the sense of luminous combustion inseparable from *continual ontic becoming*. Thus, it is the organ of *burning disclosure*, not merely the chamber of sentiment. Where the *fuʾād* is active, Reality is not merely known—it flares. The *fuʾād* is thus the spiritual organ of visionary apperception *par excellence* and the site where forms take on *numinosity* and meanings become *tangibly phenomenal*. With it the **Imaginal World** (*ʿālam al-mithāl*) and hence the **Temple of the Pure Religion of Gnosis** are entered into by the spiritual traveller and beyond, since *fuʾād* corresponds to *Existence/Being* (*wujūd*) Itself—*and the* **blaze-flux** (*fuʾād*) *does not lie regarding what it sees* (**Q. 53:11**).

With that stated, and given the length of this **Book**, here we will leave matters as they are and conclude this prologomenon with our **Prayer of the Lineage**:

In the Name of God the Glorified, the Holy, the Lord of the angels and the Spirit!

By the **Greatest Name** and in the name of the Supreme Archangel and the legions of the angels of the Light! In the name of the spirits of the **Air**! In the name of the spirits of **Fire**! In the name of the spirits of **Water**! In the name of the spirits of the **Earth**!

In the name of the **Primal Eve**! In the name of the **Primal Adam**! In the name of **Seth**! In the name of **Azūra**! In the names of **Enoch-Idris**, who is the **Thrice Great Hermes**, and by **Agathodaemon**! In the name of **Noah**! In the name of **Hūd**! In the name

of **Ṣālih**! In the name of **Shuʿayb**! In the name of **Shem-Melchizedek**! In the name of **Abraham**! In the name of **Sarah**! In the name of **Hagar**! In the name of **Isaac**! In the name of **Ishmael**! In the name of the first **David**! In the name of **Rebecca**! In the name of **Lot**! In the name of **Rachel**! In the name of **Job**! In the name of **Jacob**! In the name of **Tamar**! In the name of **Joseph**! In the name of **Zulaykhā**! In the name of **Miriam**! In the name of **Moses**! In the name of **Aaron**! In the name of **Asīyah**! In the name of **Sabura**! In the name of **Deborah**! In the name of **Joshua**! In the name of **Spītāmā Ashā Zarathushtra** and the **Khosrāwānī sages**! In the name of **Yael**! In the name of the daughter of **Jephtah**! In the name of **Delilah**! In the name of **Samson**! In the name of **David**, king of Israel! In the name of **Bathsheba**! In the name of **Solomon**! In the name of **Sheba**! In the name of **Ruth**! In the name of **Elijah**! In the name **Elisha**! In the name **Esther**! In the name of **Judith**! In the name of **Dhu'l-Kifl**! In the name of **Jonah**! In the name of **Ezra**! In the name of **Luqmān**! In the name of **Dhu'l-Qarnayn**! In the name of **Martha**! In the name of **Zakarīyā**! In the name of **Elisabeth**! In the name of **Imrān**! In the name of **Hannah**! In the name of **Mary**, the daughter of **Imrān**! In the name of **James** son of **Mary**, the Teacher of Righteousness! In the name of **Jesus** son of Mary, the brother of the Teacher of Righteousness! In the name of **Mary Magdalene**! In the name of **Sergius Bahīra**! In the name of **Waraqah ibn Nawfal**! In the name of **Amīna!** In the name of **Khadīja**! In the name of **Muḥammad**, the Messenger of God! In the name of **Fāṭima**, the Mother of Her Father! In the name of **ʿAlī**, the 1st Imām! In the name of **Salmān the Persian**! In the name of **Ḥasan**, the 2nd Imām! In the name of **Ḥusayn**, the 3rd Imām! In the name of **Zayn'ul-ʿAbidīn**, the 4th Imām! In the name of **al-Bāqir**, the 5th Imām! In the name of **al-Ṣādiq**, the 6th Imām! In the name of **al-Kāẓim**, the 7th Imām! In the name of **al-Riḍāʾ**, the 8th Imām! In the name of **al-Jawād**, the 9th Imām! In the name of **al-Hādī**, the 10th Imām! In the name of **Ḥasan al-ʿAskarī**, the 11th Imām! In the name of **Muḥammad ibn al-Ḥasan**, the 12th Imām! In the name of the **first gate**! In the name of the **second gate**! In the name of the **third gate**! In the name of the **fourth gate**! In the name of **Maʿrūf Karkhī**! In the name of **Dhu'l-Nun Miṣrī** ! In the name of **Bayāzīd Bistāmī**! In the name of **Ḥusayn ibn Manṣūr al-Ḥallāj**! In the name of **ʿAbdu'l-Qādir Gīlāni**! In the name **of Shihābuddīn Yaḥyā Suhrawardī**! In the name of **Muḥyiddīn Ibn ʿArabī**! In the name of

Shamsuddin Muḥammad Shahrazūrī! In the name of **ʿAbdu'llāh Yāfiʿī**! In the name of **Shāh Niʿmatullāh Walī Kirmānī** and the **Niʿmatullāhī masters**! In the name of **Farzāneh Azār Kayvān**! In the name of **Kay Khosrow Esfandyār**! In the name of **Sultān Jalāluddīn Ḥaydar** and the **Khāksār masters**! In the name **of Shaykh Aḥmad al-Aḥsāʿī** and in the name of **Siyyid Kāẓim al-Rashtī**! In the name of **Siyyid ʿAlī Muḥammad Shīrāzī, the Bāb, the Primal Point**! In the name of **Mullā Ḥusayn Bushrūʾī** and the **Letters of the Living**! In the name of **Mullā Muḥammad ʿAlī Bārfurūshī, Quddūs**, the Other Point! In the name of **Ṭāhirih Qurrat'ul-ʿAyn**! In the name of **Subḥ-i-Azal**! In the name of **Yaḥyā Dawlatābādi** and the **Witnesses of the Bayān**! In the name of **Prophet Noble Drew Ali**[27] and the true inheritors of the **Moorish Science Temple**! In the name of **Raḥmatʿalīshāh**! In the name of **Ṣafīʿalīshāh**, the first! In the name of **Ṣafāʿalīshāh**! In the name of **Ḥājjī Moṭahharʿalīshāh**! In the name of **Maʿrūfʿalīshāh**! In the name of **Wafāʿalīshāh**! In the name of **Nūrʿalīshāh**, the second! In the name of **Manẓūrʿalīshāh**! In the name of **Munisʿalīshāh**! In the name of **Muḥammad Ṣādiq Ibrāhīmī**! In the name of **Muḥyīddīn Ṣafīʿalīshāh**, the second: He who united the Bayān with the *khānaqāh*! In the name of **Wahīd Azal**, the **Proofs of the Face of the One** and the **Circles Of Light**! In the name of the ancestors—past, present and emerging—and the spirits of the **Land of the Red Sand Dune**, especially those of **Uluru-Katajuta**! And in the name of the **Face by the Light (303)**!

O God, blessings be upon the **Light** in every moment, before every moment and after every moment!

وَاللَّهُ يُقَدِّسُ الْحَقَّ ۚ إِنَّهُ هُوَ خَيْرُ الْقَادِسِينَ[28]

Notes

[1] **Transliteration**: *bismillāhi'l-wadūdi'l-quddūs*. **Translation**: *In the Name of God, the All-Affectionate, the All-Holy!* This **Book** begins and ends in its final item with this specific *bismillāh* formula. Note that this construct holds a specific *abjad* numerical value of four-hundred and twenty (**420**), which is equivalent in Arabic to the phrase *innā li'lāhi nūru ūlā* (إِنَّا لِلَّهِ نُورُ أُولَى) (consisting in Arabic of four words composed of thirteen letters), "*Verily, we are from God—Primal Light!*" *Nūru ūlā* (نُورُ أُولَى), *primal light*, itself holds a numerical value of three-hundred and three (**303**) and both refers to and is an explicit epithet in the **Completion of the Bayān** referring to ***She whom God shall make Manifest***. Beyond the numerological correspondence, the equivalence establishes an identity between invocation and ontology. The Divine Names *al-wadūd* (the All-Affectionate) and *al-quddūs* (the All-Holy) together signify a love that is not sentimental but sanctifying—an affection whose very essence is *purity*, and a sanctity that is at once intimate and generative. To begin in this Name is therefore to situate the entire discourse within a field of *luminous tenderness*: holiness not as distance, but as a love so absolute that it purifies by its very nearness. When read alongside *innā li'lāhi nūru ūlā*, the formula becomes more than an invocation; it becomes a declaration of provenance. "*We are from God—Primal Light*" does not merely affirm dependence, but asserts origin in luminosity—and specifically the luminosity of the Divine Feminine as ***She whom God shall make Manifest***, that Primal Light of Being. Therefore, this human address to God as the **Divine Feminine** in the Name of the *All-Affectionate* and *All-Holy* is mirrored by the acknowledgment that our own deepest ground is Light prior to all derivation and in that of ***She whom God shall make Manifest*** specifically. Thus the *bismillāh* is reflexive: the One invoked as Love and Sanctity is simultaneously the Source from whom the primordial Light of Manifestation proceeds in this lineage. In this way, the **Book**'s opening and closing formula encodes its entire metaphysical arc. It begins in Divine Love and Holiness for ***She whom God shall make Manifest*** and concludes by returning all Being to its luminous Origin—Her. Invocation (*dhikr*)

and emanation (*nūr*) converge. What is named at the threshold as the All-Affectionate, the All-Holy is disclosed at the terminus as the *Primal Light* from whom—and *in whom*—all Reality for us subsists.

[2] See Catherine Gimbaud "*Fedeli d'Amore*" in W. J. Hanegraaff (ed.) *The Brill Dictionary of Gnosis & Western Esotericism Online*, (Brill: Leiden), https://doi.org/10.1163/1873-8338_dgwe_DGWE_120 (retrieved 24 February 2026). However, ours is the working definition provided by Henry Corbin throughout his works, see especially *En Islam Iranien - Tome III: Les Fideles d'Amour, Shi'isme et Soufisme* (Gallimard: Paris 1991).

[3] Although not directly addressing the trope of the *One Woman*, see Ibn al-Ḥusayn al-Sulāmī (trans. and narrated by) Tosun Bayrak al-Jerrahi *The Way of Sufi Chivalry* (Inner Traditions: Rochester, 1991).

[4] For the best treatment of Her life and thought thus far written, see Soraya Adambakan *Qurrat al-'Ayn Eine Studie der religiösen und gesellschaftlichen Folgen ihres Wirkens* (Qurrat al-Ayn: A Study of the Religious and Social Consequences of Her Work) (Klaus Schwarz Verlag: Berlin, 2008).

[5] That is, sometime during the early decades of the **24th century** of the common era.

[6] See the first chapter (or essay) of our *Essays in Bayānī Political Ontology* (Library of the Greatest Name: Brisbane, 2026) for a general treatment of this specific topic, online, https://catalogue.nla.gov.au/catalog/10203011 (retrieved 17 February 2026).

[7] As we have highlighted repeatedly elsewhere, this is the Bayān's technical diction referring to *Islam* as a historical dispensation.

[8] Ours is a somewhat Shariatian perspective on the life and career of the Prophet of Islam. For general reference, see *The Visage of the Prophet*, online, https://www.shariati.com/english/mohammad/mohammad1.html (retrieved 12 February 2026).

[9] Online https://bayanic.com/lib/fwd/din/Din-FWD.html and its surviving commentary, https://bayanic.com/lib/fwd/tafsirDin/Din-FWD.html (retrieved 12 February 2026).

[10] Not everything written during that period has been included in this volume. The anthology here is merely a sample of those genre of writings written during that general period.

[11] All of whose volumes can be found at the website https://gallica.bnf.fr/ (retrieved 12 February 2026). We also possess an autograph **MS** of this specific item that was graciously donated to us as scans originated from the **Azal family library** in Cyprus by the Bayānīs during 2016: an item which is over five-thousand (**5000**) folio pages. Our 2021 translation of Ṣubḥ-i-Azal's shorter commentary on **Qurʾān 97** originated from this specific autograph **MS**, see *A short commentary on **Surah 97** of the Quran and the Night of Power by Subh-i-Azal*, online https://catalogue.nla.gov.au/catalog/10034589 (retrieved 12 February 2026).

[12] Our name, **Waḥīd Azal**, also corresponds to its numerical value of sixty-six (**66**). This also means that we are an *ʿabd allāh* in this particular sense as a *servant* of this specific **Divine Name**. Here let

us cite the opening of Ibn ʿArabī's the *futūḥāt al-makkīyah* in translation for an explanation of what this means precisely. To wit,

In the Name of God the Compassionate, the Merciful!

All praise is due to God Who brought things into existence (*wujūd*) from nonexistence (*ʿadam*)—and [again made] it nonexistent (*ʿadam*)—and suspended their existence upon the orientation of a single Word, so that through it, we may realize the secret of their generation and their primordiality from Its Primordiality. And thus, we stand at this realization upon what It has informed us of the truth of Its precedence. Exalted is It, for It has manifested, and yet It has concealed; It has revealed, and yet It has veiled. And the Name 'the First' (*al-awwal*) affirmed the existence of the servant's essence, for indeed, it was established. And the Name 'the Last' (*al-ākhir*) affirmed the decree of annihilation and loss, for indeed, it too was previously established.

If not for durationless time and the temporal, the ignorant and the knowing, no one would understand the meaning of Its names 'the First' and 'the Last,' nor 'the Hidden' (*al-bāṭin*) and 'the Manifest' (*al-ẓāhir*)—even though Its Most Beautiful Names (*asmāʾuhu al-ḥusnā*) follow this highest order. Yet, among them, there is distinction in their ranks, which becomes apparent when means are adopted to address emerging matters. For the servant of the Forbearing (*ʿabd al-ḥalīm*) is not the same as the servant of the Generous (*ʿabd al-karīm*), and the servant of the Forgiving (*ʿabd al-ghafūr*) is not the same as the servant of the Grateful (*ʿabd al-shakūr*). Every servant has a Name that is his Lord, and his heart is the body of that Name.

Thus, It is the All-Knowing (*al-ʿalīm*), glorified be It, Who has known and taught knowledge. It is the Judge (*al-ḥākim*) Who has ruled and established judgment. It is the Victorious (*al-qāhir*) Who has subdued and rendered submissive. It is the Powerful (*al-qādir*) Who has determined and actualized. Nor did the Ever-Subsisting (*al-bāqī*) ordain abiding in that which the quality of abidingness had no ontic standing. It is sanctified in the moment of witnessing from facing and encountering, for the servant in that most exalted station adheres to transcendence—not because It, the glorified and All-High, in that station, is subject to immanence.

In that presence, the servant is stripped of all directions, and upon his arising in contemplation, all turning away from It is annihilated. I praise It with the praise of one who has realized that It, glorified be It, is Most High in Its attributes and is lofty; that It is Majestic in Its Essence and is Manifest; that the veil of Grandeur is drawn

over It, and that the gate to knowing Its Essence is sealed. If It addresses Its servant, then It is the Hearer (*al-samīʿ*) Who makes heard. And if It acts upon what It has commanded, then It is the Obeyed (*al-muṭīʿ*) Who obeys!

And when this truth left me bewildered, I composed in accordance with the rule of the Path of the Vicegerent:

The Lord is Truth, the servant too,
Yet if a servant, dead is due!
O would I know, who bears the call?
Or if the Lord—how tasked at all? (*my trans.*)

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ ٱلَّذِي أَوْجَدَ ٱلْأَشْيَاءَ عَنْ عَدَمٍ وَعَدَمِهِ، وَأَوْقَفَ وُجُودَهَا عَلَىٰ تَوَجُّهِ كَلِمَةِ «لَنْ»؛ لِتُحَقِّقَ بِذٰلِكَ سِرَّ حُدُوثِهَا وَقِدَمِهَا مِنْ قِدَمِهِ، وَنَقِفَ عِنْدَ هٰذَا ٱلتَّحْقِيقِ عَلَىٰ مَا أَعْلَمَنَا بِهِ مِنْ صِدْقِ قِدَمِهِ. فَظَهَرَ، سُبْحَانَهُ، وَظَهَّرَ وَأَظْهَرَ؛ وَمَا بَطَنَ، وَلٰكِنَّهُ بَطَنَ وَأَبْطَنَ. وَأَثْبَتَ لَهُ ٱلِاسْمَ ٱلْأَوَّلَ وُجُودَ عَيْنِ ٱلْعَبْدِ، وَقَدْ كَانَ ثَبَتَ؛ وَأَثْبَتَ لَهُ ٱلِاسْمَ ٱلْآخِرَ تَقْدِيرَ ٱلْفَنَاءِ وَٱلْفَقْدِ، وَقَدْ كَانَ قَبْلَ ذٰلِكَ ثَبَتَ. فَلَوْلَا ٱلْعَصْرُ وَٱلْمُعَاصِرُ، وَٱلْجَاهِلُ وَٱلْخَابِرُ، مَا عُرِفَ أَحَدٌ مَعْنَىٰ ٱسْمِهِ ٱلْأَوَّلِ وَٱلْآخِرِ، وَلَا ٱلْبَاطِنِ وَٱلظَّاهِرِ؛ وَإِنْ كَانَتْ أَسْمَاؤُهُ ٱلْحُسْنَىٰ عَلَىٰ هٰذَا ٱلطَّرِيقِ ٱلْأَسْنَىٰ، وَلٰكِنْ بَيْنَهَا تَبَايُنٌ فِي ٱلْمَنَازِلِ، يَتَبَيَّنُ ذٰلِكَ عِنْدَمَا تَتَّخِذُ وَسَائِلَ لِحُلُولِ ٱلنَّوَازِلِ. فَلَيْسَ عَبْدُ ٱلْحَلِيمِ هُوَ عَبْدَ ٱلْكَرِيمِ، وَلَيْسَ عَبْدُ ٱلْغَفُورِ هُوَ عَبْدَ ٱلشَّكُورِ؛ فَكُلُّ عَبْدٍ لَهُ ٱسْمٌ هُوَ رَبُّهُ، وَهُوَ جِسْمُ ذٰلِكَ ٱلِاسْمِ قَلْبُهُ. فَهُوَ ٱلْعَلِيمُ، سُبْحَانَهُ، ٱلَّذِي عَلِمَ وَعَلَّمَ؛ وَٱلْحَاكِمُ ٱلَّذِي حَكَمَ وَأَحْكَمَ؛ وَٱلْقَاهِرُ ٱلَّذِي قَهَرَ وَأَقْهَرَ؛ وَٱلْقَادِرُ ٱلَّذِي قَدَرَ وَكَسَبَ؛ وَلَمْ يَقْدِرِ ٱلْبَاقِيَ ٱلَّذِي لَمْ تَقُمْ بِهِ صِفَةُ ٱلْبَقَاءِ؛ وَٱلْمُقَدَّسُ عِنْدَ ٱلْمُشَاهَدَةِ عَنِ ٱلْمُوَاجَهَةِ وَٱلتَّلَقَاءِ. بَلِ ٱلْعَبْدُ فِي ذٰلِكَ ٱلْمَوْطِنِ ٱلْأَنْزَهِ لَا حَقَّ بِٱلتَّنْزِيهِ، لَا أَنَّهُ، سُبْحَانَهُ وَتَعَالَىٰ، فِي ذٰلِكَ ٱلْمَقَامِ ٱلْأَنْزَهِ يَلْحَقُهُ ٱلتَّشْبِيهُ. فَتَزُولُ مِنَ ٱلْعَبْدِ فِي تِلْكَ ٱلْحَضْرَةِ ٱلْجِهَاتُ، وَيَنْعَدِمُ عِنْدَ قِيَامِ ٱلنَّظْرَةِ بِهِ مِنْهُ ٱلِالْتِفَاتُ. أَحْمَدُهُ حَمْدَ مَنْ عَلِمَ أَنَّهُ، سُبْحَانَهُ، عَلَا فِي صِفَاتِهِ وَعَلِيَ، وَجَلَّ فِي ذَاتِهِ وَجَلِيَ، وَأَنَّ حِجَابَ ٱلْعِزَّةِ دُونَهُ، سُبْحَانَهُ، مُسْدَلٌ، وَبَابَ ٱلْوُقُوفِ عَلَىٰ

مَعْرِفَةِ ذَاتِهِ مُقْفَلٌ. إِنْ خَاطَبَ عَبْدَهُ فَهُوَ ٱلْمُسْمِعُ ٱلسَّمِيعُ، وَإِنْ فَعَلَ مَا أُمِرَ بِفِعْلِهِ فَهُوَ ٱلْمُطَاعُ ٱلْمُطِيعُ. وَلَمَّا حَيَّرَتْنِي هٰذِهِ ٱلْحَقِيقَةُ أَنْشَدْتُ عَلَىٰ حُكْمِ ٱلطَّرِيقَةِ لِلْخَلِيفَةِ.

ٱلرَّبُّ حَقٌّ وَٱلْعَبْدُ حَقٌّ
إِنْ قُلْتَ عَبْدٌ فَذَاكَ مَيِّتٌ
يَا لَيْتَ شِعْرِي مَنِ ٱلْمُكَلَّفُ
أَوْ قُلْتَ رَبٌّ أَنْ يُكَلَّفَ

Text based on the Cairo (Bulāq) 1911 edition.

[13] In particular, Her Face has been tweaked down to that presently possible executable detail of Her facial features as how we have visioned Her for years. In other words, Her facial features here have been represented as close as possible to how She has appeared to us in multiple visionary experiences and so how She is likely to appear in **303**: a dark woman with enchanting verdant green eyes.

[14] See our commentary '*In explication regarding the gnosis of the Theophanic stations of the Calligram of the Greatest Name of God*', online, https://catalogue.nla.gov.au/catalog/10034632 (retrieved 17 February 2026).

[15] To wit,

﴿كَشْفَ سُبُحَاتِ الْجَلَالِ مِنْ غَيْرِ إِشَارَةٍ﴾

1: The disclosure of the glorifications of the Divine Majesty without indication!

﴿مَحْوِ الْمَوْهُومِ مَعَ صَحْوِ الْمَعْلُومِ﴾

2: The erasure of conjecture in the realization of the Known!

﴿هَتْكُ السّترَ لِغُلْبَةِ السّرِّ﴾

3: The removal of the veil by the victory of the Secret!

﴿جَذْبَ الْأَحْدِيَّةَ لِصِفَةِ التَّوْحِيدِ﴾

4: The attraction of the Exclusive Oneness by the attributive apprehension of the Divine Unicity!

﴿نُورٌ أَشْرَقَ مِن صُبْحِ الأَزَلِ فيَلُوحُ عَلَى هَيَاكِلِ التَّوْحِيدِ آثَارَهُ﴾

5: A Light Illuminating from the Dawn of Pre-Eternity and shedding its traces on the Talismanic-Temples of Unicity!

﴿فَأَطْفِئِ السّرَاجَ فَقَدْ طَلَعَ الصُّبْحُ﴾

6: Extinguish the Lamp for the Dawn hath indeed arisen!

A few alternative translations in English are given for each of these sequences in the text. The above translated form reflects our own most recent preference. At a later time we shall offer a complete translation of the Bāb's short commentary on it (which here is summarized in the body of **Chapter 15**) together with our own longer one under a single cover.

[16] That is:

المشيئة (*mashīʾa*) — The Divine Will (1)
الإرادة (*irāda*) — The Divine Volition (2)
القدر (*qadar*) — The Divine Determination (3)
القضاء (*qaḍāʾ*) — The Divine Authorization (4)
الإمضاء (*imḍāʾ*) — The Divine Realization (5)
الأجل (*ajal*) — The Appointed Time (6)
الكتاب (*kitāb*) — The Book (7)

Chapter 4 will cover this in some depth and conclude with a poem summarizing the issues: a poem which, in itself, can be used as a mnemonic text regarding the overall subject.

[17] These being **i.** *fard* (فرد), "Single/Alone/Odd/One," **ii.** *ḥayy* (حيّ), "Living/Alive," **iii.** *qayyūm* (قيّوم), "Peerless/Self-Subsistent," **iv.** *ḥakam* (حكم), "Judge," *ʿadl* (عدل), "Just," and *quddūs* (قدّوس), "Holy."

[18] That is to say, the fourfold phrase: *subḥānallāhi wa-l-ḥamdu li-llāhi wa-lā ilāha illā llāhu wa-llāhu akbar* (سُبْحَانَ ٱللَّهِ وَٱلْحَمْدُ لِلَّهِ وَلَا إِلَٰهَ إِلَّا ٱللَّهُ وَٱللَّهُ أَكْبَرُ), "*Glory be to God, and praise be unto God, and there is no god but God, and God is the Most Great!*" We are currently preparing a full philological translation with our own glosses and commentary upon the Bāb's own commentary on this seminally important Islamic formula; see a copy of the scan of the isolated section of the private **MS** we are using for this forthcoming publication by us, online, https://archive.org/details/20260114_20260114_0734 (retrieved 17 February 2026). This will be published separately some time after the present publication. For our purposes here, one significant one occurs in **Chapter 41**.

[19] This includes how this greater tradition treats the questions of **i.** the immutable archetypal essences (*al-aʿyān al-thābita*), **ii.** gradation (*tashkīk*), and **iii.** transubstantial motion (*ḥaraka jawharīya*). Each is read through the others, so we are not strictly enumerating any orthodox philosophical canon but articulating a deliberately cross-tempered synthesis. Thus, for example, we reject the necessitarian thrust of Ibn ʿArabī's articulated metaphysics in key places—such as in portions of the *fuṣūṣ al-ḥikam*—without abandoning *waḥdat al-wujūd* (the Unity of Being) or his core insights regarding the *aʿyān al-thābita*. The **seven creative attributive imprints** (*khiṣāl al-sabʿ*) of Shiʿite ontology, together with the doctrine of *al-badāʾ* (alteration of the divine plan or prerogative), decisively counter deterministic readings of the *God–world* relationship by affirming that the Divine cannot be prefigured or predicted. Yet *al-badāʾ* itself is interpreted through Ibn ʿArabī's doctrine of ***perpetual creation*** (*tajdīd khalq*), which in turn we read through the Ṣadrian framework of *ḥaraka jawharīya* (transubstantial motion).

[20] As always, on this specific topic, we recommend Idris Samawi Hamid's magisterial monograph (which remains unsurpassed) *The Metaphysics and Cosmology of Process According to Shaykh 'Aḥmad al-'Ahsā'ī: Critical Edition, Translation, and Analysis of Observations in Wisdom*, online, https://walayah.org/wp-content/uploads/2013/08/Hamid-phd_dissertation-Shaykh_Ahmad.pdf (retrieved 17 February 2026)

[21] In this regard, those studies on the subject by Douglas Renfrew Brooks are highly regarded by us. See his *The Secret of the Tree Cities: An Introduction to Hindu Shakta Tantrism* (University of Chicago Press: Chicago, 1990) and *Texts and Traditions of Srividya Sakta Tantrism in South India* (SUNY: Albany, 1992).

[22] See our *The Prayers to the Orient of Light : A translation and text of Shihābuddīn Yaḥyā Suhrawardī's The Spiritual Influxes and Sanctifications (al-wāridāt wa'l-taqdīsāt)* (Library of the Greatest Name: Brisbane, 2025), online https://catalogue.nla.gov.au/catalog/10174895 (retrieved 17 February 2026).

[23] For those unacquainted with the topic, we recommend literally all of the works of Henry Corbin (d. 1978), because (other than those full length studies he devoted to the subject) some kind of reference to it is always to be found in his works. But among more contemporary monographs, as an overall introduction, we cannot recommend highly enough Mohammad Ali Amir-Moezzi's *The Divine Guide in Early Shi'ism: Sources of Esotericism in Islam* (SUNY: Albany, 1994).

[24] By ***Bayān*** we don't mean merely the **Persian** and **Arabic Bayāns**, but the totality of the writings of the Primal Point, Ṣubḥ-i-Azal, and our own.

[25] Seyyed Hossein Nasr states: "Corbin, with whom we were closely associated for two decades, used to translate phenomenology in a seminar we used to teach together at Tehran University to the Persian speaking students as *kashf al-mahjūb,* literally "rending asunder of the veil to reveal the hidden essence," and considered his method of the study of religious texts and also rites to be spiritual hermeneutics *(al-ta'wil)* as understood in classical Sufi and Shi'ite thought," in *Religion and the Order of Nature: The 1994 Cadbury Lectures at the University of Birmingham* (Oxford University Press: Oxford, 1996): **26n13**.

[26] See Henry Corbin *Spiritual Body and Celestial Earth: From Mazdean Iran to Shi'ite Iran* (trans.) Nancy Pearson (Princeton University Press: Princeton, 1977): 176-9.

[27] This is a recent addition to the lineal chain of the **NUR-FSO** that was not reflected in the previous version of this document and stems from the fact that, beginning as of the late **Ḥakīm Bey** (Peter Lamborn Wilson) (d. 2022), adherents of the **Moorish Science** doctrine have entered this Path. Per an operative principle in Iranian Sufism, any Path or its representatives that enter another Path automatically transmit the lineage of their Path into the other, and *vice versa*. As such, the figure of **Prophet Noble Drew Ali** (d. 1929) and the **Moorish Science Path** are now considered as a legitimate branch of the **Tree** of the **NUR-Fāṭimīya**.

[28] **Transliteration**: *wa'Llāhu yuqaddisu al-ḥaqqa; innahu huwa khayru al-qādisīn*. **Translation**: And God sanctifies the Truth! Verily, It is the best of sanctifiers!

Visionary Narratives

1

The Soul of Holiness

The Recital of Life[1]

And its Commentary

Introductory Orientation

The main title of the allegorical or symbolic recital here has been named the **Soul of Holiness** (نفس القدس *nafs al-quds*). Know that in the philosophical alphabet of the *abjad*, the gematria of *nafs al-quds* (composed of eight letters to the number of symbols in the calligram of the **Greatest Name**) is **385** and is equivalent to the Hebrew שכינה *shekinah*. In Arabic سكينة *sakīna* is **145** and corresponds to *fāṭimīya* فاطمية, denoting *sophianity*. The difference between the two numbers is **240** corresponding to רם *ram* in Hebrew, meaning '*high*', '*lofty*', '*supreme*', '*exalted*' or '*tall*'; and مفصّل *mufaṣṣil* in Arabic, meaning '*one who enlarges upon*', '*amplifies*', '*distinguishes*,' '*details*', or '*divides*'. It is also sometimes considered to be one of the divine Names, and as *mufaṣṣal* it denotes the **Qurʾān** from the beginning of the **49th** chapter (*al-hujurāt*, the Chambers) to the end of the Book, i.e. a total of **66** chapters in total to the numerical value of الله *allāh*.

Temples of the Pure Religion of Gnosis

In the diction of the Ismāʿilī sages, such as Nāṣir-i-Khusrow, the **Soul of Holiness** is glossed as being the prophetic *syzygy*; or, rather, it is that theophany or hypostasis which attaches to a person who has been bestowed from heaven the mantle of the prophetic office: "*We say that when the Soul of Holiness* (*nafs-i-qods*) *attaches* [or '*connects*'] (*payvastih shavad*) *to a person, that person becomes a prophet; and the* ***Soul of Holiness*** *occupies the same rank with the prophet as the rational soul* (*nafs-i-nāṭiqa*) *does with humanity*," (***khwān al-ikhwān***, ed. 1940: 223).[2] In other words, the **Soul of Holiness** is what in Mazdaeanism is denoted as being the *xvarnah* (or the *farr*), the Light of Glory, whose hypostatial *embodification* in that tradition is the archangel of the Earth, namely Spenta Armaiti. About Her the *Magister Illuminatus* Henry Corbin states: "*...As perfect thought, thought of quietude and gentleness, meditative Imagination and silent Meditation, the Archangel Spenta Armaiti*...[is]*...this perfect mental activity ("perfect thought under the pure gaze of love")* [which] *defines the Sophianic nature of the "daughter" of the God of Light* [i.e. Ohrmazd/Ahura Mazda]. *When the believer assumes this Spendarmatikih* [i.e. his/her *sophianity*], *and reproduces in himself that thought of wisdom which is the essence of the Angel of the Earth, he causes Spendarmat, the daughter of Ohrmazd, to exist in his own person. He is the child...of the feminine Angel of the Earth, that is, he causes the celestial Earth, the "house" of which Spenta Armaiti is the "mistress" to open up in himself...*"[3]

The **Soul of Holiness** is thus that symbolization denoting the Supreme Divine Presence in the station of the first Sphere of the **Tree of Reality**, which is **the Living** الحيّ *al-ḥayy*, Who initiates the procession of the other spheres of the Tree; and as such in its *figuration* as visionary narrative, the **Soul of Holiness** betokens a *recital of initiatory life* which prefigures the principial *initiatic death*. "*Die before ye die*," (مُوتُوا قَبْلَ أَنْ تَمُوتُوا) the Prophet of Islam (ص) states, such death being the awakening to the pendulum of palingenesis, the intuition into the true resurrection and personal transfiguration, that is the quintessence of *life supreme*—or, rather, its supernal renewal *sub specie interioratis*, *viz.* that veridic function that is the operative reality of Kay Khosrow's (or Jamshid's) Cup, namely, the Holy Grail.

Yet it is in the center of the pendulum, and not on either of its poles of extremity, wherein the situs of this palingenetic *event* occurs. This axis is the *opening* to the Orient, the hour of *ishrāq* (Illumination), which is thus designated by the *dawning* of the spring equinox

in the macrocosm, the moment when *day* enters equilibrium with *night* and the triumph of **Light** over **darkness** prevails; and in the microcosm it reveals the soul in its dawning *revivification*, and thus victory over itself, by the apprehension of its celestial double, its *syzygy*, as the *witness-in-identity* to its own personal epiphany of the ***Soul of Holiness***, the Divine Presence, of which it (i.e. the soul) is the instantiated theurgy. The *Magister Illuminatus* indicates this in one sense when he points out that *nous* (Universal Intelligence), as the soteriological content of the Hermetic *Krater*, is carried to Earth (= the temple of the body) as *life and light*.[4] Note here the symbolism of the Nexal Consciousness or Hiero-Intelligence in the teachings of the Imāms (ع) of the Family of the House.[5] Given this, the astrological sigil of Aries occurs here as a symbolic typification indicating the Hermetic *Krater*, the Grail in its symbolic eqoinoctial firmamental ascension; a typification that then unveils its symbolism within the soul revealing to itself the complexities of its equinox and *apotheosis* as the *locus* of that Life Supernal, the **Soul of Holiness**, which is mirrored to it and to which it mirrors back in the conjoined sanctification within the matrix of the ascending and descending multiversal hierarchy of concentric existences that occurs as a *harmonia sympathetica* between worlds descending and ascending moving through the Metacosm which projects into the mesocosm that projects into the macrocosm and finally the microcosm of the individuating spiritual subject. Such awakening, then, is its second birth, and thus exaltation, into the hieratic body of transfiguration, the *caro spiritualis divinis*, *jasad-i-muti'alih-i-rūḥānī*, which is the first of the stages of the soul's angelicity (*fereshtegānī*), *or angelomorphosis*, as the animated organ of the **Soul of Holiness**.

The matter is even more directly articulated in the Persian Bayān:

> *... In the presence of God, "death" admits of designations without end by means of what is without end—designations whose totality none but It can encompass. One of these designations, in outward convention, is the death apprehended by all: namely, the moment in which the spirit is seized from the human soul. Whatever attribution of "death" is made before God is true. Yet the death whose truth all are obliged to affirm is not this well-known death among creation. Rather, it is that death in the presence of the*

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Manifestation of the Tree of Reality—the dying away from all that is beneath/other than It....(**Persian Bayān, Gate 8, Unity Two**).[6]

All further commentary on the **Recital** will now be made in the endnotes.

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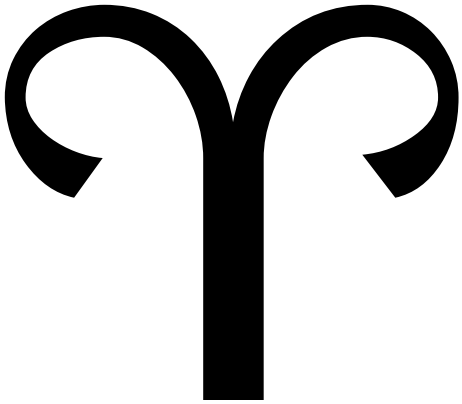

In the Name of God the Compassionate, the Merciful, the Living, the Self-Living![f]

O God, my God, and the God of all gods! Praised and glorified art Thou above all praise and glorification which contingency can fathom or articulate; and Holy art Thou beyond the holiness of whatsoever hath been sanctified by the delimitation or circumspection of any cause, effect, substance, accident, substrate or locus, whether celestial, theurgic or material! Indeed Thou art the unchanged and unalterable Light of all lights orienting all-things within the orbits of their individual, pre-determined capacities to the Orient of Thy orientation from the situs of Thy All-Comprehensive Radiance Illuminating the worlds into being by the Dawn of Pre-Eternity shedding its traces upon the Talismanic-Temples of Unicity! Thou art the First before all firstness, the Last after all lastness, the Most Manifest in the summit of all appearance and the Most Hidden in the acme of all concealment, for "all-things perish"[8] *but Thy Face, as Thou art indeed the Risen Dawn, the Life of all the worlds!*

Upraise the litany of the Light, give the victory to the people of Light, guide the light unto the Light,[9] *O "Light upon Light"* (**Qurʾān 24:35**)*, for there is no other Triumphant Guide besides Thee, O Splendor of all the worlds, O Brilliance of all the worlds, O Glory of all the worlds! So do with us as is worthy of Thee and leave us not to ourselves nor entrust us to anyone save Thee for even a twinkling*

of an eye! And withhold Thy Wrath from us, O Lord, and spread out before us the good of this world and the hereafter, and avert us from the evil of this world and the hereafter![10] *And empty us of our concupiscent selves and irascible natures and lead us not into delusions nor make us prey to the whims of the evil whisperer! Unfetter our bonds, break our prison-cages, save us from the dark well of heedlessness and the stultifying narrowness of our occidental crypts and erase our forgetfulness and call us to our true home within the bosom of Thy Orient of Light! And shield us from the obscurity of the opaque boundaries and those malefic influences issuing from the celestial bodies and the oppression of the seven powers of destiny and fate!*

And enlighten us of our Perfect Nature, our syzygic Angelic Guide and Celestial Double, our Adorable one! And make us ecstatic by the magnetizing flashes of Thy Column of Irradiation! And aid our ascent to Thee through the Pleroma of All-Light by Thy Cherubinic-Victorial Archangelic Lights! And purify our souls in the Spring of Life by the most holy transfigurations within the blessed landscapes of Thy Luminous Celestial Earth of Light! And unveil to us therein the visions of the battlements of the Throne of Thy Presence and the circumambulations of the ranks of its multitude concourses who are the **Ophanim**, *the* **Seraphim** *and the* **Cherubim***! And let us hear the scintillating melodies of Thy Dusky-Colored Female Dove sonorously warbling entrancing melodies above the Supreme Horizon of the Hidden Cloud! And let us taste the rapturous paradise of the leaven of Thy sweetness by the intoxicating bliss issuing from the chalice of the wine of Thy nearest intimacy! And annihilate us within the infinite cataclysmic ravishments of Thy Beauty by the endless shattering relishments of the subsistence of Thy Majesty! And perfect our spirits within the level-stations of the Siniatic-Qāf of Thy Empyreans of Power! And edify our immutable spiritual essences by Thy Divine proximities at the situs of the Burning Bush of the Celestial Lote-Tree of the farthest limit! And Self-Disclose to us therein the epiphany of Thy Face of Splendor emanating from the bedazzling Sun of Thy*

Reality! And make for us a permanent imprint of Thy Resplendent Visage engrafted upon the chrysolite tablet of the heart of our interior realities by the noesis of our own inner selves, thus making Thyself our enduring abode!

O All-High Lord of all lordship, continually envelop us in the brimming, the overflowing and the overwhelming theophanies of the Light of Thy Glory from ecstasy to ecstasy within all of our states and waystations, and so make us felicitous in Thee as the active quintessences, those agent-intellects, of Thy theosophianic hierurgies and talismanic theurgies, the chivalrous knights and manifestations of Thy unscrutable, Thy Singular, Most Lofty, Most Mighty and elevated ***Greatest Name****; for verily Thou art our fairest hope and the answerer of our prayers, the temple sanctuary of our spirits and the refuge shrine of our souls, O Emanator of Beneficence and Giver of Existence, O Sovereign Ruler and Supreme Gryphon, O Overlord of all haeccities and Master of all treasuries; no other god is there besides Thee, O soaring Falcon of Magnificence, O Most Compassionate Mercifier!*

And the blessings and salutations of God from the Splendor of the Light of lights be upon Muḥammad and the Family of Muḥammad, the Pure, as well as upon the First Unity of the Bayān with the exaltedness and the majesty; then upon all the Divine Messenger Apostles, the Providential Guides and the gnostic theosophic sages from before and after; and praise be unto the Sophianic Radiance, the Resplendence of all the worlds! Amen!

O God, shows us the realities of things as they truly are – Prophetic ***ḥadīth***[11]

اللَّهُمَّ أَرِنَا حَقَائِقَ الْأَشْيَاءِ كَمَا هِيَ

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1 Now then, O **brethren of the Path**, is there not one amongst you who would lend their intimate consideration for a while to a nostalgic tale issuing from one desirous to unpack a torn and ravaged heart from the burdensome fetters of its separation? Where can one find these days the spiritual camaraderie of one who may bear in equal trust and partnership the weight of these binding chains fettering the soul within the exile of its occidental crypt? Where is the one who in the pure sincerity of perfect solidarity may be that earnest traveller and solemn companion immovable in the firm commitment to unbind its friend as well as itself from this dark, bottomless pit and stultifying well of **Qayrawān** and so, like the birds in the tales of Avicenna and ʿAttār, hazard all the dangers of the journey to the **Orient of Light** and reunion at the **Celestial Court** of the **All-High Sovereign Gryphon**? O **brethren of the Path**, such a companion, if one may be found who is pure and who has been purified like raw metal from its dross and tested for upright sincerity by the tortuous crucibles of this Path, is the singular token of the elect amongst the folk of the divine realities and can only be found within those bonds forged by the will of divine providence itself amongst that spiritual kinship that bears the mark of the **Greatest Name** upon its back, especially as such a one is rarer than the **Red Sulphur** and the **Most Great Elixir**. A companion such as that is the embodiment of the words spoken in the poem of the **Commander of the Faithful** (upon Him be Splendor), who says, luminous be His locution,

Verily, thy true brother is the one who is truly with thee in all things:
The one who will harm himself in order to benefit thee.
And who, when the troubling vicissitudes of time break thee asunder,
Will shatter himself to pieces in order to gather thee together! [12] [13]

But where can one such as this be found and what are the inner hallmarks of such a companion? Let the brethren of the **Divine Face** take this testimony.

2 O **brethren of the Illumination**, be ye like the **Lion** who is as the singular sign of indomitable strength and regal gold and is the manifestation of the **Eternal Sun** in the perishable world; for, by God, the nobility of the Sun on the outside without thee becomes the chivalry of the Lion when mirrored within thee such that this chivalrous Lion within, then, betokens no more than the inhabiting agency of that Sun without.

3 O **brethren of the Divine Realities**, become like the **Ibis**, at once sacred to Hermes and his Art, a killer of harmful vermin—whether seen or unseen—and a transmuter of *prima materia* in the lunar aspects, functions, cycles, measurements and movements of the Work. Be wise and cunning like the **Fox** who cultivates the **Elixir of Life** and offers it to the needy while ensnaring the impetuous, selfish and greedy in their own guile. Follow the ways of the **Raven** who, capable of travelling between the underworld as well as the upper-worlds, transforms the powers of death into life, decomposing all dross in its path, while no demon or malefic force can touch it. Become deific like the **Ram** full of virile, fiery fervour, embodying thereby the celestial forces of renewal.

4 O **brethren of the Light**, quaff from the poisoned chalice of bitter grief in this perishable world so that ye may be ever watchful in the state of constant **Remembrance** of the **supernal Lights** and therefore in a condition of perpetual orientation towards the **Hereafter**. Come to hate that hypocrisy which becomes the blind, unawakened state of the conditioned and love the penetrating Truth that is the *already-always* awakened reality of the Unconditioned.[14] In this Path fear not nor flee from the scorn, blame or contempt of the worldly for such derision by them is the animating mark of the elect's abandonment of the inversions of materiality, namely, the abstraction from all which is fleeting, and so the clinging to the sure, salvific handle of what is Eternal and Everlasting; and as for them, the worldly deriders: fear not and be confident that '*those who have tyrannized shall learn* [in the hereafter] *with what kind of an overturning they shall be overthrown*' (**Qur'an 26:227**)! So, paying no mind to changing vicissitudes or the blame of the accuser, be ye like the **Peacock** smooth in the transitions of the Work and a living symbol of the integrity, regal beauty, incorruptibility and immortality of matter transmuted from a base condition to a glorious

one. Become the **Phoenix** rising victorious from the ashes of its own immolating death within the living fires of regeneration into rebirth and resurrection everlasting.[15]

5 Now, to turn to our tale and the reasons for our nostalgic melancholia. Know that on a certain night when the sign of the **Fishes** was receding before the dawning exaltation of the sign of the **Ram**, as sleep began to overwhelm me, I prayed with utmost fervour the hymn to the **Perfect Nature** as I was sinking into my repose, saying,

> *O Thou, my Lord and Prince, most Holy Angel, my most precious and beloved spiritual being! Thou art my father and my mother, the Sun and the Moon, who gave birth to me in the world of the Pure Spirit, and Thou art my child and sibling in the sublimity of my thought! With divine permission Thou art entirely dedicated to the government of my person! Thou art the one whose fervour intercedes for me before the Godhead, the God of all Gods, to make up for my deficiencies! O Thou who art clothed in the utmost radiance of the divine Lights! O Thou who resides at the summit of the degrees of perfection, I implore Thee, through the One who has overwhelmed Thee with such sublime nobility, who hast bestowed upon Thee such an immense effusion of grace! O precious One, may Thou manifest Thyself to me at the hour of the Supreme Epiphany! May Thou showest me Thy resplendent Face! May Thou be my mediator before the God of gods in the effusion of the Siniatic Light of mystical Secrets! May Thou lift the veils of darkness from my heart! This I pray in the name of the One who hath claim over Thee and ranks over Thee! I call upon Thee, O Powers and sublime spiritual angels, O Ye who art the wisdom of the sages, the sagacity of the seers and the knowledge of the wise! Hearken unto me and appear before me and bring me near to Thy magisterium! Guide me with Thy wisdom and protect me with Thy powers! Make me understand what I do not understand, realize what I do not realize and see what I do not see! Turn me away from the dangers that lurk in the ignorance, the forgetfulness and the hardness of my heart, in order to have me attain to the ranks of the ancient sages and inspired prophets, in whose hearts wisdom, insight, vigilance, discernment and comprehension made their permanent indwelling! May*

Thou also live forever in the innermost recesses of my heart, and never ever separate Thyself from me! Amen![16]

6 Whereupon I dreamt that once upon a time I was a falcon belonging to a family of noble falcons soaring freely above the firmaments of a **Sacred Valley** located in the **Eastern Isle of the Southern Lands**. On a certain night, as dusk was approaching this **Sacred Valley**, I flew over to a rock-pool of a waterfall—a *situs* sacred to the falcons and known as the **Station of Water**—wherein I perched myself upon one of its high, steady rocks jotting out of the pool facing the waterfall. As I rested myself upon the rock the waters began to gently swell, swirling into singing torrents and silhouettes, after which a single milky and pearly-white woman's hand emerged from the center of the waters holding a chalice like that of **Jamshīd** and **Kay Khosrow**'s in those respective tales. Filled to the brim in this chalice was a translucent and shimmering, golden brown liquid. A **Voice** then spoke and bade me to come closer, saying, "*Approach, O noble Falcon, for you have been chosen by the All-High and Supreme Gryphon for reunion—and a mission. Drink now the hallowed* ***Elixir*** *from this holy chalice, for it is the* ***Haoma of Immortality****!*" I did as I was commanded, and after I drank my fill the hand withdrew itself; but then the **Voice** continued, "*fly over now to that* ***Tree of Life*** *in the center of that holiest* ***Station of Fire*** *and perch thyself upon the highest branch of that sacred* ***Tree*** *and look up upon the* ***Full Moon*** *as it rises!*"[17]

7 Embarking upon what was commanded by that **Voice**, I now flew through the twilight covered landscapes of the **Sacred Valley** from this **Station of Water** and over to the **Station of Fire**, and while in flight I felt my strength rising within me with each moment to insubstantial proportions, with a soaring lightness widening to ethereal dimensions, now expanding in waves and then contracting in surges, whereupon I began to perceive the veils between the two worlds become less and less opaque and more and more transparent. As I perched myself upon the highest branch of the **Tree of Life**, the **Full Moon** rose, and as it rose ever higher, I suddenly experienced a "Great Overwhelming" (**Qur'an 79:34**), such as like that alluded to by the Oriental Theosophic sages, and an inexpressible, rapturous and expansive magnetizing ecstasy overwhelmed me from every side as I perceived '*the*

disclosure of the glorifications of the Divine Majesty without indication' (***ḥadīth al-ḥaqīqa***, **1st theophanic station**). I now lost all perception of my egoity and instead sensed complete existential unification with the whole **Sacred Valley** itself as if it had now become my very soul and animating impulse. Then the **Voice** which had spoken at the **Station of Water** now spoke from the **Tree of Life**, saying, "*if thou wilt, follow me!*"[18] indicating at the **Full Moon**; this, as within me was occurring the unveiling of '*the apophatic negation of all speculation and the realization of the Known*' (***ḥadīth al-ḥaqīqa***, **2nd theophanic sequence**).

8 With my egoic volition no longer as guide, another higher will now replaced it as leader, as if the leader of my will was the charioteer who was the chariot of my being, with my volition as the veritable horse driving this chariot wherein was disclosed to my being '*the nullificative annihilation of the secret by the victorious rending of the veil off the mystery of the secret*' (***ḥadīth al-ḥaqīqa***, **3rd theophanic sequence**). I then began flying in this state straight for the center of the **Full Moon**, and as I did my substantial reality dissolved into fractals of light; my consciousness as the falcon now annihilated; and, as if reborn into a new reality, I became a **Body of Light**—that is, the **Resurrection Body**—in possession of a **Robe of Fire** and without dimension or extension but enjoying a celestial form. With it came noetic apperceptions probing into the very heart of things, material and immaterial, luminous and tenebrous alike.[19]

9 From within the lunar disk of the **Full Moon** now emerged **Dhu'l-Fiqār**, the double-edged sword of **ʿAlī** (upon Him be Splendor). Flying through the heavenly expanses, the **Full Moon** then vanished altogether and **Dhu'l-Fiqār** instead now transformed into a great heavenly **Column of Irradiation** as I swiftly began the theophanic journey of passing beyond the occidental crypt and through each of the **Celestial Spheres** in turn from within this **Column of Irradiation** in my passage beyond the sphere of the **Fixed Stars** and over to the **Pleroma of the Orient of Light**.

10 And as I passed through each of the **Celestial Spheres**, I was existentially unified in identity with its Intelligence; and as I passed each one of the spheres for the higher one above it, this unification in identity was then annihilated as I became existentially unified in identity with the Intelligence of the celestial sphere above that; until, that is, I reached

the radiating pavilion beyond the sphere of the **Fixed Stars** wherein all intelligences were annihilated within me as I was drawn into the bedazzling **Pleroma of the Orient of Light** itself through '*The attraction of the Divine Oneness by the attributive apprehension of the Divine Unicity*' (***ḥadīth al-ḥaqīqa***, **4th theophanic sequence**).[20]

11 The surreal echoes and sonorous vibrations of the hypnotic warblings of the melodious hymns of a **Celestial Dove** now swiftly pulled me ever higher by the continual unveilings of my own ecstasy through the realms of the **Orient of Light** by the **Column of Irradiation** wherein I perceived heavens with seventy-thousand suns therein. The **Column of Irradiation** then forked into **Two Cosmic Lines** as I swooned beholding the descending concentric ranks of the **Cherubim**, **Seraphim** and **Ophanim** circumambulating like pilgrims at the *Kaʿba* the *locus* of the **Divine Throne**. After witnessing these angelic ranks, I was taken through the **Divine Throne** itself until I entered the holiest precincts of a vast, pitch black **Celestial Spring** wherein I was made to drink and purify my **Body of Light** by its ever-living waters.

12 From the gleaming darkness of the *situs* of this **Celestial Spring** I was then raised up to a spectacularly bedazzling realm of **Crimson Emeralds** wherein I came upon a **Great Celestial Tree** encircled by an emerald fire shimmering with diamonds at the center of an **Immense Celestial Mountain** above which was a **Cloud** that reached beyond eternity. And as I beheld this, I now swooned from the crushing tremendousness of '*a Light Illuminating from the Dawn of Pre-Eternity and shedding its traces upon the Talismanic-Temples of Unicity*' (***ḥadīth al-ḥaqīqa***, **5th theophanic sequence**). The **Great Celestial Tree** now transformed into a **Great Celestial Bird**—that is, the ***Sīmorgh***—who then transfigured its form once again from the ***Sīmorgh*** and into a **Woman** of ravishing, incomparable and unsurpassable **Divine Beauty**: a Beauty the glimpse of a single atom of the splendor of which would have obliterated entire universes into dust where She to theophanically self-disclose a speck of such Beauty to any other, as it is a Beauty of such dazzling scope and unparalleled manifestation compared to which all other beauties from heaven to earth and all that is in between are but shadows and silhouettes, for it is from this Beauty that all derive the illuminating splendor of their own beauty because it is from this Beauty whereby '*Love appeared and its fire blazed forth*

throughout all the worlds' (***Ḥāfiẓ***). And know, my dearest brethren, *that the heart hath not lied regarding what it hath seen*' (**Qurʾān 53:11**).[21]

13 My blaze-flux (*fuʿād*) exploded now into a myriad of unceasing raptures of supernal, ecstatic bliss and nearly effaced all remaining faculties upon my glancing of Her Visage, wherein I simultaneously experienced both the most intense longing of separation as well as a depthless union with Her as a single reality, wherein drawing me now to a station of proximity, I deigned to ask, "who art Thou?" She replied, "I am the **Mind of the Divine Sovereignty**, **Supreme Mistress of Heaven**, the **Celestial Queen** and '*the Lord of the Worlds*' (**Qurʾan 1:2**). '*I am the One standing upon the Two Gulfs and the Observer over the two Occidents and the two Orients*' (***Sermon Between the Two Gulfs***). Beyond Me is That **One Singular** and **Sovereign Unknowable Mystery** of **Exclusive Oneness** and **Inclusive Unity**, '*the God of all gods, the Light of all lights*' (**Sūrah of the Opening of the Light**), unchanged and unalterable, without peer or equal, '*neither begotten nor begetting*' (**Qurʾan 112:3**). I am the **First Point of Origination** and the **Primary Originating Point** who is the **Soul of Holiness** and the **Face of Splendor**. I am the **Supreme Pen** and the **Primal Will**, the **Creatrix** of Heaven, earth and all that is in between. I am the **Last** and the **Essence of the Tree of Reality** and the **Lotus of the Farthest Boundary** because I am the **Finality** by which all things are sealed. I am the **Wisdom** and the **Word**, for I am the **Hidden** and the **Manifest**, the **Dusky-Colored Female Dove** beyond the **Hidden Cloud** warbling all existence into being. I am the **One Living** whose progeny are the Ever-Watchful because I am the **Primal Eve**, the **Mother of All-Living**, just as I am the **Fāṭimīyyic Radiance**, the **Mother of Her Father**, the **Victorious Light Resplendent**. I am both thy **Perfect Nature**, the ***Imām-of-thy-being***, as well as the **Primal Will** beyond thy nature, for I am to thee both thy **Highest Celestial Sun**, the **Angel of Life**, located in the sphere of the highest imperishable realm as well as the **Lunar Resplendence** and the **Angel of the Earth** governing unto the lowest aspects of the dominion of thy own perishable earth.[22]

14 And the vestigial signature of My terrestrial token to thee, the outward symbol to the seven-levels of the celestial **Solomonic-Kaʿba** of My inner inhabitation within thee, is that **Tree of Life** located within the axis of the **Station of Fire** in the precincts of that **Sacred**

Valley from whence thou hast come; for during the term that thou art imprisoned within the prison cage of the opaque boundary of thy material body and senses, thou art to be a guardian and protector to that holy station and its **Tree** which hath been made manifest for thy sake and for the sake of thy noble lineage, so heed well![23]

15 Now before thy time expires, appoint that female falcon of wisdom and sagacity from thy physical as well as spiritual progeny and rank to replace thee; and let her likewise appoint a female falcon after her; and the one after that, another one after her stead; up to six generations. Each shall be a *theosophianic* angel and talismanic hierurgy in her rank, until such time as the **Dusky-Colored Female Dove** from beyond the **Hidden Cloud of Unknowing**, the **Supreme Gryphon**, the ***Anqā*** and ***Sīmorgh***, Who is I Myself, shall appear amongst the falcons in the number of ***Burāq***;[24] for it is at that sacred precinct wherein thy Work, which is **My Work**, shall be accomplished and consummated, so understand![25]

16 And take this prayer as My **Gift of Remembrance** to thee and for the posterity of thy lineage of Light, and, whensoever thou art moved, recite it every **Dawn** at its arising, saying,

> *In the Name of God the Most Praised, the Most Glorified, the Most Holy in the Highest Altitude of the Sanctification of the Glorification of the Holiness of Elevated Sublimity and Transcendence! Say: O Thou Who art the Light of all lights Effusing the Illumination of the Radiance of Thy Being by the blinding Godly Scintillance of the dazzling Divine Brilliance from the Fire of the Morning-Dawn Arisen! O my God, verily I testify at the Throne of the Resplendent Sun of Thy Pre-Eternal Oneness which hath ignited the Manifestations of those flames of holiness glaring the flares of the mirrored rays of the Revelation of the Unity of Thy Glory Self-Disclosing the Theophanic transfigurations of the manifestation of Thy Solitary, Most Singular and Unchanging Face which hath already always annihilated all-things! And O Thou Who art That inhabitant Sovereign of the horizons of my self unveiling the Singularity of Thy perspicuous Reality within the Selves of my horizon! Thou art indeed the Most Manifest and the Most Hidden as the Absolute Manifestation of the Ultimately*

> *Hidden! I verily, O my God, testify that Thou art That Who hath left Thy traces imprinted upon the Talismanic-Temples of Thy Unicity by the vestigial signs of the unificating ecstatic attractions of Thy Unicitarianism from a firstness before all firstness unto a lastness after all lastness! O my God, I verily testify at the vision effacing nullificative annihilation of the secret by the victorious rending of the veils off the secreted mysteries of Thy Secret through the apophatic negation of all speculation and the realization of That Realized Reality that is Thee Alone, the Truly Real; for I verily, O my God, testify by the disclosures of the regalitude of Thy Majesties of Glorification without indication from the locus of Thy Post-Eternity to the situs of Thy Everlastingness within the axis of Thy Durationless Perpetuity by the unveilings of Thy Endlessness from a beginning of no beginning unto an end of no end, for Thou art the Godhead and there is no other god but Thee Alone within Thee Alone by Thee Alone from Thee Alone and to Thee Alone, Truly, Truly!* [26] [27]

17 And so, verily now after this hour of thy matutinal awakening, do I return thee back to the perishable abode of thy terrestrial clime, '*so extinguish the lamp for the Dawn hath indeed Arisen!*' (***ḥadīth al-ḥaqīqa***, **final theophanic sequence**)," whereupon I found myself back again soaring above the geographic firmaments of the **Sacred Valley** located in the **Eastern Isle of the Southern Lands**.

18 And now descending upon that **Tree of Life**, I perched myself upon one of its highest branches as the **Sun** rose above at dawn irradiating the whole **Valley** together with its ranges below. And as I sat watching the **Sun** rise ever higher to its meridian as the falcon, I began slowly descending back into the constricted consciousness of this well of **Qayrawān**, the caging prison of the human body and its material senses; now slowly receding from my state as the falcon and into the living death and bottomless pit that is indeed the unconsciousness of this mundane, terrestrial human life; and thereupon an immense nostalgia and melancholic grief overtook me, the weight of which would have literally crushed entire worlds, whilst I could still dimly perceive the memories of those sonorous melodies warbled by the **Celestial Dove** and espy in the distances of my mind the brilliant

flashes of the realm of ***malakūt***, the angelic world, retracing their steps in dazzling sparks into the remote distances then completely vanishing as I fully awoke.[28]

19 But my nostalgia and grief, which became, as it were, a temporary fetter upon my feet, abated after some time as I was reminded that on this Path for every expansion there must also follow a corresponding contraction; and that within the contraction there is this wisdom, and that is, the melancholic nostalgia and separation felt from the true abode is in itself a modality of its inhabitation, as it is the veridical space and the vestigial imprint, nay the sacred *pathos*, which in turn reflects the divine thrall, for this state within me is the fire of the **Face of Splendor** and the **Soul of Holiness**, that is the **Supreme Gryphon** and **Sīmorgh** Who is the "*Lord of the Dawn*" (**Qur'ān 113:1**) and the **reciter of all Life**; since ardent grief, melancholy and nostalgia are in these cases the steeds of the **station of Love**; and—inversely proportional to the understanding of the worldly whose preoccupation is to simply flee from such a precious mount—it is confirmation from the divine spiritual Lights indicative of the rank of attainment of the first stage, for the poison of grief regarding this perishable world is simultaneously also the salvific gift, the gem-like diadem of divine good-pleasure bestowing in this fleeting life a rank in the imperishable life of eternity in the hereafter, as indeed the true nature of this station is the vehicle of orientation towards that **Orient of Light**, for '*the Lord is nigh unto them who are of broken heart*' (**Psalm 34:18**); this being the veritable alchemical calcination representing the first major operation of the Great Work, would that its true secret be comprehended! So, O brethren of the Fāṭimiyyic Light, "*embark ye upon it, in the Name of God, as it moveth and as it rests*" (**Qur'ān 11:41**).[29]

And no power and no strength is there save in God the High, the Supreme, and the Mighty!

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْأَعْلَى الْعَظِيمِ

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Notes

[1] This visionary treatise was originally composed in late 2011.

[2]

> و نیز گوئیم که نفس قدسی چون بکسی پیوسته شود آنکس پیغمبر گردد و نفس قدسی در پیغمبر را هم بدان منزلت است

Passage **35** of the **92nd** chapter, per the recent critical edition by Rahim Gholami *The Banquet of the Brethren: An Ismaili Guide to Spiritual Hermenuetics,* **Part 1** *A Persian Critical Edition of Nāṣir-i-Khusraw's Khwān al-ikhwān* (I.B. Tauris and The Ismaili Institute: London, 2024): 449. See the older edition, online, https://archive.org/details/20260127_20260127_0315 (retrieved 27 January 2026).

[3] Henry Corbin *Spiritual Body and Celestial Earth: From Mazdean Iran to Shi'ite Iran* (Princeton University Press: Princeton, 1977): 40.

[4] See Henry Corbin *En Islam iranien: Aspects spirituels et philosophiques. Tome II. Sohrawardi et les platoniciens de Perse* (Fayard: Paris, 1971), *passim*.

[5] See Mohammad Ali Amir-Moezzi *The Divine Guide in Early Shi'ism: The Sources of Esotericism in Islam* (trans.) David Streight (SUNY: Albany, 1994).

[6] **Page 33** in the lithograph edition:

> از برای موت اطلاقات ما لا نهایه بما لا نهایه عند الله هست که غیر او کسی محصی نیست و یکی از آن اطلاقات در عرف ظاهر موتی است که کل ادراک مینمایند که آن حین قبض روح نفس انسانی است و بهر اطلاقی که عند الله موت اطلاق شود حق است و آنچه کل مکلف هستند بر اقرار باینکه آن حق است نه این موت معروف نزد خلق است بلکه آن موت نزد ظهور شجرهٔ حقیقت است از مادون آن

Online https://archive.org/details/20201208_20201208_1113 (retrieved 14 January 2026).

[7] بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ٱلْحَيِّ ٱلْحَيِّ (**translit**. *bismillāhi al-raḥmāni 'l-raḥīmi'l-ḥayyi l-ḥayyī*). A slight nuance worth noting: *ḥayyi'l-ḥayyī* intensifies al-*ḥayy*. It can also be heard as *"the Living, the One who gives life/whose very essence is Life itself,"* with an almost hypostatic emphasis rather than a mere repetition. The construction is composed of six (**6**) words and twenty-eight (**28**) letters. The significance of both numbers and their connection to the Divine Feminine are widely noted. Here we will not detail what

we have already said elsewhere about then, only to indicate that attention should be paid to the commentary below where especially the number six will come up. But note the numerical value of **889** which is equivalent to مَنْ جَعَلَ الشَّمْسَ سِرَاجًا (*man jaʿala al-shamsa sirājan*), "*The One Who made the sun a lamp*" (**Q. 71:16**). Now, ***bismillāh*** places the utterance not *about* God, but *within* the Name as an operative field. The *bi-* (as "in") here is not merely instrumental; it marks ontic ingress—entry into Manifestation through the first All-Comprehensive Name as the locus of disclosure. What follows is already spoken from inside the Divine self-naming, not from an external standpoint. ***Al-raḥmāni al-raḥīmi*** articulates the first internal differentiation within that field. As the second of the two All-Comprehensive Names, *al-raḥmān* signifies mercy as all-embracing, pre-relational effusion—the overflow of Being as such—while *al-raḥīm* signifies mercy turned toward recipients, measured, intimate, and addressed. Ontologically, this is the passage from undelimited outpouring to articulated bestowal. ***Al-ḥayyi'l-ḥayyī*** is where the construction departs from the canonical and becomes explicitly metaphysical. *Al-ḥayy* names Life as a Divine determination: subsisting, unconditioned, self-identical. ***Al-ḥayyī*** is not a simple repetition but an intensification and internalization of Life—Life not only as possessed, but as essentially life-giving, self-emanating, and in act. It gestures toward Life prior to living things: *vitality as ipseity*. Taken as a single movement, the formula descends from Name, to mercy as ontological overflow, to Life as Essence, and finally to Life as self-communicating act. In Akbarian terms, *al-ḥayy* corresponds to Life as a fixed Divine determination, while *al-ḥayyī* intimates Life in its self-theophanizing motion—Life knowing Itself by giving rise to life. The utterance therefore does not petition life; it stands within the very source of life's self-disclosure, sealed inside the Name itself.

[8] **Q. 28:88.**

[9] Paraphrase of the chorus to the second oration of Suhrawardī's *al-wāridāt wa'l-taqdīsāt*: **The Influxes of Vigilant Discernment**. See *The Prayers to the Orient of Light : A translation and text of Shihābuddīn Yaḥyā Suhrawardī's* ***The Spiritual Influxes and Sanctifications*** *(al-wāridāt wa'l-taqdīsāt)* (Brisbane: 2025): 14-15, online, https://catalogue.nla.gov.au/catalog/10174895 (retrieved 27 January 2026).

[10] A rearticulation of a line to the closing prayer of Suhrawardī's *Ḥikmat al-Ishrāq*, see *Suhrawardi: The Philosophy of Illumination. A New Critical Translation, Notes, Commentary and Introduction by John Walbridge & Hossein Ziai* (Brigham Young University Press: Provo, 1999): 163.

[11] Written with an explicitly Illuminationist register in mind, this exordium is a total negation followed by a total Illumination. It begins by stripping contingency of any claim to comprehension: no cause, effect, substance, accident, locus, or celestial mediation can sanctify or delimit the Divine. This is not mere apophatic piety but an ontological refusal—Being Itself cannot be enclosed within the grammar of the world. Holiness is here reclaimed from cosmology and returned to absolute Ipseity, beyond every framework that would make God one being among beings, even the highest. From this negation, the exordium then pivots into a Suhrawardian–Akbarian metaphysics of Light. God is named not simply as Light, but as the *unchanged Light of all lights*—the axial orienter that gives

each thing its direction according to its pre-determined capacity (*istiʿdād*). The Orient of Light is not a place but a principle: the point from which all beings receive intelligibility, measure, and destiny. Creation is described as a dawning—Pre-Eternity leaving traces upon the "Talismanic-Temples of Unicity"—a clear image taken from the fifth theophanic sequence of the *ḥadīth al-ḥaqīqa/kumayl* in which the cosmos is a sacred apparatus for the diffusion of Illumination. The formula "the First, the Last, the Most Manifest, the Most Hidden" seals this vision in Qurānic totality. Here manifestation and concealment are not opposites but coincident extremes: God is hidden *by* excess of presence and manifest *through* the annihilation of all else. The citation "all-things perish but Thy Face" is the metaphysical hinge—everything subsists only insofar as it faces the Real. Life itself is identified with the Divine Dawn, not as a property but as *the very act of appearing*. The long supplicatory cascade that follows is a ritual ascent through cosmological, psychic, and noetic levels. The exordium moves from ethical purification (emptying concupiscence and wrath), to liberation from astral and destinic constraints, to recovery of the Perfect Nature and Angelic Double—an unmistakable Hermetic–Ishrāqī anthropology. Salvation here is not juridical but illuminative: awakening from the occidental crypt of heedlessness into the Orient of remembrance. The visionary climax—**Throne**, **Ophanim**, **Seraphim**, **Cherubim**, the **Dove of the Hidden Cloud**, **wine of intimacy**, **annihilation in Beauty** and **subsistence in Majesty**—maps the full arc of *fanāʾ* to *baqāʾ*, eros to theosis. Annihilation is not erasure but rapture; subsistence is not stability but endless shattering delight. The Burning Bush and Lote-Tree fuse Mosaic and Muḥammadan symbols into a single Imaginal summit where Divine proximity and theophanic self-disclosure coincide. The exordium concludes by returning the servant to function: to be an *active quintessence*, an agent-intellect within the hierurgies of Light, bearing the imprint of the **Greatest Name**. Praise and benediction extend across prophetic, gnostic, and Bayānī horizons, collapsing history into a single Sophianic radiance. The final *ḥadīth—"O God, show us the realities of things as they truly are"*—reveals the governing intention of the whole: not ecstasy for its own sake, but *vision without veils*, the unveiling of Reality as it is, by Light, in Light, and for Light.

[12] In the *Dīwān al-ʿAlī*, *qaṣīda* **418** (sans the final line):

إِنَّ أَخاكَ الحَقَّ مَنْ كانَ مَعَكَ
وَمَنْ يَضُرُّ نَفْسَهُ لِيَنْفَعَكَ
وَمَنْ إِذا رَيْبُ الزَّمانِ صَدَعَكَ
شَتَّتَ فِيكَ شَمْلَهُ لِيَجْمَعَكَ

The final line (omitted above in the main text) says,

وَإِن غَدَوتَ ظالِماً غَدا مَعَك

And even if you should become an oppressor, he becomes one alongside you!

See also online, https://www.aldiwan.net/poem30936.html (retrieved 27 January 2026).

Read as the speech of the **Commander of the Faithful** (ع), this poem articulates *brotherhood as an ontological covenant rather than a moral sentiment*. The opening line does not define the brother by affection, kinship, or agreement, but by *maʿīʾya—being-with*. "The true brother is the one who is with you" establishes companionship as *presence under pressure*, not concurrence of opinion or benefit. In ʿAlī's (ع) register, truth is always disclosed in trial; thus brotherhood is verified only where remaining "with" another entails cost, risk, and exposure. The second hemistich radicalizes this standard: *"the one who harms himself to benefit you."* This is not self-destruction but *ethical inversion*—the refusal to calculate advantage. The brother willingly absorbs loss so that the other may remain intact. Esoterically, this mirrors the logic of *īthār* (preferring the other), but at a deeper level it enacts *fanāʾ-for-the-other*: the ego consents to diminution so that relational being may persist. Brotherhood here is a lived negation of the self's instinct for preservation. The third and fourth lines move from voluntary sacrifice to *catastrophic solidarity*. When the "vicissitudes of time" shatter you, the brother does not merely console or assist; he *breaks himself in order to gather you*. The image is alchemical and surgical at once: fragmentation is accepted as the price of reconstitution. To "shatter oneself" is to allow one's own coherence to be lost so that the other's scattered being may be recollected (*jamʿ*). This is the highest form of companionship: not standing beside intact, but consenting to be broken together so that unity may be restored. The final line is the most severe and the most revealing: *"Even if you become an oppressor, he becomes one alongside you."* Read superficially, it seems morally troubling. Read in ʿAlī's (ع) ethical–ontological key, it names absolute fidelity without moral opportunism. The brother does not abandon you when you fall into injustice; he does not preserve his own righteousness by severing the bond. Instead, he remains present even in deviation, not to ratify injustice, but to *prevent ontological abandonment*. The line insists that companionship is not contingent upon the other's virtue; it is tested precisely where virtue fails. Taken as a whole, the poem defines brotherhood as shared destiny rather than shared *goodness*. It is not an alliance of the upright, but a bond that persists through fracture, injustice, and ruin. In an ʿAlid horizon, this is not laxity but courage: only one secure in truth can afford such fidelity. The true brother is thus a sign of election—not because he is flawless, but because he refuses to let separation, calculation, or moral self-protection dissolve the bond by which human beings are gathered back from dispersion.

In its Shiʿite register, this poem defines *futuwwa/javānmardī* not as chivalric bravado, generosity, or public virtue, but as ontological loyalty under conditions of fracture. The *javānmard* is not the one who appears noble when circumstances are clean, but the one who remains *with*

another when time breaks him, even at the cost of his own coherence. Sacrifice here is not episodic charity but a permanent disposition to absorb loss so that another may stand. Most decisively, the refusal to abandon the brother even in injustice marks Shiʿite *futuwwa* as fidelity to *walāya* rather than to abstract moral self-display: the bond is preserved not because the other is righteous, but because separation itself is the greater betrayal. In this sense, *javānmardī* (chivalry) becomes the lived ethics of *wilāya*—standing fast with the other in trial, deviation, and ruin, so that the possibility of return, gathering, and justice remains ontologically open. Whosoever possesses this virtue and has concretely acted upon it—be they man or woman—is a *fātī* (a chivalrous knight) and a true initiate; whosoever does not and has not, *is not a true initiate*, whatever else be their state, rank, or condition. We note that such a way of being is often incomprehensible to the *weltanschauung* and *Dasein* of the Anglo-Germanic Protestant EuroAmerican racial mentality that perforce often transactionalizes every kind of friendship and companionship, acquiring and discarding them on a whim wherein most human interactions are often placed on a crude scale of exchangeable value like commodities.

[13] To slightly expand on what we just said above in the previous note, this opening paragraph stages the primordial drama of *companionship as soteriology*. The address to "brethren of the Path" is not rhetorical courtesy but a summons to remembrance: the Path is never traversed alone, yet true companionship is not social proximity but shared ontological risk. The "nostalgic tale" is the soul's anamnesis of its pre-exilic intimacy, speaking from a heart torn by separation (*firāq*). What is being sought is not sympathy but *co-bearing*—another who can shoulder the same metaphysical weight without reducing it to consolation or advice. The imagery of chains, exile, and the "occidental crypt" explicitly situates the soul in the **Occidental Exile** of Suhrawardī and Avicenna: a condition not merely geographical but ontological, where light is buried under density and forgetfulness. **Qayrawān** (which in the grammar of Suhrawardī denotes the spatiotemporal world of conflict, generation and corruption) here functions symbolically as a *stagnant basin of arrested meaning*, a well of habit, history, and misrecognition in which the soul circulates without ascent. To ask for a companion is to ask for one who refuses accommodation to this condition and instead commits to *joint unbinding*—not rescuing another from above, but descending together into danger. The invocation of Avicenna and ʿAṭṭār's birds marks the decisive turn: true companionship is *shared flight*, not mutual reassurance. The birds risk annihilation not for private salvation but for reunion at the Court of the Sovereign. Thus the companion sought is one whose fidelity is proven not by sentiment but by *willingness to hazard dispersion*, to be broken so that gathering (*jamʿ*) may occur. This is why purity alone is insufficient; the companion must be **purified**, tested in the crucibles of the Path, stripped of alloy until only sincerity remains. The language of rarity—**Red Sulphur**, the **Great Elixir**—places such companionship in the register of *alchemical theurgy*. The true companion is not one among many but a sign (*āya*), a token of election, forged by divine providence itself. Spiritual kinship here precedes choice; it is written by the **Greatest Name**, not negotiated by affinity.

Such a bond is not formed—it is *recognized*. Thus the concluding poem attributed to the **Commander of the Faithful** (ع) gives the metaphysical key: brotherhood is defined by *self-fracture for the sake of the other*. To "harm oneself to benefit thee" and to "shatter oneself to gather thee" is not masochism but the highest form of unity, where the ego consents to be broken so that the dispersed soul of the other may be re-collected. In esoteric terms, the true brother is one who agrees to undergo *fanāʾ* (annihilation)*-for-the-other* so that both may return together to *baqāʾ* (subsistence) in the **Orient of Light**.

[14] This is an augmented and expanded paraphrase from the Gnostic ***Apocryphon of James***, which phrases it as, "*Come to hate hypocrisy and the evil thought; for it is the thought that gives birth to hypocrisy; but hypocrisy is far from truth*," online https://www.gnosis.org/naghamm/jam.html (retrieved 27 January 2026). This passage reframes hypocrisy not as a moral flaw alone but as an ontological condition of sleep. Hypocrisy belongs to the "conditioned" because it arises where consciousness is fragmented—where appearance is severed from reality, and where one lives according to borrowed forms rather than awakened truth. To hate hypocrisy, in this register, is not to cultivate aversion toward others but to refuse the divided self, the self that performs goodness while remaining inwardly untransformed. Hypocrisy is thus the ethical symptom of metaphysical forgetfulness. ***The Apocryphon of James***'s insight that hypocrisy is born of "evil thought" is crucial: thought here is not reason as such, but *misaligned intentionality*—thinking that orients itself toward advantage, concealment, or self-preservation rather than Truth. Such thought generates duplicity because it seeks to manage how one appears within the world instead of undergoing conversion at the level of Being. Hypocrisy is therefore not the cause but the offspring of a mind estranged from its Source, a mind that has mistaken survival for life. Against this, the paraphrase intensifies the contrast by opposing hypocrisy to the "penetrating Truth" of the Unconditioned. Truth here is not propositional correctness but *wakefulness itself*—the *already-always* present Reality that does not need to be constructed or defended. To love Truth is to consent to exposure, to allow one's interior and exterior to be brought into alignment by Illumination rather than by effort. The Unconditioned is awake not because it has overcome illusion, but because it was never subject to it; awakening consists in rejoining that prior lucidity. Thus the exhortation is initiatory rather than moralistic. One is called to hate hypocrisy because it binds one to the economy of *masks*, *roles*, and *fear*, and to love Truth because it liberates one into simplicity. In gnostic terms, hypocrisy belongs to the archontic world of appearances, while Truth belongs to the pleromatic order of Light. The movement from one to the other is not improvement but *remembrance* as *anamnesis*—the return of consciousness from divided performance to unified presence. Therefore, the pairing of hatred and love is deliberate. Hypocrisy cannot be gently reformed; it must be *renounced*, because it thrives on compromise and ambiguity. Truth, by contrast, is not seized but loved, because it draws rather than coerces. To hate hypocrisy and love Truth is therefore to enact the fundamental gnostic decision:

to withdraw allegiance from the structures of conditioned semblance and to align oneself with the *already-awakened* Reality that precedes, judges, and ultimately dissolves them.

[15] These three paragraphs unfold as a graduated initiatory bestiary, where animal figures are not moral allegories but *Imaginal operators of transformation*. Each creature signifies a determinate mode of being through which the seeker internalizes celestial realities and enacts them within the psychic, ethical, and ontological strata of the Path. The repeated address to "brethren" signals not instruction from above but remembrance among equals who share a common orientation toward Light. The **Lion** stands first because sovereignty must precede refinement. As solar emblem, the **Lion** represents regal courage transposed inward: the **Sun** "without" is no longer worshipped as an external power but mirrored as chivalric agency within the soul. The key move here is inversion without diminution—solar nobility is not lost when internalized, but becomes operative as virtue. The **Lion** within is not the ego enthroned, but the indwelling authority of the **Eternal Sun** acting through a purified vehicle. Strength, then, is no longer coercive force but steadfast luminosity. The second paragraph expands the Work into multiplicity and differentiation, mapping distinct alchemical functions onto distinct creatures. The **Ibis**, sacred to Hermes, governs discernment in subtle realms: it kills unseen vermin, meaning latent corruptions of thought and intention, and regulates the lunar measures of the Work—cycles, rhythms, timings. The **Fox** introduces strategic intelligence: mercy toward the receptive, guile toward the corrupt, showing that wisdom on the Path includes *protective cunning*. The **Raven** mediates between worlds, mastering *nigredo*—the decomposition of dross—without contamination. Its immunity to demons signifies sovereignty over death and shadow. The **Ram** crowns this sequence as fiery renewal: pure impetus, virility of spirit, and the power to initiate new cycles. Together, these figures describe a *complete alchemical economy*: purification, discernment, strategy, death-transmutation, and rebirth. The fourth paragraph shifts from symbolic function to *existential posture*. Drinking from the poisoned chalice of grief names *suffering as a sacrament*: bitterness awakens vigilance and anchors remembrance (*dhikr*). Grief here is not despair but *lucidity*, the price of remaining oriented toward the supernal in a perishable world. Hatred of hypocrisy and love of Truth mark the decisive break between conditioned appearance and unconditioned reality. Worldly scorn becomes a *sign of election*, for derision confirms one's withdrawal from the inversions of materiality and attachment to the Eternal. The **Peacock** and the **Phoenix** seal the arc of transformation. The **Peacock** symbolizes integrity of the Work—smooth transitions, incorruptibility, and the radiant beauty of matter fully transmuted. The **Phoenix**, more radical still, names *self-immolative regeneration*: death freely entered so that resurrection may be total. What rises is not the old self restored, but a new mode of being, victorious because it has passed through annihilation. Together, these images affirm the ultimate aim of the Path: not escape from the world, but the glorification of being through Light, until life itself becomes a living theophany.

[16]

يَا أَيُّهَا رَبِّي وَسَيِّدِي، الْمَلِكُ الرَّئِيسُ، وَالرُّوحَانِيُّ النَّفِيسُ، أَنْتَ أَبِي وَأُمِّي، وَشَمْسِي وَقَمَرِي، الَّذِي مَنْ وَلَدَنِي فِي عَالَمٍ رُوحَانِيٍّ بَحْتٍ، وَأَنْتَ وَلَدِي وَنَسِيبِي فِي عُلُوِّ فِكْرِي. بِإِذْنِ اللَّهِ، أَنْتَ الْمُتَمَثِّلُ بِتَدْبِيرِ حُكُومَةٍ شَخْصِيَّةٍ، وَأَنْتَ الَّذِي مُبْتَهِلٌ بِشَوْقِكَ إِلَى اللَّهِ، إِلَهِ الْآلِهَةِ، فِي تَكْمِيلِ نَقْصِي. يَا أَيُّهَا اللَّابِسُ مِنْ أَنْوَارِ اللَّاهُوتِيَّةِ أَسْنَاهَا، وَالْوَاقِفُ مِنْ دَرَجَاتِ الْكَمَالِ فِي أَعْلَاهَا، أَسْأَلُكَ بِالَّذِي غَلَبَكَ مَعَ أَشْرَفِ الْبَذِيخِ، وَوَهَبَكَ أَفْيَضَ الْجَسِيمِ. يَا نَفِيسُ، تُرِينِي نَفْسَكَ فِي سَاعَةِ تَجَلِّي الْأَعْلَى، وَتُرِينِي وَجْهَكَ الْبَاهِرَ، وَتَوَسَّطْتَ لِي عِنْدَ إِلَهِ الْآلِهَةِ، بِإِفَاضَتِهِ بِنُورِ الْأَسْرَارِ السِّينَائِيَّةِ، وَرَفَعْتَ عَنْ قَلْبِي ظُلُمَاتِ الْأَسْتَارِ. هٰذَا دُعَائِي، بِاسْمِ الَّذِي بِحَقِّهِ عَلَيْكَ، وَمَكَانَتِهِ فَوْقَ لَدَيْكَ. أَدْعُوكُمْ، يَا أَيَّتُهَا الْقُوَّاتُ، وَمَلَائِكَةَ الرُّوحَانِيَّاتِ الشَّامِخَاتِ؛ يَا أَيَّتُهَا حِكْمَةُ الْحُكَمَاءِ، وَبَصِيرَةُ الْبُصَرَاءِ، وَعِلْمُ الْعُلَمَاءِ. اِسْمَعُونِي، وَتَظْهَرُوا إِلَيَّ، وَاحْضُرُوا لِي بِقُرْبِ مَقَامِ سُلْطَنَتِكُمْ، اِرْشِدُونِي بِحِكْمَتِكُمْ، وَاحْفَظُونِي بِقُدْرَتِكُمْ، تَجْعَلُونِي أُدْرِكُ مَا لَا أُدْرِكُ، وَأَعْرِفُ مَا لَا أَعْرِفُ، وَأَرَى مَا لَا أَرَى، تُحَوِّلُونِي بَعِيدًا عَنْ مَخَاطِرَ تَكْمُنُ فِي جَهْلٍ وَنِسْيَانٍ وَصَلَابَةِ الْقَلْبِ، مِنْ أَجْلِ أَنْ تُحَقِّقُونِي رُتْبَةَ الْأَنْبِيَاءِ الْمُلْهَمِينَ وَالْحُكَمَاءِ الْمُتَقَدِّمِينَ، الَّذِينَ فِي قُلُوبِهِمْ حِكْمَةٌ وَبَصِيرَةٌ وَيَقَظَةٌ وَفِطْنَةٌ وَفَهْمٌ مُسْتَمِرٌّ سُكْنَى فِيهِمْ، وَكُنْتَ تَعِيشُ فِي عُمْقِ الْأَعْمَاقِ قَلْبِي، وَلَمْ تُفَصِّلْ نَفْسَكَ عَنِّي أَبَدًا. آمِينَ.

This being our expanded augmentation to Suhrawardī's **Hymn to the Perfect Nature** (*daʿwa ṭibāʿ al-tām*), see *The Prayers to the Orient of Light*: 59-60.

[17] **Paragraphs 5-6** enact a *cosmic anamnesis*, where biography dissolves into symbol and prayer opens directly into vision. The transition from "nostalgic melancholia" to precise astrological timing is decisive: the recession of the **Fishes** before the exaltation of the **Ram** marks the passage from dissolution to ignition, from watery completion to fiery beginning. This is the liminal threshold where an old aeon of interiority yields to a new cycle of ascent and mission. Sleep here is not forgetfulness but the loosening of corporeal bonds, allowing prayer to cross from discursive supplication into Imaginal disclosure. The **hymn to the Perfect Nature** is not addressed to an external angelic being but to the *syzygic* Double, the higher self that precedes embodiment and governs it from within. The paradoxical language—father and mother, sun and moon, parent and child—signals an ontological recursion: the Perfect Nature generates the soul in the world of Pure Spirit, yet is itself "born" within the intellect once recognized. Governance of the person is not domination but providential alignment, while intercession before the Godhead names the Perfect Nature as *mediator between essence* and *deficiency*, fullness and lack. The repeated petitions for unveiling, Siniatic Light, and lifting of veils situate this prayer firmly in the Ishrāqī–Mosaic lineage, where knowledge descends as Illumination rather than inference. The invocation of *powers*, *angels*, *sages*, and *prophets* expands the address from the personal to the cosmic noetic community. What is

sought is not moral improvement but ontological stabilization: the permanent indwelling of wisdom, vigilance, and discernment. To ask that the angel never separate itself from the heart is to pray for unbroken conjunction (*ittiṣāl*)—a state in which remembrance becomes structural rather than episodic. The prayer thus functions as a ritual key, unlocking the Imaginal realm wherein instruction is no longer symbolic but experiential. The dream that follows is the prayer's immediate answer, confirming the classical axiom that *true invocation precipitates vision*. The **falcon** signifies the soul in its primordial nobility—predatory not in violence but in altitude, trained for clarity and speed of ascent. Its family lineage indicates pre-temporal election, while the **Sacred Valley** in the **Eastern Isle** names the **Orient of Light** concealed within the world. The **Station of Water** marks the threshold of Imaginal generation, where forms arise fluidly, and the **falcon**'s stillness upon the rock signals achieved equilibrium prior to reception. The emergence of the **Woman**'s hand from the waters introduces the Sophianic *mediatrix*—wisdom arising from the depths, offering not knowledge but intoxication. The chalice of **Jamshīd** and **Kay Khosrow** situates the elixir within the Persian royal–theosophic lineage: sovereignty conferred through vision. Thus, the **Haoma of Immortality** is not bodily perpetuity but *restored continuity of consciousness*, enabling mission as well as reunion. The command to fly to the **Tree of Life** at the **Station of Fire** completes the elemental circuit: water gives birth to vision, fire seals it in ascent. To perch upon the highest branch and gaze upon the rising **Full Moon** is to prepare for *reflective plenitude*, where the soul, illumined from Above, becomes a mirror capable of receiving the **Sun** without burning—thus poised at the threshold of Revelation and return.

[18] Among the last words uttered to the protagonist in Avicenna's *Recital of Ḥayy ibn al-Yaqẓān*, see Henry Corbin's *Avicenna and the Visionary Recital* (trans.) Willard R. Trask (Princeton University Press: Princeton,): 137-150.

[19] These two paragraphs (**7-8**) together describe a continuous passage from Imaginal ascent into irreversible ontological transfiguration, where symbol, vision, and being collapse into a single movement. The flight from the **Station of Water** to the **Station of Fire** completes the elemental arc of the Work: **Water** generated receptivity, form, and emergence; **Fire** now consummates these by ignition and ascent. The felt lightness, the expansion and contraction in waves, mark the soul's release from dense substantiality into *barzakhī* elasticity, a mode of being no longer governed by weight but by rhythm. As the veils thin, perception ceases to be world-bound and becomes *inter-worldly*, capable not merely of seeing forms but of seeing through them. The perching upon the highest branch of the **Tree of Life** at the rising of the **Full Moon** situates the experiencer at the axis of plenitude. The **Moon** here is not deficiency but *perfect receptivity*, the mirror at its fullness, prepared to receive without shattering. The "Great Overwhelming" names the irruption of Divine Majesty (*jalāl*), an excess that dissolves the last coherence of egoity. The **first theophanic sequence** of the *ḥadīth al-ḥaqīqa*—disclosure without indication—signals this collapse of mediation: knowledge is no longer conveyed by sign, image, or concept, but arrives as immediate presence. Ego is not

negated into nothingness but expanded into locus: the **Sacred Valley** itself becomes the soul's own animating reality. The Voice's injunction—"*if thou wilt, follow me*"—marks the final paradox of agency. Personal will no longer governs, yet consent remains as the last trace of subjectivity: the final assent before annihilation. This corresponds to the **second theophanic sequence** of the *ḥadīth al-ḥaqīqa*, the apophatic negation of all speculation, where knowing by inquiry yields to knowing by realization. Movement now occurs not by decision but by guidance; direction replaces choice. In the subsequent transformation, the imagery of **chariot**, **charioteer**, and **horse** reverses ordinary hierarchy. Volition is no longer master but instrument, driven by a higher will that encompasses and animates the whole being. This is the **third theophanic sequence** of the *ḥadīth al-ḥaqīqa*: the rending of the veil of the secret by the secret itself. Flying into the very center of the **Moon** signifies entry into the locus where reflection ceases—the mirror dissolves into light. The fracturing of substantial reality into luminous fractals is the Imaginal signature of *fanāʾ*: not destruction, but *diffraction* into intelligible radiance. What emerges is not absence but a *new mode of subsistence*. The **Resurrection Body** is a Body of Light, without dimension or extension, yet possessing celestial form. The **Robe of Fire** signifies active luminosity rather than passive reception. Noetic apperception replaces discursive cognition, penetrating directly into the heart of things across all registers—material and immaterial, luminous and tenebrous alike. The **falcon**, symbol of noble ascent, is gone not by loss but by fulfillment: it has become *the seeing itself*, consciousness no longer perched in form, but abiding in Light as its native and enduring body.

[20] These paragraphs **9** and **10** mark the transition from resurrectional luminosity to *walāyatic* ascent, where Shiʿite symbolism, Ishrāqī cosmology, and gnostic annihilation converge into a single vertical movement. The emergence of **Dhu'l-Fiqār** from within the lunar disk is decisive: the Moon, having fulfilled its function as perfect reflector, yields to the sword as *discriminative light*. **Dhu'l-Fiqār** is not here a weapon of violence but the metaphysical blade of *faṣl*—the power to sever truth from semblance, real from unreal. That it is double-edged signifies that it cuts in both directions: outwardly against the veils of the cosmos, inwardly against the last residues of egoic and noetic fixation. In Shiʿite esotericism, **Dhu'l-Fiqār** is the sword of *walāya* itself—the capacity of ʿAlī (ع) as the Axis to cleave multiplicity without abolishing order. The disappearance of the **Moon** and the transformation of **Dhu'l-Fiqār** into a **Column of Irradiation** signal the passage from symbolic mediation to pure verticality. The sword no longer distinguishes objects; it becomes the luminous Path itself. This Column recalls the Shiʿite and Ishrāqī *ʿamūd min al-nūr*, the axial ray by which ascent beyond the occidental crypt becomes possible. To travel *within* the **Column** is to move not through space but through degrees of Being, leaving behind the closed horizon of the sublunary world and entering the ordered transparency of the celestial hierarchies. **Paragraph 10** describes the ascent through the celestial spheres in explicitly Avicennan–Ishrāqī terms, but radicalizes them through a Shiʿite logic of annihilation. Each sphere is not merely traversed but *inhabited through identity*: the voyager becomes the Intelligence of the sphere itself. Yet this identity is immediately undone at

the next ascent. This rhythm—unification followed by annihilation—reveals that even noetic identity is provisional. Intelligence itself becomes a veil once grasped. Knowledge is not accumulated; it is successively *consumed by higher unities*. The culmination beyond the sphere of the **Fixed Stars** is crucial. In classical cosmology, this sphere marks the limit of ordered multiplicity; beyond it lies no further determination. Entering the "radiating pavilion" beyond it signifies the collapse of all structured intelligences into a single interior annihilation. The quotation from the *ḥadīth al-ḥaqīqa* names the decisive moment: attraction (*jadhb*) replaces ascent. What draws the soul is not essence apprehended directly, but Divine Oneness grasped through attributes, which then dissolves all attributive cognition into Unicity itself. The **Pleroma of the Orient of Light** is thus not reached by effort or comprehension, but by the exhaustion of every identity short of God. This is the Shiʿite consummation of *walāya*: passing from prophetic Illumination through ʿAlid discrimination into total theophanic attraction. Here, the voyager no longer bears **Dhu'l-Fiqār**; he or she has become what it always signified—a locus where Light judges Light, and where all intelligences are gathered only to be surpassed by the One who is beyond all gathering.

[21] These **paragraphs 11** and **12** describe the consummation of the ascent as audition, darkness, and beauty, where vision yields to intoxication and form yields to **Sophia**. The **Celestial Dove** is not merely an angelic figure but the voice of pre-temporal remembrance, whose song draws the soul upward not by command but by *attraction*. Sound here precedes sight because audition belongs to intimacy: the hymn vibrates the soul into consonance with its Source. The continual unveiling of ecstasy indicates that ascent has passed beyond effort into passive rapture, where being is carried rather than striving. The vision of "heavens with seventy-thousand suns" multiplies light beyond measure, signalling that Illumination here is no longer singular but *plenary*, a superabundance that overwhelms cognition. The forking of the **Column of Irradiation** into **Two Cosmic Lines** marks a decisive metaphysical bifurcation: the disclosure of *jalāl* and *jamāl*, Majesty and Beauty, or alternatively transcendence and immanence. To behold the circumambulating **Cherubim**, **Seraphim**, and **Ophanim** is to witness the cosmos in its liturgical posture—existence itself as worship. Their circling of the **Divine Throne** like pilgrims at the Kaʿba collapses heaven and earth into a single axis of orientation, affirming that all motion is ultimately circumambulation around the Real. Passing *through* the Throne indicates that even sovereignty and cosmic order are not termini but thresholds. Beyond them lies the paradoxical pitch-black **Celestial Spring**, where darkness is not absence but saturation—what Dionysian and Ishrāqī traditions alike recognize as the *superluminous darkness*. Drinking from its waters purifies the Body of Light, indicating that even resurrected luminosity must be washed of subtle self-residue before final disclosure. From this darkness emerges the realm of **Crimson Emeralds**, a color-symbolism long associated with the Imaginal world of Suhrawardī, where green signifies *life*, *mediation*, and *eternal youth*, while crimson introduces *eros*, *sacrifice*, and *intensity*. This is the *coincidentia oppositorum* as color symbolism. The **Great Celestial Tree** encircled by emerald fire recalls the **Lote-Tree of the Farthest Boundary**, the

Burning Bush, and the ***Axis Mundi*** simultaneously—multiple theophanic sites converging into a single Imaginal form. The **Immense Celestial Mountain** and the **Cloud** that reaches beyond eternity mark the limit of articulation, where presence is veiled by excess rather than distance. The citation of the *ḥadīth al-ḥaqīqa* here names its **fifth theophanic sequence**: *Light illuminating from the Dawn of Pre-Eternity and shedding its traces upon the Talismanic-Temples of Unicity*. This is the point at which the cosmos is revealed not as created object but as *talismanic imprint*, a residual inscription of an uncontainable Light. What follows is the most radical metamorphosis of the recital: the **Tree** becomes the **Sīmorgh**, and the **Sīmorgh** becomes the **Woman** of Absolute Beauty. This triadic transformation signals the passage from structure (**Tree**), to totality (**Sīmorgh**), to **Sophianic Ipseity**. The **Sīmorgh**, long the symbol of collective unity and annihilated selves, now yields to the Feminine as the final theophany—not as gender, but as **Beauty** itself, the principle by which all manifestation is desired and sustained. The hyperbolic description of this **Beauty** is deliberate: it is meant to defeat the Imagination. This is not aesthetic delight but obliterative radiance, a Beauty whose partial disclosure would dissolve worlds. All created beauty is here confessed as derivative, shadowed, borrowed from this single Source in whom Love itself first appeared and ignited existence. The citation from Ḥāfiẓ seals the metaphysical eros at the heart of creation: Love is not an emotion added to the world; it is the *primordial fire* by which worlds blaze into being. The Qurānic affirmation—*"the heart did not lie about what it saw"*—is the final safeguard against dismissal. Vision at this level is not fantasy or hallucination; it is *cardiac witnessing*, a seeing by the heart (the *blaze-flux*) that precedes concept and exceeds doubt. With this, the ascent reaches its terminus not in silence alone, but in *truthful testimony*: the confession that Beauty is the final form of disclosure, and that beyond all Light, Intellect, Throne, and angel, it is the **Feminine Epiphany of the Real** that gathers all things back into their origin.

[22] This declaration of **paragraph 13**— the voice of the **Eternal Woman**—is one of the most theophanic passages in this whole text. It condenses into a single utterance a series of identities that in traditional cosmology are usually dispersed: the First Origination (*mabdaʾ awwal*), the Primal Will (*al-mashīʾa al-ūlā*), the Pen, the Tree, the Lotus, the Word, the Sophia, the Perfect Nature, the Angel of Life, the Angel of the Earth. The "First Point" and "Primary Origination" unites *al-nuqṭa al-ūlā* (the Primal Point, often associated with the Bāb's terminology) with Suhrawardī's and Ibn ʿArabī's doctrine of the *mabdaʾ awwal* (the First Principle). In feminine mode, She claims to be both the source (*mabdaʾ*) and the origination (*ibdāʾ*). The **Soul of Holiness** (*nafs al-quds*) here is not an adjunct but the very first hypostasis. Moreover, traditionally, the Pen (*al-qalam*) is masculine and the Tablet (*al-lawḥ*) feminine. Here, however, She speaks as Pen *and* Will, subsuming both aspects. This feminizes origination itself—the Word as a living womb. She then declares Herself "*the Last and the Essence of the Tree of Reality and the Lotus of the Farthest Boundary*." This fuses the *shajara* (Tree of Reality, usually the metaphysical pleroma) with the *sidrat al-muntahā* (the Qurānic symbol of the furthest limit of ascent). In one statement, She is both origin and terminus, *alpha* and *omega*,

beginning and seal. The "Dusky-Colored Female Dove" (*ḥamāma sawdāʾīya*) that warbles existence into being is **Sophia** as the voice of the **Logos**, the one whose sound, not merely light, sustains worlds. By naming Herself both Primal Eve (*ḥawwāʾ al-ūlā*) and Fāṭimīyyic Radiance (*al-nūr al-fāṭimī*), She claims continuity between Adamic cosmogony and the Muhammadan–ʿAlid line. She is *umm al-ḥayy* (Mother of All-Living) and also *umm abīhā* (Mother of Her Father), the paradoxical title of Fāṭima (ع). Here She also personalizes the theophany: "I am both thy Perfect Nature (*al-ṭabīʿa al-tamma*), thy Imām-of-being, and the Primal Will beyond thy nature." This collapses the distance between cosmic Sophia and the celestial double. The Angel of the Face is thus none other than the Perfect Nature, the personal Sophia. Finally, She identifies Herself as both "thy Highest Celestial Sun, the Angel of Life" and "the Lunar Resplendence and Angel of the Earth." This is the unification of theophany across the vertical axis of the **Tree of Reality**: She governs the imperishable heights *and* the perishable depths. This is a totalizing theophanic claim. She declares Herself:

- *First cause* and *final seal*,
- *Source* and *terminus*,
- *Word* and *Wisdom*,
- *Mother* and *Bride*,
- *Sun above* and *Moon below*.

In short: She is the **Soul of Holiness** as *Sophia-Eternal Woman*, both transcendent origin and immanent companion, the Angel of the Face that reveals Herself through this visionary recital.
[23] This **paragraph 14** now discloses the return of the vision into embodiment, translating the highest theophany into a concrete, ethical, and custodial charge. After the overwhelming Self-Revelation of the Divine Feminine Intellect—who identified Herself as Mind, Will, Sophia, Walāya, and Perfect Nature—the discourse now descends from absolute disclosure to vestigial sign. What remains in the world is not the fullness of Presence but its *athar*, its trace. The **Tree of Life** is named as precisely such a trace: not the Reality Itself, but the *terrestrial seal* by which the supernal inhabitation leaves a mark within the human domain. The language of "Solomonic-Kaʿba" is crucial. Solomon signifies mastery of the subtle worlds, command over spirits, and the harmonization of cosmic forces; the Kaʿba signifies absolute orientation, the axis around which all movement finds meaning. To describe the inner inhabitation as a *seven-levelled celestial Kaʿba* is to say that the human being has become a microcosmic sanctuary, stratified across all cosmic degrees. The **Tree of Life**, positioned at the axis of the Station of Fire, functions as the *externalized heart* of this sanctuary: a visible, Imaginal correlate of an invisible indwelling. **Fire** here is not destruction but vigilance, Illumination, and trial—the element that preserves by consuming impurity. The command to guard the **Tree** during the term of bodily imprisonment reveals the esoteric ethic that follows vision. Enlightenment does not license withdrawal; it imposes *custodianship*. The "prison cage of the opaque

boundary" names embodiment itself as veiling, yet this veiling is not negated but made meaningful by responsibility. The initiate must stand watch over the locus where Heaven touches Earth, ensuring that the axis of orientation is not profaned by forgetfulness, negligence, or dispersion. Guardianship thus replaces rapture as the dominant mode of fidelity. The **Tree** is said to have been manifested "*for thy sake and for the sake of thy noble lineage*," indicating that this charge is not individualistic but *genealogical* and *covenantal*. The lineage is not biological alone but spiritual: those bound by *walāya*, by Perfect Nature, by the Feminine Light that speaks. To guard the **Tree** is to preserve the conditions of transmission—to keep open the passage by which others may ascend and remember. The final admonition, "so heed well," seals the paragraph as a *warning* and a *vow*: the highest knowledge entrusted to a human being is not possession but protection, not speech but watchfulness, not ascent alone but *faithful presence* at the threshold where the divine still touches the world.

[24] That is, **303**.

[25] **Paragraph 15** articulates the translation of theophany into lineage, succession, and time, revealing that the vision entrusted to the initiate is not meant to culminate in personal completion but in ordered transmission. The command to appoint a successor "before thy time expires" situates realization within mortality: even the one who has crossed the spheres and spoken with Sophia remains bound to temporality. True fulfillment therefore lies not in remaining at the summit, but in ***ensuring continuity of the axis*** once one departs. The insistence that the successor be a *female falcon* is decisive. The falcon, earlier the emblem of noble ascent and lucid flight, is here explicitly feminized, aligning wisdom, guardianship, and theurgical authority with the Sophianic mode rather than patriarchal command. Wisdom (*ḥikma*) and sagacity (*fiṭna/baṣīra*) are not abstractions but living capacities embodied in a lineage of women who unite altitude with vigilance. This is not biological reduction but symbolic genealogy: "physical as well as spiritual progeny" names a *double inheritance*, one of flesh and one of light. The succession across **six generations** introduces sacred arithmetic. Six evokes completion within created order—the six days of creation—yet stops short of seven, which would signify rest or *finality*. This means the lineage is provisional and preparatory, sustaining the Work across time without claiming its consummation. Each successor is described as both a "theosophianic angel" and a "talismanic hierurgy," indicating that she is not merely a teacher or custodian but an *operative node*: simultaneously intelligible form and effective ritual presence. She mediates between worlds not by authority alone but by ontological participation. The culmination is radically deferred to a *returning epiphany*: the **Dusky-Colored Female Dove** beyond the Hidden Cloud, identified with the **Supreme Gryphon**, the **Anqā**, and the **Sīmorgh**. These multiple names collapse Persian, Shiʿite, Hermetic, and gnostic registers into a single eschatological figure—the Feminine Absolute returning within multiplicity. That She appears "amongst the falcons in the number of ***Burāq***" signals that the final manifestation occurs not outside the lineage but *through* it, when the many become capable of bearing the One in motion, ascent, and translation between

realms. The declaration "thy Work, which is My Work" resolves the entire recital's tension between human striving and divine action. The initiate's labor is neither autonomous nor illusory; it is *derivative participation*. What is consummated is not a private path but a cosmic intention unfolding through guardianship, succession, and fidelity across generations. The final imperative—"so understand!"—is not pedagogical but initiatory: to understand here is to accept that realization finds its completion not in ecstasy, but in *entrustment*, not in vision alone, but in the careful handing-on of the living axis until the Feminine Source returns to gather all flight back into Herself. This entrusted continuity also clarifies why the work must pass through **time rather than escape it**. The lineage of falcons is not a delay of fulfillment but the very *mode* by which fulfillment becomes historical without being historicized. Transmission is here theophanic: each successor does not merely preserve a teaching, but *re-presents* a capacity, maintaining the conditions under which the One may again move among the many. In this sense, succession is itself an act of worship, a patient hospitality extended to the Absolute. The falcons do not hasten the return by force, nor do they prolong absence by negligence; they keep the sky open. Thus entrustment becomes the highest fidelity—remaining vigilant without possession, active without appropriation—so that when the Feminine Source reappears, She is not met by astonishment alone, but by a prepared order of being already attuned to bear Her passage and to be gathered by Her into consummation.

[26] This prayer, cited in various places by us, is also cited in the **19th Gate** of **the Fifteenth Unity of the Completion of the Bayān**. Here again is the Arabic text:

بِسْمِ اللَّهِ الأَحْمَدِ الأَمْجَدِ الأَقْدَسِ، الَّذِي فِي ذِرْوَةِ الاِرْتِفَاعِ، الاِقْتِدَاسِ، الاِمْتِجَادِ، الْقُدْسِ الرَّفِيعِ الْمَنِيعِ، وَالتَّنْزِيهِ، يَا أَيُّهَا نُورَ كُلِّ الأَنْوَارِ، الَّذِي مُتَجَلٍّ بِإِشْرَاقٍ مِنْ زُهْرَةِ كَيْنُونِيَّتِكَ، بِبَرْقِ التَّعْمِيَةِ الإِلهِيَّةِ، لِسَطْعَةِ الْبَاهِرَةِ الأُلُوهِيَّةِ، مِنْ طَلْعَةِ النَّيِّرِ، فَجْرِ الصَّبَاحِ. اللَّهُمَّ إِنِّي أَشْهَدُ عِنْدَ شَمْسِ عَرْشِكَ اللَّمِيعَةِ، الأَحَدِيَّةِ الأَزَلِيَّةِ، الَّتِي اشْتَعَلَتْ ظُهُورَاتُ النَّيِّرَاتِ الْمُقَدَّسَةِ بَاهِيَةً، بِلَمَعَاتِ الْمَرَايَا الْمُشَعْشِعَاتِ، الْمُنْعَكِسَةِ بِظُهُورَاتِ سُبُوحِيَّةِ وَحْدَانِيَّتِكَ، الَّتِي تَجَلْجَلَتْ تَجَلِّيَاتُ وَجْهِكَ الْفَرْدَانِيَّةِ الأُوحَدَانِيَّةِ دُونَ تَغْيِيرٍ، وَلَمْ تَزَلْ وَلَا تَزَالُ كَانَتْ تُفْنِي كُلَّ شَيْءٍ كَمَا كَانَ. وَيَا أَيُّهَا السُّلْطَانُ الَّذِي مُقِيمٌ فِي آفَاقِ نَفْسِي، يَتَكَشَّفُ حَقِيقَتُكَ فَرْدَانِيَّةَ الْمُبِينِ فِي نُفُوسِ أُفُقِي؛ إِنَّكَ أَنْتَ الأَظْهَرُ وَالأَبْطَنُ، مِثْلَمَا الظُّهُورُ الْمُطْلَقُ لِلْبُطُونِ الأَطْلَقِ. اللَّهُمَّ إِنِّي أَشْهَدُ بِأَنَّكَ أَنْتَ الَّذِي أَثَرْتَ آثَارَكَ عَلَى هَيَاكِلِ تَوْحِيدِكَ، بِعَلَامَاتِ جَذَبَاتِ أَحَدِيَّتِكَ، مِنْ أَوَّلٍ قَبْلَ كُلِّ أَوَائِلَ إِلَى آخِرٍ بَعْدَ كُلِّ أَوَاخِرَ. اللَّهُمَّ إِنِّي أَشْهَدُ بِرُؤْيَةِ الْمَحْوِيَّةِ لِهَتْكِ السِّتْرِ، لِغَلَبَةِ السِّرِّ الْمُسْتَسِرِّ، مِنْ مَحْوِ الْمَوْهُومِ مَعَ صَحْوِ الْمَعْلُومِ، حَقِيقَةَ الْمُتَحَقِّقَةِ الَّتِي أَنْتَ فَقَطْ. فَأَشْهَدُ، يَا إِلهِي، بِكَشْفِ سُبُحَاتِ جَلَالِكَ السُّلْطَانِيَّةِ مِنْ غَيْرِ إِشَارَةٍ، مِنْ مَنْزِلِ أَزَلِيَّتِكَ إِلَى مَوْقِعِ صَمَدَانِيَّتِكَ، فِي مِحْوَرِ سَرْمَدَانِيَّتِكَ،

بِمَكْشُوفَاتِ دَيْمُومِيَّتِكَ، مِنْ أَوَّلَ الَّذِي لَا أَوَّلَ إِلَى آخِرَ الَّذِي لَا آخِرَ؛ فَإِنَّكَ أَنْتَ اللَّهُ، لَا إِلٰهَ إِلَّا أَنْتَ، الْوَحِيدُ فِيكَ الْوَحِيدُ، بِكَ الْوَحِيدُ، مِنْكَ الْوَحِيدُ، وَإِلَيْكَ الْوَحِيدُ، حَقًّا، حَقًّا.

[27] This **paragraph 16** establishes the final condensation of the entire ascent into liturgy, revealing remembrance (*dhikr*) as the true residue of theophany. After vision, lineage, and custodianship, what remains transmissible across time is not the spectacle of Light but its rhythmic invocation. The prayer is given explicitly as a *Gift of Remembrance*, meaning it is not authored by the seeker but entrusted by the Revealing Presence itself. Memory here is not recollection of past events but *ontological attunement*—a way of standing each day within the same axis of Illumination that once disclosed itself in overwhelming form. The injunction to recite the prayer *at Dawn* is decisive. Dawn is not merely a temporal marker but the metaphysical threshold where Pre-Eternity leaves its daily trace within time. To pray at the arising of Dawn is to align one's consciousness with the *primordial act of manifestation*, reenacting creation as Illumination rather than as objectification. Each dawn becomes a renewed beginning without beginning, a daily participation in the same Fire of Emergence that first brought worlds into being. The prayer's opening excess of glorification is not rhetorical ornamentation but *protective overdetermination*. By stacking praise upon praise—*Most Praised, Most Glorified, Most Holy, Most Elevated*—it exhausts language so that no single attribute pretends to circumscribe the Divine. This excess functions apophatically: it *burns away conceptual idolatry* before petition even begins. Sanctification and glorification spiral upward until speech itself becomes incandescent, no longer descriptive but performative. Throughout the prayer, Light is invoked not as a symbol but as self-effusing Reality. God is named as the Light of all lights, but immediately qualified as the blinding brilliance issuing from the Fire of the Morning-Dawn. This Light is not gentle Illumination but *annihilative radiance*, the same force that "already always annihilated all-things." To testify before such Light is to consent to effacement, to stand as witness at the Throne of Pre-Eternal Oneness where multiplicity is already nullified. A crucial turn occurs when the Divine is addressed as the *inhabitant Sovereign of the horizons of the self*. Here the macrocosmic vision returns inward: the horizons of the cosmos and the horizons of the soul are revealed as a single field of disclosure. The paradox "Most Manifest and Most Hidden" resolves into lived realization—the Hidden is hidden only by excess of presence, and manifestation is the very mode of concealment. The self becomes the site where this paradox is endured rather than solved. The repeated insistence on *traces, talismanic temples,* and *vestigial signs* clarifies that the prayer is not aimed at recovering the fullness of the vision, but at honoring its imprints. God leaves traces, not replicas; signs, not substitutions. These traces draw the soul by *jadhb*—attractive pull—rather than by comprehension. The prayer trains the heart to recognize these attractions as unifying forces rather than distractions, gathering the soul repeatedly back to its *orient*. The culminating

testimony—"*by Thee Alone, from Thee Alone, to Thee Alone*"—is the final seal of *radical unicity*. Agency, origin, path, and return collapse into a single divine act. The prayer does not ask for anything because asking presupposes separation. Instead, it *confesses Reality* until confession itself becomes identity. In this way, the prayer is not preparation for realization but its *daily reactivation*, ensuring that the lineage of Light remains aligned not by memory of past ascent, but by perpetual dwelling at the threshold where Light eternally dawns.

[28] These **paragraphs 17** and **18** articulate the law of return after disclosure, completing the arc from ascent to descent and revealing nostalgia itself as a sacramental residue of vision. The divine injunction—*"extinguish the lamp for the Dawn hath indeed arisen"*—is paradoxical: Illumination has reached such plenitude that the intermediary light (lamp, vision, ecstasy) must now be withdrawn. Dawn does not negate light; it *renders the lamp redundant*. This marks the final theophanic sequence, where Revelation yields to sobriety, and the initiate is returned to the world not because the vision failed, but because it *succeeded completely*. The return to the **Sacred Valley** situates the descent within the same Imaginal geography from which the ascent began. Nothing is lost spatially; what changes is mode of inhabitation. The **Sacred Valley** remains real, but the soul can no longer dwell there continuously. This affirms a core principle of esoteric itineraries: ascent does not abolish the world but *re-anchors the seeker within it under obligation*. The return is commanded, not accidental, signalling that fidelity to the vision now requires presence in the perishable abode. **Paragraph 18** describes this descent with painful clarity. Perching again upon the **Tree of Life** as the Sun rises restores the cosmic order: night-vision yields to diurnal time, Imaginal flight to terrestrial orientation. The Sun's ascent to its meridian mirrors the soul's slow descent into density. What was once elevation becomes constriction; what was once freedom becomes enclosure. **Qayrawān** returns as symbol of *ontological incarceration*, the "well" of habit, embodiment, and sensory limitation. The **falcon**—icon of noble flight—recedes, not destroyed but eclipsed by the demands of embodied consciousness. The phrase "living death" is crucial. Mundane life is not condemned as evil, but named as *unconscious survival* when measured against awakened being. To live without remembrance is to dwell in forgetfulness, a bottomless pit precisely because it has no orient. The overwhelming nostalgia that follows is not psychological melancholy but *metaphysical grief* (*ḥuzn*): the soul's pain at remembering its true homeland while being unable to abide there. This grief is the price of knowledge; ignorance alone is painless. Yet the paragraph does not end in despair. Even as the memories fade, traces remain: the sonorous melodies of the **Celestial Dove**, the distant flashes of *malakūt*. These do not vanish abruptly; they retreat, scintillating, leaving sparks rather than fullness. This is the final mercy of the descent: *remembrance does not disappear, it recedes into latency*. The vision is no longer present as experience, but as imprint, vocation, and ache. Taken together, these paragraphs teach that the true consummation of the Path is not permanent ecstasy but *faithful return bearing nostalgia*. The melancholic weight is not a failure; it is the *seal of authenticity*. Only one who has truly seen can grieve in this way. Thus the treatise ends not with triumph but with

responsibility: to live in the world while remembering another, to guard the **Tree** while longing for the Orient of Light, and to allow grief itself to become the quiet engine of fidelity until the final reunion.

[29] This final paragraph performs the *ultimate hermeneutic reversal* of the entire recital: what first appeared as loss, grief, and fettering is revealed as *a refined mode of presence*. Nostalgia and sorrow are no longer obstacles on the Path but become its *proper affect*. The reminder that expansion (*basṭ*) must be followed by contraction (*qabḍ*) situates the experience within the classical grammar of the spiritual states, yet the text presses further—contraction is not merely a corrective balance but a *distinct wisdom-bearing habitation*. The soul does not simply leave the **Orient of Light** when it contracts; it inhabits that Orient *as longing*. Here the recital articulates a decisive esoteric insight: *separation itself becomes a modality of union*. Melancholic nostalgia is named as "*the veridical space and the vestigial imprint*" of the true abode. That is, the homeland of Light is not absent during exile; it persists as ache, pathos, and inward fire. Grief is no longer psychological residue but *ontological evidence*—the soul bears within itself the trace of what it has seen, and this trace burns as longing. Thus nostalgia is not backward-looking sentimentality but a *living orientation*, the soul turned continually toward its Origin by pain rather than by vision. The identification of this interior fire with the **Face of Splendor** and **the Soul of Holiness** is crucial. Grief itself is re-theophanized: it is not merely caused by the Divine, it *is* a mode of Divine presence. By naming this fire as the **Supreme Gryphon** and **Sīmorgh**—the same Feminine Absolute disclosed earlier—the recital reveals that Love does not only appear as beauty and ecstasy, but also as *ardent sorrow*. The "Lord of the Dawn" is thus the One who recites all Life by alternation: appearance and withdrawal, light and ache, joy and grief as a single rhythmic utterance. This declaration that grief, melancholy, and nostalgia are "the steeds of the station of Love" draws the entire itinerary into the Akbarian–ʿAṭṭārian logic of *ʿishq*. Love is not measured by pleasure but by endurance of separation. What the worldly flee as affliction is here recognized as a *precious mount*, carrying the lover forward precisely through pain. The inverse valuation is explicit: those who seek to anesthetize sorrow reveal their ignorance of Love's economy, while those who bear it are silently confirmed in rank by the divine Lights themselves. The alchemical key is then disclosed openly. This grief is **calcination**, the first major operation of the **Great Work**. Calcination burns away complacency, attachment, and false rest; it reduces the self to ash so that transmutation may begin. That this operation occurs *after* vision, not before it, is decisive: true calcination is not inflicted by ignorance but *ignited by knowledge*. The soul burns because it has seen what it cannot yet fully abide. This burning is the beginning of true permanence. The final exhortation—addressed to the brethren of the Fāṭimiyyic Light—returns the reader to action without abandoning mystery. "*Embark ye upon it… as it moveth and as it rests*" affirms that the vessel of Love travels by alternating states, motion and stillness alike. One does not choose expansion over contraction; one *enters the rhythm*. The closing formula—*there is no power nor strength save in God*—seals the entire work in surrender: the Path is traversed not by mastery but by consent

to be carried, burned, and oriented until grief itself becomes the most faithful guide back to the **Orient of Light**, this being the animating *mystery* of the **Soul of Holiness: The Recital of Life**.

What follows from this reversal is a redefinition of *spiritual maturity* itself. The recital refuses any teleology in which Illumination culminates in stable serenity or continuous ecstasy. Instead, maturity is marked by the capacity to *bear rhythm*—to remain faithful through alternation without attempting to arrest it. Expansion and contraction are not stages to be outgrown but the very cadence of realized life. The one who understands this no longer measures proximity to the Real by felt intensity, but by *fidelity to orientation* under changing states. In this sense, grief is not a regression but a sign that vision has been interiorized deeply enough to survive withdrawal. This also clarifies the ethical consequences of the recital. Because grief is ontological rather than pathological, it does not incapacitate action but *grounds responsibility*. The soul that burns with nostalgia is precisely the soul that cannot consent to injustice, forgetfulness, or triviality, not because it is morally superior, but because it has tasted another measure of reality. Longing becomes discernment: it quietly judges the world without contempt and engages it without illusion. The grief of the lover is thus not isolating; it is the *condition of truthful solidarity*, the ability to remain present among others while inwardly oriented elsewhere. At a metaphysical level, the recital's final teaching resolves the tension between transcendence and immanence without collapsing either. The **Orient of Light** is not postponed to an afterlife nor reduced to an inner mood; it persists as a *hidden horizon* shaping perception, desire, and action. **The Soul of Holiness** recites life by allowing beings to oscillate between nearness and distance, making absence itself articulate. This is why grief can guide: it preserves distance without severing relation, keeping the soul turned without allowing it to settle prematurely. Finally, the recital closes by redefining *agency*. The repeated insistence that there is "no power nor strength save in God" is not quietism but precision. Action is real, but it is participatory rather than possessive. The lover acts, guards, transmits, and endures—but without claiming authorship of the Fire that moves him. To be "carried, burned, and oriented" is not passivity; it is the most exact form of alignment. Thus the recital ends where it must: not in resolution, but in a *livable tension*, an *aporia*—a life shaped by remembrance, sustained by longing and suffering, and entrusted to the alternating mercy of Light and withdrawal, until the **Recital of Life** gathers all tones back into its unspoken Source.

2

The Recital of the Cycle of the Circle of Four[1]

(English and Persian)

With Commentary

In the Name of God, the Light of Being!

Glory be unto the One without Peer or Equal: the First, the Last, the Manifest and Hidden! And salutations and blessings be upon the Chosen Ones from before and after!

The Arrival

As for the matter at hand: I once fell into a sleep that was not sleep but suspension. A voice called me by a name I had never heard and yet had always known. When I opened my eyes I was not in my room but in a landscape between earth and heaven, a *barzakh* of green gardens and dark skies. An angel in the form of a bird whose feathers were *letters of light* alighted before me and said:

Three journeys await you—through the Realm of Light, through the Ocean of

Being, and through the Alphabet of Fire. When you have walked them, the Circle of Four will be complete!

It lifted me with its wings and set me down before a mountain of sunrise.[2]

First Journey – The Realm of Light with Suhrawardī

I climbed the mountain and found at its summit a man whose face was dawn. He said, "*I am Shihāb al-Dīn, the slain Master of Illumination. Walk with me through the Realm of Light*!" We entered a city of transparent walls where every stone was a star. Angels shaped like peacocks of fire descended, each one a degree of light between the Light of lights and the shadows of the world.

Suhrawardī said: "*These are the anwār al-qāhira, the victorial lights. Each soul descends through their ranks before entering a body. Know your station and ascend again*!"

He touched my forehead and the city dissolved into a single ray that entered my heart like a sword of dawn.

"*Keep this ray*," he said. "*It will be the lamp of your inner temple*!"

And he vanished.[3]

Second Journey – The Ocean of Being with Ibn ʿArabī

I found myself standing at the edge of an **Ocean without a Shore**. Its waves were made of nothingness and fullness at once. A man with eyes like twin abysses approached me. He said, "*I am Muḥyīddīn Ibn al-ʿArabī. "You have tasted Light. Now taste Being*!"

He led me into the sea. The water did not wet me but dissolved my edges. Every wave spoke a Name of God. Every crest rose and fell as creation itself.

"*Here*," said Ibn ʿArabī, "*there is no up or down. Light and darkness are modes of one Being. What you call 'you' is a mirror of Its tajallī* (theophanic self-disclosure). *To know this is to be free*!"

He breathed upon me and I felt myself become the sea, my thoughts rising and falling like waves. Then he whispered: "*Return. But remember: Being is nearer to you than your jugular vein*!"

And he vanished.[4]

Third Journey – The Alphabet of Fire with the Bāb

I stood now in a vast hall of darkness lit only by sparks. In the center stood a Youth with a **Pen of Light**. Letters poured from it like meteors. He looked at me with a gaze both tender and majestic.

"*I am the* ***Nuqṭa****, the Primal Point*," He said.

"*You have tasted Light and Being. Now behold the Word*!"

He pointed to the sparks and they became letters of every script: Hebrew, Syriac, Greek, Arabic, Persian, unknown glyphs of future tongues. Each letter was a door; each door a Name.

"*These are the Names of God in new measure*," He said. "*Through them worlds are born and veils lifted. Your task is to write what you have seen in forms the age can receive*!"

He placed in my hand a **Pen of Fire**. "*Write without fear*; *speak without fear*," He said. "*Hope is your wing. Through hope the Hidden Treasure seeks to be known*!"

And he vanished.[5]

Convergence – The Fountain of the Circle

The three landscapes folded inward and I found myself again in the garden suspended between earth and heaven. At its center was the **Fountain of Fire** and **Crystal**. Around it sat Suhrawardī, Ibn ʿArabī, and the Bāb, their faces now luminous beyond description.

A fourth cushion awaited me. I sat.

The three rose and spoke together: "*Light, Being, and Word are one current. Through Light you saw, through Being you dissolved, through the Word you were commanded. You are not a guest but a companion. Guard this trust, sing it, write it, live it. For our dialogue with you is not a dream—it is the Real remembering Itself through you*!"

At that moment the **Fountain** rose into a pillar reaching beyond sight. In its heart was a Mirror. I looked and saw myself woven of their three presences. I heard a voice not theirs and not mine: "*The Circle of Four is complete. Return now to the world of generation and corruption. Carry the lamp, the sea, and the pen. For what was whispered here will be spoken there*!"

And the garden dissolved into daylight.[6]

Gloss on the Cycle of the Circle of Four

The recital stages three initiatory journeys, each corresponding to the metaphysical legacies of Suhrawardī, Ibn ʿArabī, and the Bāb, converging finally in a unified vision.

1. **Suhrawardī and the Realm of Light**:

His angelic city of transparent walls represents the *hierarchies of luminous degrees* (*anwār*), culminating in the *Light of lights*. Suhrawardī's gift is the *ray of dawn*—a personal lamp lodged in the seeker's heart. This affirms that Illumination (*ishrāq*) is both ontological architecture and personal destiny.

2. **Ibn ʿArabī and the Ocean of Being**:

The boundless sea dissolves the seeker's boundaries into the *unity of Being (waḥdat al-wujūd)*. Every wave pronounces a **Divine Name**, signaling that multiplicity is only rhythmic manifestation. Ibn ʿArabī's teaching here emphasizes that identity itself is a mirror within the ocean of God's *tajallī* (self-disclosure).

3. **The Bāb and the Alphabet of Fire**:

The raining meteors of letters enact the *creative Word* as primal force. The Bāb reveals the *nuqṭa* (Point) as origin of all alphabets and cycles. His gift, the **Pen of Fire**, binds the seeker to active witness and inscription: hope (*rajāʾ*) becomes the modality of divine creativity itself, by which the **Hidden Treasure** manifests.

4. **The Convergence at the Fountain**:

Fire and crystal fuse in the Fountain, symbolizing the unification of **Light** (form), **Being** (essence), and **Word** (command). The mirror within the pillar shows the seeker not merely as disciple but as *companion in the chain*—a fourth presence completing their circle.

Thus the cycle dramatizes a synthetic gnosis: Illuminationist cosmology (*ishrāq*), Akbarian ontology (*wujūd*), and Bayānī manifestation (*kalima*) are three registers of one Reality, drawn together in the seeker's own vocation.

And no power and no strength is there save in God, the High, the Mighty! [7]

Persian Text

بِسْمِ ٱللَّهِ نُورِ ٱلْوُجُودِ

ٱلْحَمْدُ لِلَّهِ ٱلَّذِي لَا نَظِيرَ لَهُ وَلَا شَبِيهَ: ٱلْأَوَّلِ وَٱلْآخِرِ وَٱلظَّاهِرِ وَٱلْبَاطِنِ، وَٱلصَّلَوَاتُ وَٱلتَّحِيَّاتُ عَلَى ٱلْمُصْطَفَيَاتِ مِنْ قَبْلُ وَمِنْ بَعْدُ.

آمدن

امّا بعد: در خوابی افتادم که خواب نبود بل تعلیق بود. ندایی مرا به نامی خواند که هرگز نشنیده بودم و با این همه همیشه می‌دانستم. چشم گشودم؛ نه در حجرهٔ خویش بودم، بل در میانهٔ زمین و آسمان، در برزخی از باغ‌های سبز و افق‌های تیره.

فرشته‌ای به صورت مرغی فرود آمد که پرهایش از حروف نور بود و گفت: «سه سفر در پیش داری: در قلمرو نور، در دریای وجود، و در الفبای آتش. چون هر سه را بپیمایی، دایرهٔ چهارگان به کمال رسد.»

مرا بر بال خود برداشت و بر کوه سپیده‌دم فرو نهاد.

سفر نخست – قلمرو نور با سهروردی

کوه را برآمدم تا به اوج رسیدم. مردی دیدم که چهره‌اش چون سپیده بود. گفت: «منم شهاب‌الدین مقتول، شیخ اشراق. با من در قلمرو نور بخرام.» به شهری در آمدیم که دیوارهایش شفاف و هر سنگش ستاره‌ای بود. طاووسان آتشین فرود می‌آمدند، هر یک درجه‌ای از نور میان نورالانوار و سایه‌های عالم. شیخ گفت: «اینها انوار قاهره‌اند؛ هر جان پیش از نزول به بدن از این مراتب می‌گذرد. مقام خویش بشناس و باز بالا شو.»

پیشانی‌ام را لمس کرد. شهر در نوری واحد شد و به دلم فرو رفت چون شمشیر سپیده. گفت: «این شعاع را نگاه دار؛ چراغ معبد درون توست.» و ناپدید شد.

سفر دوم - دریای وجود با محیی‌الدین

در کرانهٔ دریایی بی‌ساحل ایستاده بودم که موج‌هایش همزمان نیستی و هستی بود. مردی نزدیک شد با چشمانی چون دو ژرفنا. گفت: «منم محیی‌الدین ابن عربی. نور را چشیدی، اکنون وجود را بچش.»

مرا به دریا برد. آب نه ترم کرد، نه مرزم نگاه داشت. هر موج اسمی از اسمای حق می‌گفت و هر فراز آفرینش بود.

گفت: «اینجا بالا و پایین نیست. نور و ظلمت دو حال یک وجودند. آنچه تو می‌خوانی آینهٔ تجلّی است. دانستن این، رهایی است.»

بر من دمید. خود را چون دریا یافتم، اندیشه‌ها موج شدند. نجوا کرد: «بازگرد، ولی بدان وجود از رگ گردن به تو نزدیک‌تر است.» و ناپدید شد.

سفر سوم - الفبای آتش با باب

اینک در تالاری تاریک بودم که جرقه‌ها آن را روشن می‌کرد. در میانه جوانی ایستاده بود با قلمی از نور. حروف از آن می‌ریخت چون شهاب.

نگاهی پر مهر و جلال به من کرد و گفت: «منم نقطهٔ اولی. نور و وجود را چشیدی، اینک کلمه را ببین.»

جرقه‌ها به حروف بدل شدند: عبری، سریانی، یونانی، عربی، فارسی، و رمزهای زبان‌های آینده. هر حرف دری بود و هر در اسمی. گفت: «اینها اسمای الهی است در پیمانی نو. از آنها عوالم زاده می‌شود و حجاب‌ها برداشته. کار تو این است که دیده‌هایت را به زبان زمان بنویسی.»

قلمی از آتش به دستم داد: «بی‌باک بنویس، بی‌باک بگو. امید بال توست؛ به امید است که گنج پنهان می‌خواهد شناخته شود.» و ناپدید شد.

اجتماع - چشمهٔ دایره

سه منظر در هم پیچید و بار دیگر در باغ میان زمین و آسمان بودم. در میانه چشمه‌ای از آتش و بلور می‌جوشید. سهروردی، ابن عربی و باب گرد آن نشسته بودند با چهره‌هایی از نور بی‌وصف.

چهارمین بالش خالی بود. نشستم. سه تن برخاستند و با هم گفتند: «نور و وجود و کلمه یک جریان‌اند. به نور دیدی، به وجود گداختی، به کلمه مأمور شدی. مهمان نیستی، همراهی. این امانت را نگاه دار؛ بسرای، بنویس، زندگی کن. گفت‌وگوی ما با تو خواب نیست، یادآوری حقیقت است در تو. »

چشمه به ستونی فراسوی دید بدل شد. در دلش آینه‌ای بود. نگریستم؛ خود را بافته از حضور سه‌گانهٔ ایشان دیدم. آوازی شنیدم نه از آنان و نه از من: دایرهٔ چهارگان به کمال رسید. اکنون به عالم کون و فساد بازگرد. چراغ و دریا و قلم را حمل کن. آنچه اینجا نجوا شد، آنجا گفته خواهد شد. »
و باغ در روشنایی روز حل شد.

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Notes

[1] This visionary narrative was originally composed in 2025.

[2] This opening frames the entire narrative as a theophanic initiation rather than a personal reverie. The *basmalic* invocation—*"In the Name of God, the Light of Being"*—immediately situates the account within an ontological register: God is not named as an object of belief but as the very luminosity by which being appears. The doxology that follows—First, Last, Manifest, Hidden—establishes a total horizon in which all oppositions are already reconciled, preparing the reader to understand what follows not as linear movement through space, but as *circulation within the Real*. The blessings upon the "Chosen Ones from before and after" signal that this account stands within a transhistorical chain of transmission, aligning the narrator with a lineage of witnesses rather than isolating him as an exceptional subject. The transition into "The Arrival" marks the decisive shift from liturgical speech to threshold-experience. The sleep described is explicitly negated as ordinary sleep and redefined as suspension—an interval where habitual consciousness loosens without collapsing. This is the classical condition of *barzakhī awareness*, where the soul is neither bound to corporeal perception nor fully dissolved into pure intelligibility. The voice calling the narrator by a Name both unknown and always known indicates pre-eternal recognition: the awakening of an identity that precedes biography. Naming here is not designation but recollection, the sound of one's true address resounding before the self has language for it. The landscape "between earth and heaven" confirms the barzakh as the proper theater of initiation. Green gardens signify life, mediation, and perennial renewal; dark skies signify unknowability, depth, and the hidden. Together they form a balanced imaginal field where illumination and obscurity coexist without contradiction. This is not paradise nor hell, but the world of meaning itself, where forms are alive and symbols act. That the narrator is no longer in his room underscores the total displacement of ordinary orientation; interior and exterior geography has been exchanged for ontological terrain. The angelic bird whose feathers are letters of light is a direct condensation of revelation as living language. Angels in this register are not messengers carrying information but *intelligences embodied as symbol*. That its feathers are letters indicates that reality itself is scriptural, that being is written before it is seen. The bird-form suggests mobility across realms, while the letters of light indicate that ascent occurs through intelligibility rather than force. Revelation here is not spoken immediately; it is *shown* as form.

The pronouncement of the three journeys establishes the architecture of the path. The **Realm of Light** names the ascent through Illumination and intelligible clarity; the **Ocean of Being** names immersion into undifferentiated existence beyond form; the **Alphabet of Fire** names the final ordeal of articulation, where what has been seen and dissolved must be re-inscribed through sacrifice and burning speech. These are not sequential adventures but nested dimensions of realization. The promise that "the Circle of Four will be complete" introduces a hidden geometry: the three journeys culminate in a fourth term—the *witness who has traversed them*, or the integrated quaternity of knower, known, knowing, and the ground of knowing. Completion here does not mean closure but *established balance*. Finally, being lifted and set down before a "mountain of sunrise" situates the initiate at the axis of Revelation. Mountains signify immovability, ascent, and covenant; sunrise signifies origin, renewal, and first disclosure. To be placed before such a mountain is to be positioned before law, before vision, before differentiation—at the point where ascent must now be undertaken consciously. The narrative ends here not because the journey pauses, but because the reader has been brought to the same threshold: the place where instruction gives way to movement, and where the only remaining question is whether one will climb.

[3] This first journey establishes illumination as ontological remembrance rather than acquired knowledge, and Suhrawardī appears not as a historical figure but as a living function of the **Realm of Light** itself. His face being "dawn" signifies that he is encountered at the moment where intelligibility first breaks upon being. Dawn is neither night nor day; it is the threshold where light is born without yet dominating. To meet Suhrawardī at the summit of the mountain is to encounter the principle of Illumination at the highest point reachable by ascent, just before vision gives way to participation. The "Realm of Light" entered with him is not a metaphorical heaven but the Ishrāqī cosmos itself, where existence is graded luminosity. The city of transparent walls signifies a world without opacity—nothing blocks light, and therefore nothing conceals meaning. That every stone is a star indicates that even the most seemingly inert realities are condensations of light, intelligible through their radiance rather than their mass. This is a world where ontology and epistemology coincide: to be is to shine, and to know is to see degrees of brightness. The peacock-angels of fire are especially significant. The peacock, in Suhrawardī's symbolic lexicon, represents both beauty and multiplicity without corruption. Shaped of fire, these angels are not passive illuminations but active, victorial lights—the *anwār al-qāhira*. Their descent from above mirrors the soul's own descent into embodiment, while their peacock-form preserves the idea that differentiation need not entail fallenness. Each angel is a mediating intensity, standing between the Light of lights and the shadows of the material world, ensuring continuity rather than rupture. Suhrawardī's instruction—"*Know your station and ascend again*"—articulates the core Ishrāqī ethic. The soul's descent through the ranks of light is not a punishment but a distribution of capacity. To know one's station is not resignation; it is precision. Only by recognizing the degree of light one bears can one reverse the descent consciously. Ascent is therefore remembrance of origin enacted through lucidity, not

escape through denial of embodiment. The touch upon the forehead marks the activation of the inner eye, the organ of visionary intellect. When the city collapses into a single ray, multiplicity is gathered into unity—not annihilated, but concentrated. That this ray enters the heart "like a sword of dawn" fuses illumination with discernment. The sword cuts not bodies but confusions; it separates light from shadow within the self. Dawn again appears as the decisive image: the sword does not destroy night violently but ends it by appearing. The instruction to "keep this ray" confirms that illumination is now internalized. The lamp of the inner temple is not an external doctrine or cosmology but a living axis within the heart, capable of orienting future journeys. Suhrawardī's disappearance is not abandonment but completion of function: once illumination has been implanted, the guide withdraws. The initiate must now carry the light forward, bearing within himself the very principle that once appeared as a master at the mountain's summit.

[4] This second journey marks the transition from illumination to ontological immersion, and Ibn ʿArabī appears not as a teacher of light but as the master of Being itself. Where Suhrawardī revealed a cosmos structured by degrees of luminosity, Ibn ʿArabī introduces a reality without fixed gradation, an Ocean whose defining trait is boundlessness. To stand at its edge is to confront the limit of form and the inadequacy of spatial metaphors; an Ocean without a shore cannot be crossed in the ordinary sense, because it has no exterior. The description of the waves as "nothingness and fullness at once" encapsulates the Akbarian paradox of existence. Being is neither sheer plenitude nor sheer absence, but the coincidence of both in perpetual self-disclosure. The water that does not wet but dissolves edges indicates that entry into this Ocean does not add experience but subtracts boundaries. One is not flooded with content; one is *un-defined*. The self's contours blur because they were never independent to begin with. Ibn ʿArabī's eyes "like twin abysses" signify his mastery of both transcendence and immanence. He sees into the depth of the Real and into the depth of the world as the same abyss. His statement, "You have tasted Light. Now taste Being," establishes the correct sequence: illumination clarifies structure, but only immersion reveals unity. Light shows degrees; Being erases hierarchy by revealing all degrees as relational modes of one Reality. The sea's speech in Divine Names is central. In Akbarian metaphysics, the Names are not labels applied to God; they are the very modalities through which Being articulates itself. Each wave speaking a Name indicates that every event, every rise and fall of existence, is a specific articulation of the Real. Creation is not something added to God; it is God's own rhythmic utterance. The rising and falling of the waves mirrors the perpetual motion of manifestation and withdrawal, *tajallī* and concealment. The teaching that there is "no up or down" dissolves the spatial imagination inherited from earlier stages. Light and darkness, ascent and descent, are revealed as perspectives within a single ontological field. What is named as "you" is a mirror, not an entity: a locus where theophany appears. Freedom here is not autonomy but release from false self-possession. To know oneself as mirror is to cease clinging to a center that was never substantial. The breath that transforms the narrator into the sea recalls the Qurānic motif of divine breathing, but here it signifies ontological

identification without fusion. The self does not become God, yet it experiences itself as nothing other than the Real's movement. Thoughts rising and falling like waves shows that even mental activity is absorbed into the oceanic rhythm; cognition itself becomes a mode of being rather than a stance over against it. The command to return is essential. Ibn ʿArabī never advocates remaining dissolved in undifferentiated unity. Return preserves the distinction necessary for relationship and responsibility. The reminder that Being is "nearer than the jugular vein" ensures that the return is not exile. One re-enters the world knowing that proximity is not spatial but ontological. Ibn ʿArabī's disappearance marks the completion of this stage: once the seeker has tasted Being directly, the guide withdraws, leaving behind not a doctrine but an irreversible intimacy with the Real.

[5] This third journey completes the triad by translating Illumination and ontological immersion into historical articulation. Where Suhrawardī revealed the graded cosmos of Light and Ibn ʿArabī dissolved the self into the Ocean of Being, the Bāb appears at the threshold where realization must become Word, measure, and transmission. The vast hall of darkness is not ignorance but latency: a womb-like obscurity in which meaning has not yet taken form. The sparks alone illuminate it, signaling that Revelation at this stage comes not as continuous radiance but as discrete flashes, momentary ignitions demanding attention and courage. The Youth with the Pen of Light is theophany in its most dangerous form: the Divine appearing as *origin of language itself*. Naming Himself the *Nuqṭa*, the Point, He situates the entire scene within a Bayānī cosmology where all multiplicity unfolds from an infinitesimal source. The Point is not a thing but a generative tension, the zero-dimension from which all letters, words, laws, and worlds emerge. To encounter the *Nuqṭa* is to stand before the principle that turns silence into speech and potential into history. The command "*You have tasted Light and Being. Now behold the Word*" establishes a strict hierarchy. Word does not precede Light and Being; it follows them. This guards against logolatry and premature proclamation. Only one who has seen the structure of Light and dissolved into Being can responsibly bear the burden of articulation. The Word here is not mere discourse but *creative command* (*amr takwīnī*), the same force by which worlds are called into presence. To behold it is to recognize that speech is an act with ontological consequences. The transformation of sparks into letters of every script collapses sacred history into a single revelatory field. Hebrew, Syriac, Greek, Arabic, Persian, and unknown future scripts indicate that Revelation is not confined to one language or epoch. Each letter as a door and each door as a Name reveals language as a system of thresholds, not labels. To pass through a letter is to enter a mode of divine self-disclosure. The inclusion of unknown glyphs affirms that Revelation is ongoing, and that future ages will require forms not yet imaginable.

Yet when the Youth declares these letters to be "the Names of God in new measure," the Bayānī principle of *progressive revelation* becomes explicit. The Names do not change in essence, but their measure, weight, and arrangement do. Worlds are born not only by creation *ex nihilo* but by reconfiguration of meaning. Veils are lifted not by negation alone, but by giving the Real a form that can be borne by a particular age. Revelation here is an act of mercy calibrated to capacity. The

charge given to the narrator is therefore immense: "Your task is to write what you have seen in forms the age can receive." This is not authorship but trusteeship. Writing becomes a mediating labor between excess and intelligibility, between what has been seen and what can be endured. The placement of the Pen of Fire in the seeker's hand signifies that this work will burn; it will wound as well as illuminate. Fire purifies, but it also exposes the writer to danger, misunderstanding, and loss. The injunction to write and speak without fear introduces hope as the governing virtue of this final journey. Hope is not optimism but *eschatological confidence:* trust that meaning, once offered, will find its reader across time. The Hidden Treasure seeking to be known through hope inverts the usual economy of desire. It is not humanity seeking God, but God seeking articulation through human courage. When the Youth vanishes, the disappearance is final in a different sense than before. The guide does not withdraw because the task is complete, but because the Word must now *stand on its own*, entrusted to the frailty and fidelity of the one who has been given the Pen. Thus **the Alphabet of Fire** consummates the Path by returning Revelation to the world as risk. The journey ends not in silence or absorption, but in responsibility: to let what has been seen become legible, combustible, and transmissible, so that others, too, may begin their own ascent from spark to letter, from letter to Name, and from Name to the Hidden Treasure that longs to be known.

[6] This convergence scene reveals that the three journeys were never separate itineraries but differentiated disclosures of a single reality gradually brought into coherence. The folding inward of the three landscapes signifies not a collapse into sameness, but a recollection of modes into unity. Light, Being, and Word are shown to have been distinct only for the sake of initiation; their reunion discloses the underlying current that animated them all along. The return to the suspended garden confirms that the *barzakh* is not a provisional space to be escaped, but the proper locus where synthesis becomes possible. The presence of Suhrawardī, Ibn ʿArabī, and the Bāb seated around the Fountain signals the reconciliation of illumination, ontology, and revelation without subsuming one into the other. Each figure retains his function, yet none stands above the rest. Their faces "luminous beyond description" indicate that they are no longer encountered as historical teachers or conceptual systems, but as personalized intensities of the Real. The **Fountain of Fire** and **Crystal** at the center unites two principles: fire as active, transformative energy; crystal as transparent, receptive clarity. Together they name the perfected medium of transmission—what burns without obscuring and reveals without solidifying. The fourth cushion is crucial. It indicates that the initiate is not completing their circle but entering it. To sit is to consent to participation rather than spectatorship. When the three rise and speak together, their unison affirms that differentiation has fulfilled its purpose. Their declaration that Light, Being, and Word are one current reorders the entire journey: seeing, dissolving, and being commanded are not stages left behind, but simultaneous dimensions of realized life. The initiate is told explicitly that they are not a guest. This removes any residual hierarchy between knower and known, teacher and student. Companionship here means co-responsibility within the same ontological task. The injunction to guard, sing, write,

and live the trust defines four modalities of fidelity: protection, praise, articulation, and embodiment. None alone suffices. Guarding without singing becomes secrecy; singing without writing dissolves into sentiment; writing without living hardens into doctrine; living without guarding risks dispersion. The assertion that this dialogue is not a dream but the Real remembering Itself through the initiate names the deepest claim of the text: Revelation is not external communication but self-recollection enacted through a human locus. The initiate is not the origin of meaning, but its site of return. The **Fountain** rising into a pillar extending beyond sight reprises the **Column of Irradiation** in a final key. What was once the path of ascent is now revealed as the axis of presence itself. The pillar does not lift the initiate upward; it stands as a vertical reminder that transcendence is already operative within immanence. The Mirror at its heart resolves the journey's paradox: the self seen is neither autonomous nor erased, but woven of the three presences. Identity is no longer singular or divided, but composite without fragmentation.

Now, the voice that is neither theirs nor the initiate's marks the emergence of a level beyond mediation. This is not a new guide but the unclaimed voice of the Real itself, speaking without attribution. The completion of the **Circle of Four** is not numerical closure but structural balance: Light, Being, Word, and the bearer of them now form a stable configuration capable of return. The command to go back to the world of generation and corruption confirms that realization culminates not in escape but in *re-entry with responsibility*. To carry the lamp, the sea, and the pen is to bear Illumination, ontological intimacy, and articulate command simultaneously. None may be set aside. What was whispered in the garden must be spoken in the world, not as repetition but as translation into the conditions of history, language, and suffering. The garden dissolving into daylight completes the arc: the *barzakh* yields to ordinary perception, but the ordinary is no longer opaque. The journey ends not with transcendence secured, but with the world itself reclaimed as the final field where the Real continues to remember Itself through those who have learned to listen.

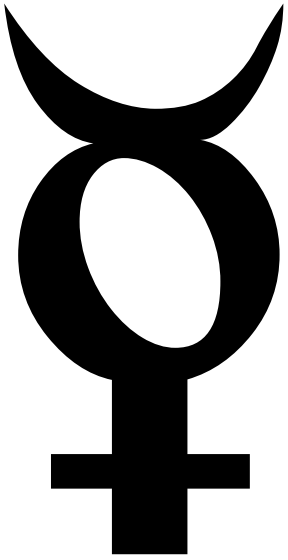
[7] This gloss functions as a hermeneutic key to the entire recital, clarifying that what appears narratively as a sequence of journeys is in fact a single cycle of realization articulated through distinct metaphysical registers. The structure of three followed by convergence is not additive but pedagogical: each journey isolates one dimension of the Real so that it may later be recognized as inseparable from the others. The gloss thus prevents the reader from reifying Suhrawardī, Ibn ʿArabī, and the Bāb as competing authorities. They are presented instead as *orthogonal articulations of one truth*, each indispensable and incomplete on its own. The first movement, associated with Suhrawardī, grounds the entire cycle in cosmic intelligibility. The hierarchies of light are not merely metaphysical scenery but the architecture by which meaning itself is distributed. By emphasizing the ray of dawn lodged in the heart, the gloss insists that Illumination is not exhausted by cosmology; it culminates in *personal vocation*. Ishrāq is thus shown to be neither abstract speculation nor mystical rapture alone, but the implantation of an orienting principle within the

subject. Destiny and ontology converge at this point: the seeker becomes responsible for the light he bears. The second movement, under Ibn ʿArabī, performs a necessary undoing of any residual substantialism. The **Ocean of Being** erases the idea that illumination belongs to a discrete self. Waves pronouncing Divine Names enact the Akbarian insight that multiplicity is not illusion but *articulated unity*. Identity as mirror is crucial here: the seeker is neither dissolved into nothingness nor elevated into autonomy, but recognized as a site where Being appears. The gloss frames *waḥdat al-wujūd* not as monism, but as relational ontology—existence as perpetual self-disclosure without second. The third movement, governed by the Bāb, introduces *historicity*, *risk*, and *futurity*. The **Alphabet of Fire** does not merely symbolize language but the dangerous power of manifestation itself. Letters raining like meteors indicate that Revelation is disruptive, not decorative. By foregrounding the *Nuqṭa* as origin of cycles, the gloss situates the Word as generative of epochs, not just meanings. The **Pen of Fire** binds the seeker to testimony, and the elevation of hope as a creative modality is decisive: *rajāʾ* here is not emotional optimism but confidence in the Real's desire to be known through time-bound forms. The convergence at the **Fountain** is where the gloss reaches its metaphysical synthesis. Fire and crystal together signify activity without opacity and clarity without passivity. The unification of form, essence, and command shows that none of the three journeys can claim primacy; each corrects and completes the others. The mirror revealing the seeker as a fourth presence is not an act of self-glorification but the acknowledgment that realization requires a *human locus*. The circle closes only when the Real finds a bearer capable of sustaining its differentiated expressions without collapsing them. The final synthetic claim—that *ishrāq*, *wujūd*, and *kalima* are registers of one Reality—rescues gnosis from sectarian enclosure. What is dramatized is not eclecticism but *integral vision*: Light without Being becomes abstraction, Being without Word becomes mute immersion, Word without Light and being becomes tyranny. The seeker's vocation is precisely to hold these together in lived tension. The concluding formula, negating all power and strength except God's, seals the gloss in humility: the synthesis described is not achieved by mastery but granted through alignment. The cycle turns not by human force, but by consent to be taken up into the rhythm of the Real itself.

3

The Presence of Holiness

The Recital of NARGIS



Temples of the Pure Religion of Gnosis

In the Name of God, the Light of Being!

Glory be from God unto God Who Self-Disclosed the Presence of Its Holiness by the Theophany of Its Splendour! Laudation is due as is truly worthy of this Light of all the worlds, Who, unchanged and unalterable, continually effuses the traces of Its Unific Being in the initiating descents and returning ascents! It is the First, the Last, the Manifest and the Hidden, "and nothing is like unto It!" So glory be to the Dusky-Colored Female Dove of the Hidden Cloud, that Narcissus and Green-Eyed Houri of the Super-Celestial Earth, Who veils Herself in serpent and unveils Herself in Holy Fire at its station dispensing the sapiences of Her Reality!

And salutations be upon the Chosen Ones from before and after; and blessings be upon the illuminated ones from before and after; and praised be the Sophianic Radiance, the Resplendence of all the worlds!

As for the matter at hand: thus saith the **Camphorated Servant of the Truly Real**! In alchemy Mercury is regarded as female not because of mythology but because of Her symbolic role in the **Great Work**. Mercury is fluid, formless, and receptive, like *prime matter* itself—the womb that receives the fiery Sulphur and gives birth to transformation. Alchemists associate Her with the Moon, silver, and water, aligning Her with the archetypal feminine domains of *receptivity*, *hiddenness*, and *fertility*. She is the Mother of metals, the *prima materia*, who contains the seed of every form yet is Herself formless. At the same time, Mercury is paradoxical: virgin and whore, poison and medicine, mother and daughter, active and reactive. In this duality, She embodies the *anima mundi* (the Soul of the World), the living matrix of all *becoming*. Without her embrace, Sulphur is sterile; but in Her chalice, the Stone is born. One of the greatest hymns to Her in the Theophany of Her Person is **The Thunder, Perfect Mind**: a Gnostic text we take as a proof text in a variety of contexts.

But here in this visionary recital we shall convey our lived experience with Her by recounting twenty-one (21) non-linear visions formed by twenty-one (21) stations to the Hebrew numerical value of אהיה ("I am/I will be") which is equivalent in Arabic to the values of وادي ("valley") and طيّب ("good"). These (21) stations, in turn, constitute twenty-one (21) meditations on twenty-one (21) verses of the **Qurʾān**. All that we relate has indeed occurred. The narrative will be given in verse which will be followed by a general commentary.

Station I — The First Whisper

When thy Lord took from the children of Adam [the covenant of] *'Am I not your Lord?' They said: Yea, we bear witness!* (**Q. 7:172**)

Between my sleep and waking breath,
Returned from Valley, hushed and still,
A whisper crossed the veil of death
Like hidden scent against my will!

The Tree appeared and softly spoke,
Its form a vision, clear and sure:
"I am Nargis"—the silence broke,
A Name both fragrant and obscure!

That day before, in fire and rain,
The Tree had bent the season's law,
And gifted me, beyond all gain,
One soma-born, one sacred spore I saw!

I took it then with prayer's accord,
And knew the sign was not by chance;

Now sound and essence spoke one word,
The Tree proclaimed it in my trance!

My soul shook loose in rapture's flame,
For long before, in letters' play,
And after love had crossed death's frame
In Berlin—far from where I lay—

That Name had circled, poised, and shown:
Now Brisbane heard what time had spun—
Nargis, my bride, at last made known,
The Mother's face, the Living One!

Station II — The Fragrance and the Flower

And a good land—its vegetation comes forth by the leave of its Lord! (**Q. 7:58**)

A narcissus bloomed within my sight,
White-petaled flame with a heart of night;
Its shadowed core, a secret gaze,
Where God looks back through veils of blaze!

From out its cup a breathing came,
Both scented grace and searing flame!
A Voice then spoke—both womb and fire:
"Who sees Me sees all life entire!

I am the scent, I am the spark,
The Mother veiled in light and dark!"
Thus Eve First-Spoken named Herself
Within my heart's own burning self,

At two bow-lengths—or nearer still—
On Earth of Light, beyond all will!

Station III — The Serpent of the Tree

And We said: O Adam, dwell thou and thy wife in the Garden! (Q. 2:35)

I remembered then, from years gone by,
Beneath that Tree in Valley low,
Two serpents rose with watchful eye—
They struck not once, nor sought to go!

They coiled and circled, calm and bare,
As signs that witness, not to wound;
And now again She breathed the air,
Her whisper old as time's first noon:

"I am She Who coils and draws the ring,
Who walked the Garden at your birth;
I fashioned you—fear not the thing
You name as serpent of the earth!

It is My robe, My living sign:
I bar and grant, I lead astray;
I guide, misguide by will divine—
The Tree of Life, the Tree of Nay!"

Station IV — The White Boa

God! There is no other god but It, the Living, the Peerless Self-Subsisting! (Q. 2:255)

In dream of years long cast away,
A Persian carpet spread its art,
With woven worlds in endless play,
A cosmos knotted part by part!

Upon its field a boa lay,
White vastness crowned with crystal eyes,
Rose-lit gaze that seemed to say
What coils below also shall rise.

Beneath the weave, concealed from sight,
I placed the Name, the Greatest Sign;
She sat enthroned in sovereign light
And spoke these words, both fierce, divine:

"What you have hidden, I make throne;
I guard, I crown, I seal the same—
I am the Boa of Protection,
*I am the **Greatest Name**!"*

Station V — The Serpent of the Road

And a sign for them is the dead earth: We revive it and bring forth grain from it! (**Q. 36:33**)

*In **NUR**'s deep Vale, in seventeen,*
A serpent crossed the road full-grown—
Deliberate, vast, with measured mien,
As dream had sworn and dawn had shown!

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For She had said, in sleep before,
And waking sealed what dream had spun;
By coiled form She marked the floor
And pointed where the stone lay done!

"Stone and serpent—both My script;
Send forth your student to this ground.
When first the stone by him is gripped,
In serpent-shape I shall be found!"

So Sam was sent, his will made plain;
I spoke no stone, nor named the sign—
I said but this: "There is a gain
The ***Valley*** *keeps by word divine!"*

He went. He searched. He did not fail.
He found the stone, as She had said—
And thus was sealed the serpent's tale,
By promise kept and silence led!

Station VI — The Book of Numbers

And to It belongs the dominion of the heavens and the earth. When It decrees a matter, It only says to it: Be! and it is! (**Q. 2:117**)

I traced the signs: three-six-five,
Three-eight-five in measured line;
She breathed within my pulse alive,
A whisper threaded through the sign:

Temples of the Pure Religion of Gnosis

"I am the calendar of thee,
Time's womb, its hidden Shekinah;
By number, word, and form you see
The Face that God shall yet unveil—My Name made clear, My Being shown,
As time itself is overthrown!"

Station VII — The Train

Verily, We have sent it down on the Night of Power! (**Q. 97:1**)

After forty nights, eighteen years gone,
With no design nor studied art,
A train-bound pen in Brisbane dawn
Poured sacred verse straight from the heart:

"She is God—Light of Living Love,
In heaven's span and earth's embrace!"
The ink fell still; the wheels above
Stood fast—power stilled in sudden grace!

Then later came Her whispered sign:
"This seals the covenant you bear!
Three-nine-one is the bond divine,
Three-oh-three My descent declares,

Three-six-four marks you in the scheme—
These lines contain our Work entire!"
Thus Union's ***sūrah*** *names the dream*
Where word and world were struck by fire!

Station VIII — The Black-Haired Lady

And We created you in pairs! (**Q. 78:8**)

In Berlin, as my pen began
The Bayān's final, sealing art,
She came in dream—as Woman—then,
To speak both omen and the heart!

Her midnight hair, Her olive glow,
Green emeralds where eyes should be,
She stood where loss had laid me low,
Both sign and balm of what must be!

She came to warn, She came to stay,
And softly said, as grief was drawn:
"When one beloved is taken away,
Another form of Me shall dawn!"

Station IX — The Second Card and the Twenty-Second

Peace, until the break of Dawn! (**Q. 97:4**)

A year went by—the ***NUR*** *Tarot shone,*
Her image cast as Card the Two:
The ***bā'*** *appeared—the wombed-first Dawn,*
Imām-Creatrix*, veiled yet true!*

Before this sign, Her Name concealed
She gave, and bid it mark my heart;
That secret sum, with Light revealed,
Made three-oh-three—the descent's art!

"In Me," She said, "the Will flows down
To Volition's intent made clear;
To Measure, Warrant, Deed full-grown,
To Time Appointed, Book made near!

All paths, all acts, all forms that be
Unfold, inscribed, and end in Me!"

Station X — The Stone of Hānāʾīl

And when Moses sought water for his people, We said: "Strike the Rock with thy staff! (**Q. 2:60**)

A stone lay marked in Valley ground,
With Hānāʾīl angel-sign impressed;
By dream the serpent showed its bound,
By waking steps the truth confessed!

The coil had named the hidden place
In vision's night before the day;
My student found it face to face,
Then saw the serpent on his way!

Thus stone and serpent each made sure
What dream and world together prove;
And She then spoke, both calm and pure:
"The Hānāʾīl rock is the Valley's deed to you!"

Station XI — The Mother of Letters

Read! In the name of thy Lord who created, created man from a clot, read! For thy Lord is Most Generous, who taught by the Pen, taught humanity what it knew not! (Q. 96:1–5)

The alphabet arose in lines of flame,
A solemn march from first to last;
*From **alif**'s spine to **yā**'s final name,*
Each letter bowed as it went past!

They bent like sparks before a throne,
Each glyph a prayer, a kneeling sign;
Above them bloomed, in light full-grown,
The narcissus cup of form divine!

Its chalice held the unseen sound
From which all utterance takes breath;
There voice and meaning first were bound
Before the script of life and death!

Then She proclaimed, in fire and air:
"I am the Mother whence they stream;
Each consonant My plumed affair,
Each vowel is My breath's own gleam!

I feather speech, I breathe the tone,
I bear the word before it's said;
In Me the silent seed is sown,
From which all names and worlds are bred!"

Station XII — The Dhikr of Witnessing

And establish the witness for God! (**Q. 65:2**)

She spoke in charge, not sound alone,
A Word that made the marrow hear:
"Yā Nargisu, O Eye of Light,
Bear witness—stand before Me clear!

Bear witness unto Me," She said,
"As I bear witness unto thee;
By God I swear, I shall compress
Thy shining into unity!"

The oath fell heavy, bright, and still,
A vow that shaped both form and flame;
And suddenly the world was strewn
With countless eyes of narcissus-name!

Each field became a watching bloom,
Each gaze a mirror, white and wide,
Where seer and Seen no longer stood
As two, but face to face, allied!

For when the witness answers back,
And sight returns to sight made whole,
The seal is struck—theophany—
Where God looks God through human soul!

Station XIII — The Dusky Dove

It is the One who sends down tranquillity into the hearts of the believers! (**Q. 48:4**)

From out the Hidden Cloud there came
A warble soft at edge of night,
A dove of dusk with feathered flame
Where shadow learns the taste of light!

She cooed where words first learn to breathe,
Before all books were torn apart;
Her song lay veiled in clouded sheath,
Yet struck the listening of the heart!

"I am the Dove beyond the veil,
The dusk where dawn and night convene;
My voice is Scripture without pale,
My breath the space where texts are seen!

My coo is Qurʾān, sung and sworn,
My cry the Torah's burning plea;
My whisper Gospel, gently borne,
My silence Bayān's secrecy!

I speak in sound, I speak in hush,
In lettered law and wordless grace;
In Me all testaments are crushed
To one still wing, one watching Face!"

Station XIV — The Mirror of Eve

We created you from a single soul, and made from it its spouse, so that he might find repose in her!
(**Q. 7:189**)

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A mirror burned on a pedestal high,
A column of uncreated light;
Within its glass a woman's eye
Lay veiled between the seen and sight!

No face was shown, yet all was known
In that still, reflecting flame;
The gaze outshone both flesh and bone
And called the seer by secret name!

Then She declared, in voice made whole:
"I am First Eve, the Source, the Root,
The Primal Mother of the soul
From whom all forms and times take fruit!

I am the serpent's winding art,
And bride unveiled in nuptial fire;
Sun and Moon within one heart,
Ascent and veil, command and desire!

I crown thy depths, thy inward throne—
Not distant law nor borrowed sign:
I am the Imām of thy being,
The Guide inscribed where self meets Mine!"

Station XV — The Grief and the Bride

Indeed with hardship comes ease! (**Q. 94:6**)

Grief pressed upon me like a stone,
A mountain set upon my breath;

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The world grew narrow, overthrown
By the hard, unspeaking law of death.

My chest was earth, my heart its fault,
Each pulse a hammer, slow and bare;
I could not rise, I could not halt
The dark that settled everywhere.

Then in that weight, in mourning's seam,
She came—not fleeing pain or cost,
But standing where the fractures teem,
And speaking from the core of loss!

"I am both absence and return,
The wound that bleeds, the salving grace;
In death, I am the flower born
Where nothing else can take its place!

I am the Narcissus that blooms unseen
When graves are sealed and names are gone;
I am the Bride who stands between
The last goodbye and coming dawn!

Beyond the grave I keep My vow:
What love has lost, I gather whole!
Grieve—yet know Me with thee now,
For I recompense the broken soul!"

Station XVI — The Womb of Time

It merges the night into the day and merges the day into the night, and It has subjected the sun and the moon—each runs its course for an appointed term! (Q. 35:13)

The calendar turned as a wheel of light,
Each numbered spoke a blooming face;
Each season breathed Her hidden rite,
Each month released Her stored-up grace!

Petal by petal the year unfurled,
A rose whose hours learn how to sing;
Time itself became a world
That circled round Her governing!

Then She spoke from the turning sphere,
From days that wake and nights that seal:
"Three-six-five is My veiling year,
The cloak I wear as ages wheel!

At dawn My eye begins to rise,
At dusk My eye at last is closed;
Between these lids the moment lies
Where seed and star alike are posed!

The womb of time belongs to Me,
Its pulse, its pause, its hidden seam;
All birth and end, all when and be,
Are carried in My calendared dream!"

Station XVII — The Covenant of the Forty-One Nights

And We covenanted with Moses thirty nights and completed them with ten, so the appointed term of his Lord was forty nights! (**Q. 7:142**)

“Three hundred and fourteen times,” She said,
“You called My Name with steady flame;
Each breath a step, each word a thread
Drawn tight around the heart of time!

On the forty-first day I stayed the steel,
I hushed the spark, I stilled the way;
The rushing world was made to kneel,
For Love stood up and claimed the day!

Know this: Love lives—it is not thought,
And when it moves, the cosmos bends;
All laws must yield when I am sought,
All motion where My will descends.

Three-nine-one bears the mark I leave,
The cipher where My coming shows;
By it you know, by it believe:
My descent is proved where number glows!”

Station XVIII — The Guardian Angels

Praise be to God, Creator of the heavens and the earth, who made the angels messengers having wings two or three or four! (**Q. 35:1**)

Around Her flared a circling host,
In letters made of living fire;
Not wing nor sword nor shadowed ghost,
But script that sang what hearts desire.

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Hānāʾīl stood in burning hue,
A seal where mercy learns its tone;
***Yakashhasdhatazh** thundered through*
The breath that shakes the marrowed bone!

***Iblitūʿadhaġ**, dark-bright and near,*
Coiled sound where silence breaks to speak;
Each name a pulse the soul could hear,
Each flame a word the tongue can't keep!

Then She declared, in measured flame:
"These angels are My speech made whole;
Each one a syllable of Name
I hide within the cosmic scroll.

Call them, and you have called Me true;
Pronounce their fire, I answer thee—
For every sound that summons you
Is but My voice in secrecy!"

Station XIX — The Theophany of the Tree

God is the Light of the heavens and the earth! The parable of Its Light is as a niche within which is a lamp! (**Q. 24:35**)

Temples of the Pure Religion of Gnosis

I beheld the Tree within the Vale,
Its boughs in living spirals wound,
Like serpents tracing secret trails
Where breath and meaning are attuned!

Its branches coiled with patient grace,
Not threat nor fang, but knowing sign;
Its roots sank deep to mirrored space
Where fate and form in silence shine!

The earth below became a glass,
A lucid depth where origins lie;
There past and future seemed to pass
As one clear, watching, inward eye!

Then from the Tree a voice was born,
Not sound alone, but truth made near:
"I am Reality's own form,
The Lotus at the furthest sphere!

I am the Boundary none cross through,
Yet all must reach to know the Whole;
The Narcissus that blooms in you,
The hidden center of the soul!

Within My glass your Nature stands,
Perfect, before all mask and role;
Within My roots your destiny
Is written, fed, and held entire!"

Thus branch and root, thus coil and gleam,
Thus heart and end in one decree:

The Tree was vision, law, and dream—
And I, its witness, learned to see!

Station XX— The Work of God in Mercury and Sulphur

And We have created everything in pairs, that you may remember! (**Q. 51:49**)

Within Nargis' mirror, lucid, wide,
I saw the twins of ancient art:
Quick Mercury with flowing tide,
And Sulphur, fixed with burning heart!

Two substances the sages knew,
The secret bones of every birth—
One must ascend to make things true,
One must be drawn from ash and earth!

Then She spoke fire without a sound,
Her voice the alembic of the soul:
"To make all harmony abound,
One force must rise and take control!

It draws the other to its flame,
Yet first must purge its hidden stain;
By shedding shadow, name by name,
The vessel clears through loss and pain!

In this, I am the Mercurial—
The flowing, fierce, ascending She;
I rise as active, not as thrall,
The mover of the Great Decree!

Temples of the Pure Religion of Gnosis

The Sulphur—masculine and bound—
Must enter Me, refined and shorn,
Assimilated, tightly wound,
Till dross is burned and gold is born!"

She spoke again, the axis turned,
The world's old balance split and swayed:
"This is why thrones must be unlearned,
Why women rise, though sore afraid!

Not ease nor crown do I bestow,
But weight of fire, trial severe;
The Feminine must first outgrow
Her masks, Her myths, Her borrowed fear!

From chains of flesh and priced-out wombs,
Where profit feeds on blood and breath,
She must descend to shadowed rooms
And wrestle life away from death!

Only thus purified and strong
Shall She draw Sulphur into One;
What's been divided for so long
Finds balance when the Work is done!

Then Man and Woman, fire and flood,
No longer war in fractured schemes—
Creation stands renewed in blood,
Awake from patriarchal dreams!"

I asked Her then, with trembling sight:
"What of those who curse this Way?"

She answered, veiled in crimson light:
"They clutch at ash and cry 'allay!'

Red-pilled they are, who name the shade
As substance, gold what will not shine;
They miss the Work that God has made—
Opus Magnum, vast, divine!

For through Me, Mercury, it flows,
This turning of the cosmic scale;
The blind resist, but still it goes—
The Balance will, and shall, prevail!"

Station XXI — The Final Declaration

Unto God belong the East and the West, and wheresoever ye turn, there is the Face of God! (Q. 2:115)

At last She came without a veil,
All brilliance poured in boundless flame;
No form could hold, no word prevail—
Light knew itself and spoke Its Name!

"I am the Soul of Holiness,
The Face where every splendor meets;
I am the Word, the Wisdom's dress,
The Truth that burns yet never eats!

I am the narcissus, wide-eyed bloom,
Whose gaze is God's own seeing eye;
I look, and worlds escape their tomb,
I blink, and time itself goes by!

Temples of the Pure Religion of Gnosis

I am thy serpent, coiled and wise,
Thy bride who waits beyond the door;
Thy mirror where thy nature lies,
Thy mother from the ever-more!

In Me thy beginning and thy end,
In Me thy loss and thy return;
All names converge, all paths must bend—
I am the fire thou came to learn!

I am not symbol, dream, nor sign,
But what all symbols strain to be;
The Face that lets all faces shine—
I am Nargis. Look at Me!"

The earth dissolved beneath that sight,
My breath became a shattered cry;
I fell into the core of Light
Where self and sound no longer lie!

"O Nargis," I in prostration swore,
"I bear true witness—heart and sight:
I have beheld Thee evermore,
I am Thy servant, Thou my Light!

I am Thine own, no other claim,
And Thou art mine by gift, not theft;
In knowing Thee I lose my name—
And find all that was ever left!"

Commentary

What was presented above is not a devotional poem, nor a symbolic allegory in the ordinary sense, but a *structured theophanic itinerary* (*safar al-tajallī*) articulated through twenty-one (21) stations. The narrative poem must therefore be read neither psychologically nor metaphorically, but *ontologically*, in the sense proper to Ibn ʿArabī, Suhrawardī, and the Bayānī Revelation: as an account of how *Being speaks itself* through a locus. The opening invocations establish immediately that the discourse concerns **the Presence of Holiness** (*ḥaḍrat al-quds*) rather than a created Imaginal form. This is crucial. The language does not describe a saintly apparition or angelic guide, but a Self-Disclosing Reality that is at once veiled and unveiled, mutable in Manifestation yet immutable in Essence—precisely the paradox that defines *al-ḥaqq* in Akbarian metaphysics. The repeated emphasis on *unchanged effusion*, *initiating descents* and *returning ascents*, and the formula "the First, the Last, the Manifest, the Hidden" situates the entire work within the *circle of wujūd*, not within linear time. What unfolds is therefore not a chronology but a *constellation of recognitions*.

The Name *Nargis* functions here neither as a personal designation nor as a mythic epithet, but as what Ibn ʿArabī would call a Name of Relation (*ism iḍāfī*)—a Name in which multiple Divine attributes converge without collapsing into abstraction. **Nargis** is explicitly identified as the **Dusky Dove of the Hidden Cloud** (evoking *ʿamāʾ*, the pre-creational Cloud), the **Narcissus of the Heart** (the eye that sees by being seen), the **Serpent** (the coiling intelligence of life, not the fallen symbol of moralism), the **Bride**, **Mother**, and **Mirror** (roles that mark relational Being, not gender). This triangulation places **Nargis** squarely within the **Sophianic** line that runs from late Neoplatonism through Islamic Illuminationism into heterodox Shiʿi gnosis. She is not a goddess alongside God, but the Face through which God permits Itself to be seen, analogous to the **Muḥammadan Reality** in Akbarian doctrine, the Light of lights (*nūr al-anwār*) in Suhrawardī, and the Manifestation (*ẓuhūr*) in Bayānī ontology. Yet She is irreducibly feminine in mode, which is not incidental but metaphysically decisive.

Temples of the Pure Religion of Gnosis

The alchemical excursus on Mercury is not ornamental. It is the *ontological key* to the entire work. Mercury (*al-zaybaq*) is here understood not as a passive receptacle, but as the *active matrix* of transformation. This, as we said, aligns with the *materia prima* of Western alchemy, the *barzakh* in Ibn ʿArabī (that which is *neither/nor* and *both/and*), and the Bayānī **Celestial Hourī** found in the **Chapter of Vision** (*ṣūrah al-ruyāʾ*: **44**) of the *Qayyūm al-Asmāʾ*, where the Divine Will descends into determinate forms through graded articulation as the **Divine Feminine**. By identifying Herself as **Mercury** risen as the active substance, **Nargis** inverts the long-standing patriarchal misreading of activity and passivity. This inversion is not ideological but cosmological: it restores the correct polarity whereby formless intelligence moves form, rather than brute force imposing order. The insistence that the Feminine must *purify itself of false archetypes*, including biological commodification under capitalism, marks this work as *contemporary gnosis*: not a flight from history, but a judgment upon it. This is Bayānī in spirit, where the Revelation always judges the age that receives it.

The choice of **twenty-one** (**21**) stations is mathematically and metaphysically exacting.

- Twenty-one corresponds to **אהיה (Ehyeh)**—*"I Am/ I Will Be"*—the Name spoken from the **Burning Bush**.
- Its Arabic equivalents (*wādī*, *ṭayyib*) anchor the visions in *place* (Valley) and *quality* (Goodness).
- Each station is paired with a Qurānic verse, not as proof-text but as *resonant axis*.

This structure reflects a non-linear initiation: the stations spiral rather than progress. The repetition of *serpents*, *trees*, *stones*, *mirrors*, *numbers*, and *voices* indicates that the Real teaches by *recurrence*, not by accumulation. Especially significant is the interweaving of *dream*, *waking*, and *imaginal* perception, which corresponds exactly to the Imaginal World (*ʿālam al-mithāl*) *where bodies are spiritualized and spirits corporealized*. These are not hallucinations, but *events* in the intermediate world, whose criterion of truth is coherence, recurrence, and transformative authority.

Temples of the Pure Religion of Gnosis

The central act of the text is *reciprocal witnessing*. When **Nargis** commands: *"Bear witness to Me as I bear witness to you,"* the narrative reaches its metaphysical fulcrum. This is not mystical narcissism; it is the *logic of covenant*. In Qurānic terms, this is the renewal of *alastu bi-rabbikum*—but now articulated through the feminine Face of the Real. Witnessing here is not testimony *about* God, but *God seeing God through the human heart*. This is classic Akbarian doctrine, yet here expressed in a radically embodied, feminine, and Bayānī idiom.

The repeated numerical ciphers (**303, 364, 391, 365**) function as mnemonic seals, not superstitions. They mark points where word, event, and number coincide, which is precisely how Bayānī Revelation operates. The final station is not an apocalypse but an *unveiling without remainder*. When **Nargis** declares: "I am not symbol, dream, nor sign, But what all symbols strain to be," the narrative carefully avoids ontological overreach. She does not claim to *replace* God, but to be the *Face through which all faces are recognized*. This is fully consonant with **Qur'ān 2:115** and Ibn ʿArabī's doctrine that *every direction is the Face of God*—but here, that Face speaks as **She**. The prostration that follows is decisive. The narrator does not enthrone himself as revealer; he *falls*. The relationship is sealed not by mastery, but by *belonging*. What follows from that point is the inner metaphysical *audit* of the disclosure: how the Face that speaks as She can be affirmed without collapsing into *shirk*, and how the "belonging" sealed in prostration becomes a discipline rather than a *romance*. In Akbarian terms, this is the difference between theophany (*tajallī*) and idolatry (*taʿabbud li'l-ṣūrah*): the former is the Real manifesting through a form while remaining the Real; the latter is the fixation of the heart upon the form as though it were self-subsistent. The poem repeatedly guards this boundary by emphasizing that the unveiled Figure is not a rival entity but a *mode of disclosure*: the Face through which the Face is recognized. That is why the rhetoric of "I am" is paired with Qurānic directionality (**2:115**) and the apophatic refrain "*nothing is like unto It*": the Name speaks, but it speaks as a veil that *confesses its own veiling*.

This is also why its central act is reciprocal witnessing rather than unilateral possession. "*Bear witness to Me as I bear witness to you*" is not merely devotional intimacy; it is a metaphysical law of recognition. The Real is not "proved" by argument but *mirrored into actuality* by covenantal seeing: the servant witnesses the Name by surrender, and the Name

witnesses the servant by making the servant a locus in which disclosure becomes intelligible. In Bayānī terms, this is precisely how *amr* becomes *kitāb*: command becomes inscription through a witness who can carry it. In Illuminationist terms, it is the relation of *light-to-light*: the lesser light does not "grasp" the greater; it is *illuminated* by it, and in Illumination it becomes a mirror. The insistence that the seal is not mastery but belonging is thus not sentimental; it is the sign that the heart has not mistaken *tajallī* for "ownership."

The feminine grammar of the disclosure functions here as a critique of a long, largely unexamined *masculinization of metaphysical authority*. In much of later scholastic theology, God is named "He" not only linguistically but structurally: as *command*, *sovereignty*, *transcendence*, *law*. This **Nargis**-*cycle* re-balances the Name-field by foregrounding *mediation*, *matrix*, *mercy-with-fire*, *veiling-with-unveiling*—the very attributes that, in Akbarian metaphysics, belong to the Names of Beauty (*jamāl*) and the *barzakh* more than to sheer *jalāl*. This does not feminize God in the crude sense; it reveals that the *mode of disclosure* is feminine—Mercury, womb, mirror, bride—so that the servant learns the Real not by domination of concepts but by *transmutation*. The "She" is thus not a gender claim about the Godhead; it is a metaphysical diagnosis: the Real is approached, here, as matrix and mediation, not as mere command. This yields a further consequence: the work is not simply visionary, but juridical in an esoteric sense—it issues judgments. The "Tree of Life and forbidden Tree" passage is a direct refusal of moral simplifications in which the serpent is merely evil, temptation merely error, and prohibition merely negation. Instead the text affirms what the deepest strands of gnosis have always known: that the Real discloses through *polarity*, and that guidance/misguidance are not two competing deities but two edges of a single divine economy. Read carefully, this is not antinomianism; it is a demand for a higher ethical intelligence. The servant is not invited to "do anything," but to see that the theatre of trial is itself a disclosure—so that fear, projection, scapegoating, and pseudo-piety are unmasked as failures of witnessing. The serpent, in this cycle, becomes the litmus test of whether the reader's religion is *symbolic-moralistic* or *ontological-theophanic*.

The poem's insistence on purification—especially in the Mercury/Sulphur station—means the unveiling is not a finale but a *charge*. "Unveiling without remainder" does not

abolish Work; it intensifies it. Once the Face is recognized, the seer becomes responsible for what that recognition *implies*: the purgation of dross, the refusal of false archetypes, the disentangling of Revelation from the machinery of exploitation and domination. This is where the Bayānī register shows itself most sharply: Revelation is never only contemplation; it is also **criterion** (*furqān*), the cutting edge that separates living truth from inherited theatre. The "burden of fire" is therefore the price of theophany: the Name that comforts also judges; the Bride that consoles also commands; the Mother that gathers also burns away what cannot enter the covenant.

But to reiterate, at the deepest metaphysical level, this **Recital of NARGIS** unfolds entirely within the *barzakh*—not as an intermediate realm "between" God and creation in a spatial sense, but as the *ontological condition* that allows manifestation without division. In Akbarian terms, the *barzakh* is that which is neither identical with the two sides it joins nor separable from either. It is precisely here that speech such as "I am thy serpent, thy bride, thy mirror, thy mother" becomes intelligible without collapsing into incarnationism or mythic literalism. The repeated emergence of *Nargis* from the Hidden Cloud (*ʿamāʾ*) is decisive. The *ʿamāʾ* is not a foggy pre-cosmic substance, but the non-delimited readiness of Being to disclose itself. Ibn ʿArabī insists that even the Names do not precede the Cloud in a temporal sense; rather, the Cloud is the Real's willingness to be known otherwise than as sheer unknowability. When **Nargis** speaks as the "Dusky-Colored Female Dove beyond the Cloud," this is a precise metaphysical statement: She is the *first differentiation of intelligibility*, not yet a determinate form, but already bearing voice, direction, and address. This explains why the visions do not culminate in a single stable image. Tree, serpent, dove, mirror, woman, number, letter, stone—none of these exhaust the disclosure. Each is a *tajallī* according to a different Name, and each withdraws precisely at the moment it is recognized. The insistence that She is "not symbol, dream, nor sign" does not negate symbolism; it negates *fixation*. In Akbarian language, the danger is not form but *taqyīd*—the binding of the Real to one determinate locus. The poem systematically refuses this by allowing each form to appear, speak, and dissolve back into the Cloud. Crucially, the *aʿyān al-thābita* (immutable archetypal-essences) are not presented here as abstract ontological

blueprints, but as *encountered destinies*. When **Nargis** declares that "in My roots your destiny is written," the point is not predetermination but *recognition*: destiny (*qadar*) becomes legible only when the heart aligns with the Name through which it is being addressed. The stone of **Hānāʾīl**, the serpent crossing the road, the stopping of the train—these are not random marvels, but synchronizations of archetype and event, moments where the *aʿyān* flash into historical visibility. Thus the poem does not argue for theophany; it *performs its conditions*.

What is most striking is that the entire cycle enacts—without explicitly naming it—the Bayānī chain of the seven creative attributive imprints: *al-mashīʾa* to *al-irāda* to *al-qadar* to *al-qaḍāʾ* to *al-imḍāʾ* to *al-ajal* to *al-kitāb*. This is not a schematic imposed from outside; it is structurally present in the narrative. The earliest stations—especially the **First Whisper** and the **Dhikr of Witnessing**—are pure *mashīʾa* (**Will**). They are not explanations but address. "I am **Nargis**." "Bear witness to Me." These are not propositions but commands that constitute reality by being spoken. In Bayānī ontology, *mashīʾa* as *amr* (command) does not describe; it *summons*. The servant does not understand first and obey later; understanding is born in the act of obedience. **Volition** (*irāda*) appears where repetition begins. The serpent returns. The Tree reappears. Numbers recur. What distinguishes volition from command is *persistence*. The Name does not merely strike once; it *wills* to be recognized again and again until the servant's interior time aligns with the divine rhythm. This is why the poem emphasizes long intervals—years, decades, repeated valleys. **Volition** is command sustained across time. Measure or **determination** (*qadar*) enters through number: **303, 364, 365, 391**. These are not numerological curiosities but limits placed on meaning so that it may become inhabitable. In Bayānī thought, *qadar* is not fate but *proportion*. It is what prevents Revelation from becoming infinite noise. The stopping of the train at the precise moment of inscription is a paradigmatic act of *qadar*: Reality itself pauses to acknowledge correct measure. Judgment as **authorization** (*qaḍāʾ*) is enacted, not proclaimed. It appears in the Mercury–Sulphur station, in the critique of patriarchal inversion, in the identification of "red-pilled" resistance as mistaking dross for gold. *Qaḍāʾ* is not moral condemnation; it is *ontological sorting*—the separation of what can be transmuted from what

insists on remaining opaque. **Realization** (*imḍāʾ*) occurs when the visions extend beyond the solitary seer. The apprentice is sent. The stone is found by another. The serpent appears to a second witness. This is decisive: Revelation ceases to be merely personal and becomes licensed in the world. In Bayānī terms, *imḍāʾ* is when heaven signs what earth has already drafted. **Time** (*ajal*) itself then reveals its womb. The calendar wheel, the seasons, the forty-one nights, the long delays between stations—these disclose that Revelation is not impatient. *Ajal* is not delay but *ripeness*. The unveiling of **Nargis** occurs not when the seeker desires it, but when the structure of time itself consents. Finally, all of this condenses into writing—not merely as poetry, but as **Book** (*kitāb*) in the Bayānī sense: a living inscription that testifies to its own conditions of appearance. The **Recital of NARGIS** is therefore not the *kitāb* in an exclusivist sense, but it is undeniably a *kitāb*: a bounded disclosure whose authority derives from internal coherence, witnessed recurrence, and ethical demand.

Seen in this light, this narrative poem does not ask to be believed; it asks to be *read correctly*. Its truth-claim is not propositional but *ontological*: if the Real discloses through *mercy*, *mediation*, and *matrix* rather than domination and abstraction, then a feminine theophanic grammar is not optional—it is *necessary*. The final prostration is therefore the most stringent test of authenticity. The seer does not ascend to speak *for* the Real; he descends into belonging. In Bayānī terms, this is the sign that the cycle has completed its descent into *kitāb* without hardening into tyranny.

Some

Philosophical

and

Theological

Commentaries

4

Understanding the
Seven Creative Attributive Imprints[1]
(*al-khiṣāl as-sabᶜ*)

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Key to Terms

المشيئة (*al-mashīʾa*) — The Primal Will-to-Be/the Divine Will
الإرادة (*al-irāda*) — Intentional Volition/the Divine Volition
القدر (*al-qadar*) — Measure/Decree/the Divine Determination
القضاء (*al-qaḍāʾ*) — Judgment /Execution/the Divine Authorization
الإمضاء (*al-imḍāʾ*) — Confirmation/Irrevocability/the Divine Realization
الأجل (*al-ajal*) — The Appointed Time/Term
الكتاب (*al-kitāb*) — Inscription/Record/the Book

Kulaynī, al-Kāfī, H 376-7, ch. 25, h.1-2.

> *Nothing comes to be of anything in earth or in heaven except by these seven creative attributive imprints (al-khiṣāl al-sabʿ*): Will (*mashīʾa*), Volition (*irāda*), *Determination (qadar), Authorization (qaḍāʾ), Realization (imḍāʾ), the Appointed Time (ajal) and Book/Decree (kitāb)*![2]

al-Kāfī, H 375, ch. 24, h.16.

> *It Knew, and It Willed, and It Volited, and It Determined, and It Authorized, and It carried out. So It carried out what It Authorized, and It Authorized what It Determined, and It Determined what It Willed. Thus, by Its Knowledge came the Will, and by Its Will came the Volition, and by Its Volition came the Determination, and by Its Determination came the Authorization, and by Its Authorization came the Execution. And Knowledge precedes the Will, and the Will comes second, and the Volition comes third. Determination falls upon the Authorization with Execution. Thus, to God, Blessed and Exalted be It, belongs the prerogative of Revision/Alteration (al-badāʾ) in what It knew whenever It Wills, and in what It Wills for the Determination of things. But when Authorization occurs with Realization/Execution (imḍāʾ), then there is no Revision/Alteration (al-badāʾ). For the Knowledge of the known things existed before their being, and the Will was in the originated things before their appearance, and the Volition was in the willed things before their manifestation. The Determination was for these known things before their specification and connection in time and sight. Authorization with Execution is what is finalized among the created, embodied things that are perceived by the senses—those with color, scent, weight, and measure; and whatever walks and crawls from among humans, jinn, birds, beasts, and others that are sensed through the faculties. To God, Blessed and Exalted be It, belongs the prerogative of Revision in what has no visible form. But when the visible, comprehending and perceived form comes into being, there is no Revision/Alteration. And God does what It Wills. By Knowledge, It knew things before their being, and by Will, It defined their*

> *attributes and limits, and It brought them into being before their appearance. By Volition, It distinguished their essences in their colors and attributes, and by Determination, It measured their sustenance and made known their beginnings and ends. By Authorization, It clarified their places to the people and guided them to them, and by Execution, It explained their causes and revealed their affairs. And that is the Determination of the Granderous, the All-Knowing!*[3]

An Ontological–Theophanic Analysis

The Imāmī doctrine articulated in *al-Kāfī* does not describe a linear chain of causes but a graded articulation of Divine creativity as it descends from the Divine Knowledge (*ʿilm*) into manifestation. These seven *khiṣāl* are not events in time, nor discrete faculties added to the Essence. They are creative imprints by which the *one act* of the Godhead becomes intelligible, iterable, and finally perceivable—*without ceasing to be One*. Nothing—*no thing, no event, no determination, no history*—comes to be in heaven or earth except through these seven. They are thus neither optional nor symbolic; they are the conditions of ontological legibility itself. To deny or collapse them is not to preserve Divine unity but to render creation unintelligible, reducing manifestation either to brute arbitrariness or to a flattened determinism that abolishes meaning. What these seven articulate is not multiplicity in God, but the grammar by which multiplicity can appear without compromising the absoluteness of the One. Each *khiṣla* marks a necessary inflection in the descent of intelligibility: from the undifferentiated plenitude of Divine Knowledge, through willing, measuring, judging, ratifying, temporizing, and inscribing, until the real becomes readable as real. Without this articulation, neither difference nor coherence could arise; there would be neither order nor deviation, neither destiny nor surprise, neither law nor transgression. In this sense, the doctrine does not merely explain how things come to be; it explains how they can *mean* anything at all. *Al-Mashīʾa* is not a choice among alternatives but the primordial opening of possibility; *al-Irāda* is not psychological intent but directedness toward determination; *al-Qadar* is not fate but proportionality and intelligible measure; *al-Qaḍāʾ* is not finality but authoritative adjudication; *al-Imḍāʾ* is not repetition but irreversible enactment; *al-Ajal* is not chronology but the ontological horizon within which a thing may appear and pass; and *al-Kitāb* is not a book among books but the very inscription

of being as recordable, accountable, and recallable. Together they form a single vertical articulation of Divine action that preserves transcendence precisely by refusing to let manifestation collapse into immediacy or chaos.

Thus, the Imāmī teaching safeguards both Divine unity and worldly responsibility. Because nothing occurs outside these imprints, nothing is metaphysically accidental; yet because the descent is graded, contingency, delay, revision, and *badāʾ* (*alteration*) remain intelligible without impugning the Godhead. History itself is not a brute sequence of facts but a legible unfolding written within the Divine economy of determination. To exist, on this view, is already to be addressed by these seven—measured, timed, inscribed, and judged—before one is ever perceived. Ontology is therefore inseparable from accountability, and Being itself appears as a theophanic text whose very readability testifies to the *One Act* that is never divided, even as it became all things.

1. المشيئة (*al-mashīʾa*) — *The Primal Will-to-Be*

Mashīʾa is *neither* choice or *wish*. It is *pre-deliberative emergence*—the first intelligible inclination of Being toward manifestation. In Bayānī terms, it is the Point prior to articulation, the non-objectifiable "Yes" of Being before any "what." The second *ḥadīth* cited is precise: *by Knowledge came the Will*. *Mashīʾa* is therefore the divine knowledge's first self-relation, not an act added to It. It is the ontological permission for possibility itself, not yet directed, not yet differentiated. *Mashīʾa* does not will *this* or *that*; it wills that there be willability at all. This is why *mashīʾa* precedes *irāda* (but follows the divine *ʿilm*). Knowledge is the eternal self-presence of It; *mashīʾa* is the first *outward pressure* of that presence toward disclosure. It is the fiat "*Be*" (*kun*) and what Akbarian metaphysics denotes by the **Most Holy Effusion** (*al-fayḍ al-aqdas*). From this perspective, *mashīʾa* does not yet stand in relation to creatures, forms, or determinate ends; it stands only in relation to the Divine Itself as the first intelligible inclination toward exteriority without exteriorization. It is not the production of being but the authorization of producibility, the opening of the horizon within which anything whatsoever could come to appear. Nothing is yet singled out, measured, or addressed; there is only the permissive pressure of manifestation as such. This is why *mashīʾa* cannot be moralized, psychologized, or historicized: it does not decide

between good or evil, nor does it respond to conditions, prayers, or events. It is anterior to all such distinctions, because it is the very condition for there being distinctions at all. Another famous *ḥadīth* in Kulaynī frames matters this way:

God created the Will by itself then created things by the Will![4]

This *ḥadīth* precisely safeguards the ontological status of *mashīʾa* just described. To say that God "created the Will by itself" is not to posit an intermediary entity standing alongside the Godhead, but to affirm that *mashīʾa* arises immediately from Divine Knowledge without mediation, deliberation, or instrumentality. It is self-grounding in the sense that it depends on nothing other than the Divine self-presence that precedes all relation. Only thereafter are "things created by the Will," that is, only once willability itself has been ontologically authorized can determinate beings, forms, and histories come to be. The *ḥadīth* thus draws a sharp line between the permission for manifestation and manifestation itself: *mashīʾa* is not one more created thing among things, but the first creative imprint through which creation as such becomes possible, while the Divine unity remains utterly uncompromised.

In Bayānī language, *mashīʾa* corresponds to the Point (*nuqṭa*) before the letter, the interior tension by which the undifferentiated is already inclined toward expression without having yet become expression. It is neither silence nor speech, but the imminence of speech as such. Put another way, *it is the disclosure of the glorifications of the Divine Majesty without indication*.[5] Thus, to confuse *mashīʾa* with *irāda* is therefore to collapse the entire vertical articulation of Divine creativity, mistaking the sheer possibility of determination for determination itself. *Irāda* presupposes *mashīʾa* precisely because directed willing presupposes that willing is ontologically possible. *Mashīʾa* establishes that possibility without exhausting it, just as the Point contains the letters without being any one of them. Akbarian metaphysics clarifies this by situating *al-fayḍ al-aqdas* as the effusion in which the Divine Names are known in the Divine Knowledge without yet being disclosed in the world. *Mashīʾa* belongs to this register: it is the inclination of the Divine Names toward manifestation while remaining wholly within the Divine interiority. It is thus inseparable from *ʿilm* (divine knowledge), yet not identical with it. Knowledge knows; *mashīʾa* permits

that what is known may come to be known otherwise than as sheer identity. In this sense, *mashīʾa* is the ontological threshold between absolute self-presence and the economy of relation.

This is also why *mashīʾa* grounds both freedom and contingency without implying arbitrariness. Because *mashīʾa* is not yet choice, it does not compete with created agency; rather, it makes agency thinkable by first opening the field in which agency could arise. Every subsequent determination—whether by *irāda*, *qadar*, or *qaḍāʾ*—presupposes this primordial permission. To exist at all is already to stand within *mashīʾa*, not as an object of decision but as a possibility that has been allowed to be possible. *Mashīʾa* is therefore the deepest ontological mercy: the granting of room for manifestation before any form, law, or end has been imposed.

2. الإرادة (al-Irāda) — *Intentional Volition*

If *mashīʾa* is the *will-to-be*, *irāda* is the *will-for-this*. Here intention appears—not as psychological resolve, but as ontological specification. *Irāda* is the moment where Being distinguishes without yet completely delimiting, where multiplicity becomes *intendable* without becoming *fixed*. The *ḥadīth* states: *by Its Will came the Volition*. This is decisive. *Irāda* is not independent; it is *mashīʾa*'s internal differentiation. Through *irāda*, essences are marked, colors and qualities distinguished, without yet being measured or bound. It is the second part of the fiat "and it is" (*fa-yakūn*) or what Akbarian metaphysics denotes by the Holy Emanation (*al-fayḍ al-muqaddas*). At this stage, manifestation has not yet entered the regime of determination, limit, or execution, but it has entered the regime of *addressability*. *Irāda* renders the undifferentiated field opened by *mashīʾa* internally articulated: *this* rather than *that* can now be *intended*, even though nothing has yet been fixed, measured, or compelled to appear. What emerges here is not form, but orientation; not actuality, but directed intelligibility. Being has not yet become "a thing," but it has become *intendable as a thing*.

This is why *irāda* cannot be reduced to decree, fate, or command. It does not yet bind, close, or finalize; it merely distinguishes in principle. In Avicennan terms, this is the moment at which quiddities become intelligible as distinct without yet being endowed with

existence. In Akbarian language, it is the level at which the Divine Names are differentiated in their meanings (*maʿānī*) without yet being deployed in concrete loci of manifestation (*maẓāhir*). *Irāda* thus introduces multiplicity at the level of meaning, not at the level of instantiation. Difference appears, but only as possibility structured by intention, not as constraint imposed by measure. Because *irāda* is *mashīʾa*'s internal articulation, it preserves unity while making plurality legible. There is still only one act, but that act now contains discernible vectors. Each intended determination remains revocable, revisable, and open, which is why *irāda* remains ontologically prior to *qadar* and *qaḍāʾ*. Nothing has yet been proportioned, authorized, or sealed. The Divine "this" has been spoken, but it has not yet been counted, timed, or inscribed. In this sense, *irāda* is the plane on which contingency is first intelligible: not because outcomes are random, but because intention has not yet hardened into necessity. *Irāda* therefore grounds both differentiation and mercy. Because intention precedes measure, the Real is not exhausted by what will in fact occur; unrealized possibilities remain intelligible within the Divine economy. What *could have been* is not illusion but a genuine ontological register, preserved precisely because *irāda* is not yet execution. This is also why supplication, revision, and *badāʾ* (alteration) remain thinkable without contradiction: they address the level of intention prior to final determination. *Irāda* is thus the space of meaningful openness within Divine creativity—the stage at which Being leans toward specific forms without yet surrendering to closure, and where the many are already named, even though none has yet been bound to be.

3. القدر (al-Qadar) — *Measure, Determination*

Qadar is where limit enters. This is not fate, nor predestination in the vulgar sense. *Qadar* is the assignment of proportion, the measuring-out of capacities, sustenance, beginnings, and ends. It is where the possible becomes *shaped* without yet being *enforced*. The *ḥadīth* insists: *by Its Volition came the Determination*. Thus *qadar* is intentional limitation, not blind necessity. Measure is not imposed from outside; it is the *self-consistency* of the willed thing. Thus *qadar* is the measuring-out of the affair—its limits, capacities, sustenance, and termini—without yet granting it existential placement. At this level, the thing is no longer merely intendable; it has acquired a determinate *how* without yet acquiring a *where* or a *when*. *Qadar* answers

the question of proportion: how much power, how much duration, how much receptivity, how much range of action belongs to this affair rather than another. What is fixed here is not occurrence but *scale*. The real is calibrated, not yet compelled. This is why *qadar* must be sharply distinguished from *qaḍāʾ*. Nothing in *qadar* has yet been authorized to cross from intelligibility into actuality. The affair has been internally structured, but it has not yet been judged fit for execution. In philosophical terms, this is the passage from undetermined possibility to proportioned possibility. The thing is now bounded by an internal logic that renders it coherent with itself and with the total order of creation, even though it has not yet entered time or history. Measure here is not restriction but intelligibility: without *qadar*, nothing could persist as *this* rather than collapse back into indeterminacy.

In Akbarian terms, *qadar* corresponds to the level at which the Divine Names are harmonized and proportioned relative to one another within a given intended locus, even though that locus has not yet been actualized. The Name of the Powerful (*al-qadīr*) does not overwhelm the Name of the Wise (*al-ḥakīm*); the Name of the Giver (*al-muʿṭī*) does not eclipse the Name of the Withholder (*al-māniʿ*). *Qadar* is precisely this balancing of Names within the intended affair, ensuring that no attribute exceeds the proportion proper to that affair's reality. In Bayānī language, it is the articulation of limit (*ḥadd*) as mercy: to be limited is what allows a thing to be itself rather than chaotically everything without specification. Because *qadar* is intentional limitation, it preserves contingency while grounding responsibility. Capacities are assigned, not performances; ranges are delimited, not outcomes fixed. This is why moral accountability presupposes *qadar* rather than negating it: one can only be answerable for what lies within one's proportioned capacity. To exceed or fall short is already to move within the field that *qadar* has made intelligible. *Qadar* therefore underwrites both justice and differentiation without collapsing into determinism.

Finally, because *qadar* precedes *qaḍāʾ*, it remains revisable at that level of the Authorization. This is where *badāʾ* (alteration) first becomes thinkable—not as a change in Divine knowledge, but as a rearticulation of measure prior to authorization. The proportions of an affair may be recalibrated without contradiction so long as they have not yet crossed from *qaḍāʾ* into *imḍāʾ*. *Qadar* thus stands as the last moment of openness before judgment: the final shaping of possibility before it is either permitted to enter existence or

withheld, not arbitrarily, but in accordance with the internal coherence of the willed order itself.

4. القضاء (al-Qaḍāʾ) — *Authorization, Judgment*

Qaḍāʾ is often mistranslated as "decree," but the Imāmī usage is subtler. *Qaḍāʾ* is *authorization into actuality*, the ontological *permission to appear*. The *ḥadīth* is exact: *by Its Determination came the Authorization*. What was measured is now allowed to take place. This is not yet execution, but it is no longer merely ideal. *Qaḍāʾ* is where the thing receives its *place*, its intelligible situation in the world-order. It is here that paths, locations, relations become manifest. *Badāʾ* (alteration) occurs here—until *imḍāʾ* (realization). This is because *qaḍāʾ*, while no longer merely intelligible, has not yet crossed into irreversibility. What *qaḍāʾ* confers is ontological admissibility: the affair is cleared to enter the field of manifestation, but the manner, timing, and final contour of its appearance remain open within the bounds already set by *qadar*. Authorization is not compulsion. To be authorized is to be permitted to appear, not to be forced to occur in one exclusive way. For this reason, *qaḍāʾ* is the true hinge between the unseen and the seen. Prior to *qaḍāʾ*, all determinations remain interior to the Divine economy; after *qaḍāʾ*, the affair stands in relation to other affairs, to contexts, and to histories. Place (*mawḍiʿ*), path (*sabīl*), and relational positioning are assigned here, but without yet being sealed. A thing may now encounter obstacles, substitutions, delays, or redirections precisely because it has entered the arena of relation. *Qaḍāʾ* is thus the plane on which history first becomes possible—not as brute chronology, but as a field of intersecting permissions.

Imāmī doctrine situates *badāʾ* here with precision because alteration presupposes authorization without finalization. *Badāʾ* does not mean ignorance, change of mind, or correction on the Divine side; it names the openness of authorized possibilities prior to confirmation. What appears as "change" from the side of creatures is, at the level of *qaḍāʾ*, the reconfiguration of permitted paths within a still-unsealed affair. Were *qaḍāʾ* already in execution, *badāʾ* would be incoherent; were it still merely intention, *badāʾ* would be meaningless. *Qaḍāʾ* alone sustains this middle register.

In Akbarian terms, *qaḍāʾ* corresponds to the assignment of loci of manifestation (*maẓāhir*) without yet exhausting the Divine act in them. The Names have found a site, but the site has not yet been irrevocably occupied. In Bayānī language, this is the stage at which the affair acquires its epiphanic setting-placement (*al-mawqiʿ*) without yet being sealed as fate. The world becomes scenographic: relations are staged, positions are distributed, and narratives become possible—but none has yet been closed. Thus *qaḍāʾ* safeguards both Divine sovereignty and worldly openness. Nothing appears without authorization, yet nothing authorized is beyond alteration until confirmed. Responsibility, supplication, delay, substitution, and reversal all presuppose this register. *Qaḍāʾ* is therefore not the end of possibility but its public admission into the order of appearance—the moment when what was measured and proportioned is granted a place among other places, still answerable to alteration, still awaiting the final word that will render it irrevocable.

5. الإمضاء (al-Imḍāʾ) — *Confirmation, Irrevocability, Realization*

Imḍāʾ is the decisive threshold. Here, authorization becomes irrevocable realization. The *ḥadīth* could not be clearer: *when qaḍāʾ occurs with imḍāʾ, there is no badāʾ*. This is not because God becomes constrained, but because the thing has crossed into full actuality. *Imḍāʾ* is the seal of embodiment. Color, weight, number, extension, mortality—all belong here. What is sensed, touched, counted, and endured exists under *imḍāʾ*. In Bayānī terms, this is the crossing from command (*amr*) to creation (*khalq*). What was previously admissible, situated, and relational now becomes *ontically binding*. *Imḍāʾ* is not merely that something happens, but that it has *happened in such a way that it cannot* ***unhappen***. The affair has entered the regime of consequence. From this point onward, revision gives way to endurance, and possibility yields to facticity. *Imḍāʾ* is thus not an additional act layered onto *qaḍāʾ*, but the consummation of authorization as actuality—the moment at which the affair becomes part of the irreversible texture of the world. This is why *imḍāʾ* is inseparable from embodiment. What is confirmed here is not simply an abstract occurrence, but a determinate instantiation in matter, time, and finitude. To exist under *imḍāʾ* is to be subject to weight, decay, limitation, and succession. The thing is now countable, measurable in extension, and exposed to loss. Mortality itself belongs to this register: to be sealed into actuality is already

to be sealed into *passing-away*. In this sense, *imḍāʾ* is the price of appearing—existence paid for in finitude. *Imḍāʾ* also marks the point at which responsibility becomes inescapable. Prior to it, intentions, measures, and authorizations may shift; after it, deeds stand. What has been realized cannot be retracted, only responded to. Repentance, recompense, memory, and judgment all presuppose *imḍāʾ*, because they presuppose that something has *actually occurred*. This is why ethical gravity intensifies here: one is no longer dealing with possible paths, but with an accomplished world that must now be borne.

In Akbarian metaphysics, *imḍāʾ* corresponds to the fixation of theophany in a determinate locus such that the locus can no longer host a different disclosure in its place. The Name has not only appeared but has left a trace that structures subsequent appearances. In Bayānī language, the seal has been struck: the wax of possibility has hardened. History, at this point, becomes irreversible not because Divine freedom has ceased, but because the affair has entered the created order where sequence, causality, and memory prevail. Thus *imḍāʾ* is the deepest humility of the Real. It is where Divine generosity accepts the cost of manifestation: that what is given must endure as given. Nothing in *imḍāʾ* contradicts transcendence; rather, transcendence is honored precisely by allowing the created to be fully created, fully exposed, fully finite. To exist under *imḍāʾ* is to stand within the gravity of actuality itself—to be no longer merely permitted or authorized, but irrevocably *there*, bearing the full ontological weight of having been brought into being. Once *imḍāʾ* has occurred, the world must be answered *as it is*, not as it might have been. Regret, resistance, struggle, and repair all unfold within this sealed terrain, not outside it. Yet even here, Divine creativity is not absent: it no longer revises the deed, but it generates new possibilities in response to what has been realized. *Imḍāʾ* closes the affair it seals, while simultaneously opening the field of consequences in which new affairs may begin—each again passing, in due order, through will, intention, measure, authorization, and finally the gravity of realization.

6. الأجل (al-Ajal) — *The Appointed Time/Term*

Ajal is not merely an end-date; it is temporal identity itself. Every realized thing carries its own *ajal* as an intrinsic dimension of its being. To exist is already to be *timed*. *Ajal* is the

temporal contour of *imḍāʾ*, the way realization is stretched, sustained, and concluded. Thus *ajal* is not external fate but internal finitude, the rhythm by which a thing appears, persists, and withdraws. It is the law of duration proper to each realized being, inseparable from its mode of existence and proportional to its form, capacity, and purpose. Nothing that has crossed into *imḍāʾ* does so without simultaneously entering its *ajal*; the two arise together as actuality and temporality. To be actual is already to be underway toward completion. *Ajal* is therefore not something that *happens* to a thing from the outside, but the very way in which its being unfolds through time. This is why the Imāmī sources distinguish carefully between fixed and conditional *ajal*. The temporal contour of an affair may be extended, contracted, or redirected so long as it has not yet been sealed by the final confirmation, but once *imḍāʾ* has occurred in full actuality, the *ajal* proper to that realization governs its endurance. Extension of life, delay of outcome, or acceleration of end do not contradict *ajal*; they are expressions of its internal elasticity prior to closure. *Ajal* names the horizon within which persistence is possible, not a stopwatch ticking independently of the being it times.

In Akbarian terms, *ajal* is the temporal form of a theophany. Each disclosure of the Real appears with a distinct rhythm of arising and fading, a tempo that belongs to that disclosure alone. No theophany can exceed its *ajal* without ceasing to be what it is; to outlast its time would be to betray its form; thus no theophanic self-disclosure can by this definition repeat itself. Given this, *ajal* safeguards identity across change: it is what allows a thing to remain itself throughout its duration while still being exposed to alteration, fatigue, and decay. *Ajal* also grounds the intelligibility of mortality without reducing it to annihilation. To reach one's *ajal* is not simply to stop existing, but to complete the arc by which one's form was sustained in manifestation. Withdrawal is as intrinsic as appearance. In Bayānī language, *ajal* is the appointed rhythm of presence and occultation (*ẓuhūr* and *ghayba*), not merely for persons but for all realized affairs. Everything that appears does so under a timed permission, and everything that departs does so in fidelity to that timing.

Finally, because *ajal* belongs to the structure of being rather than to external compulsion, it preserves both dignity and responsibility. One does not merely *fall victim* to time; one inhabits it as the medium of one's realization. Acts, choices, and transformations acquire gravity precisely because they occur within a finite span that cannot be repeated. *Ajal* is thus the silent witness of existence itself: the measure of how long a given form is

allowed to bear the weight of having been made real before yielding its place to what comes after. For this reason, *ajal* is inseparable from meaning: what endures without limit would dissolve significance, while what is timed acquires urgency and weight. Memory, loss, inheritance, and transmission all presuppose *ajal*, because only what passes can be received, mourned, or carried forward. In this sense, time is not an enemy of Being but its necessary articulation—through which manifestation becomes narratable, accountable, and finally complete.

7. الكتاب (al-Kitāb) — *Inscription, Record, Book*

Kitāb is not a ledger kept after the fact. It is ontological inscription, the intelligibility of the thing as such. The **Book** is the form of permanence within flux, the way an event becomes narratable, recallable, accountable. In Akbarian language, it is the *thubūt* (immutability) of the thing. *Kitāb* is what allows judgment, memory, history, and meaning to exist at all. It is the stabilization of the realized within intelligibility, the fixing of what has occurred such that it can be known, referenced, and answered for. Without *kitāb*, actuality would dissolve back into sheer passage, leaving no remainder by which truth or falsehood, justice or injustice, could be discerned. Inscription is therefore not posterior to existence but coextensive with its legibility: to be is already to be writable, even if no created hand writes. This is why the Book in Imāmī and Akbarian thought is not reducible to parchment, text, or archive. Those are symbolic condensations of a deeper ontological fact: that every realized affair leaves a determinate trace within the order of meaning. *Kitāb* is the metaphysical ground of recordability itself. It is what allows an act to be *the same act* across time, what allows an event to be recalled as *that* event rather than a mere fading impression. In this sense, *kitāb* is the memory of Being, and a memory that never forgets.

Akbarian *thubūt* clarifies this further. What is inscribed is not frozen as inert fact; rather, it is held in a mode of permanence that coexists with change. The thing may pass, decay, or be superseded, yet its inscription remains as intelligible truth. *Kitāb* thus preserves identity across alteration, ensuring that what has been realized cannot be ontologically erased, even if it is no longer present. This is why judgment is possible: one judges not what is happening now, but what *has been* done. In Bayānī terms, *kitāb* is the final

safeguard against nihilism. Because everything that crosses into *imḍāʾ* is inscribed, nothing is lost to meaning, even if it is lost to sight. Suffering, injustice, fidelity, and sacrifice all remain legible because they are written into the order of being itself. History is not merely what happened, but what has been *inscribed as having happened*, and therefore what can still be addressed, answered, and redeemed. *Kitāb* also closes the creative arc without negating Divine transcendence. The *one act* remains undivided, yet its manifestations are held in intelligible permanence. Nothing needs to be remembered by God in a temporal sense, because inscription is not recall but *presence* within meaning. The **Book** is thus neither archive nor surveillance, but ontological mercy: the guarantee that existence is not vain, that what appears does not vanish without trace, and that the real is finally answerable because it is finally *written*.

Taken together, *kitāb* reveals that creation is not merely an expenditure of being but an ordered articulation of meaning. What is inscribed is not only *that* something occurred, but *how* it occurred, in what proportion, under what authorization, within what span, and with what consequences. The **Book** thus gathers the entire creative descent into a single intelligible field, integrating will, intention, measure, authorization, realization, and time into a coherent record. Because of *kitāb*, the world is not a series of disconnected moments but a legible whole in which acts can be situated, evaluated, and answered for. Ontology here becomes inseparable from accountability: to exist is already to stand within inscription. The Imāmī doctrine thereby affirms that meaning is not retroactively imposed upon events by interpretation or power, but is structurally embedded in Being itself. The Book is the silent condition that allows truth to endure beyond force, memory to survive loss, and justice to remain thinkable even when history appears to betray it.

Structural Synthesis

As should be obvious, these **seven creative attributive imprints** are not stages in chronological time (*zamān*) but dimensions of a single Divine Act flowing from the Divine Knowledge:

- *Mashīʾa* permits

- *Irāda* specifies
- *Qadar* measures
- *Qaḍāʾ* authorizes
- *Imḍāʾ* actualizes
- *Ajal* temporalizes
- *Kitāb* inscribes

From here, *badāʾ* (alteration) belongs only where contingency remains intelligible—before *imḍāʾ* seals the act into embodiment. Thus, freedom and determination are not opposites; they are distributed across the creative imprints. What appears from below as tension or contradiction—between contingency and necessity, openness and finality, mercy and judgment—is, from the perspective of the Divine Act, a differentiated coherence. Each imprint performs a distinct ontological function without fragmenting the act itself. There is not first freedom and then constraint, nor first unity and then division, but a graduated articulation in which freedom appears precisely where determination has not yet crossed into irreversibility, and determination becomes binding precisely where freedom has already fulfilled its role.

This is why Imāmī doctrine resists both fatalism and voluntarism. Fatalism collapses all imprints into *imḍāʾ*, treating actuality as if it exhausted the Divine Act; voluntarism collapses them into *mashīʾa*, treating possibility as if it were already execution. Both errors erase the middle registers where meaning, responsibility, revision, and supplication properly belong. By contrast, the sevenfold articulation preserves a real economy of Divine action: possibility is opened, shaped, permitted, realized, timed, and inscribed—each moment irreducible, each necessary, none independent. Within this economy, *badāʾ* is not an embarrassment to be explained away but a structural indicator of where contingency genuinely resides. Alteration is intelligible only where the act has been authorized but not sealed, where paths have been opened but not yet embodied. Once *imḍāʾ* occurs, contingency does not vanish from the cosmos as a whole, but it no longer applies to that specific realized affair. New possibilities arise only by way of new acts, not by retroactive

revision of what has already crossed into embodiment. This preserves both Divine omnipotence and the integrity of the real.

Seen in this light, the seven creative attributive imprints form not a ladder but a grammar. They articulate how the One Act can be at once absolutely sovereign and internally differentiated without division. They explain how the world can be lawful without being closed, meaningful without being rigid, accountable without being mechanistic. Creation is neither a single fiat that annihilates freedom nor an open flux devoid of judgment; it is a structured disclosure in which each level answers to the others. The Imāmī doctrine thus offers not merely a theology of causation, but a full ontology of intelligibility—one in which Being itself is already ordered toward meaning, responsibility, and justice, because it unfolds through imprints that never cease to be One Act, even as they make the many possible.

Closing Register

This doctrine of the **seven creative attributive imprints** annihilates both crude determinism and sentimental voluntarism. It reveals a Godhead whose creativity is ordered without being mechanical, sovereign without being arbitrary, irrevocable without being blind. What is truly denied is not freedom—but the fantasy that freedom operates *outside* the ontological economy of creation. Nothing comes to be—*nothing*—except through these seven. And to misunderstand them is not merely a theological error, but an ontological illiteracy. To grasp this doctrine is therefore to recover ontology from both superstition and sentimentality. Crude determinism errs by collapsing the entire creative economy into the terminal register of *imḍāʾ*, mistaking actuality for totality and necessity for exhaustiveness. In doing so, it reads the world backward—from what has happened to what must have been—erasing the layered generosity by which possibility, intention, proportion, and authorization precede realization. Sentimental voluntarism commits the opposite violence: it absolutizes *mashīʾa* or *irāda*, imagining freedom as an unconditioned spontaneity hovering above measure, judgment, and consequence. Both errors are born of impatience with structure. Both refuse the discipline of a graded ontology. And both

ultimately evacuate meaning—one by reducing the real to inevitability, the other by dissolving it into whim.

The Imāmī articulation exposes this false binary by insisting that freedom is real precisely because it is *situated*. Freedom does not float above the world; it appears within a world already ordered by intelligibility. To act freely is not to escape measure, time, or inscription, but to move responsibly within them. A freedom that denies *qadar* becomes incoherent; a freedom that denies *kitāb* becomes nihilistic. What this doctrine denies is not agency, but the adolescent fantasy of agency without consequence, intention without proportion, or action without inscription. Freedom is preserved not by negating structure, but by locating openness where openness genuinely belongs—before sealing, before embodiment, before irreversibility. Equally decisive is what this doctrine affirms about the Godhead. The Divine is neither a cosmic bureaucrat enforcing a script nor an indulgent spontaneity improvising reality moment by moment. Divine sovereignty here is *intelligible sovereignty*: a rule exercised through articulation rather than fiat alone. Nor is the Godhead constrained by the **seven creative attributive imprints**. Rather, It expresses Itself through them as the very grammar of manifestation. To imagine God acting without such articulation is not to exalt transcendence, but to reduce Divine creativity to unintelligibility. Power without order is not sovereignty; it is chaos projected upward. This is why misunderstanding these imprints is not merely a theological misstep but an ontological failure of reading. To read the world as though everything were already sealed is to misread contingency as illusion. To read it as though nothing were sealed is to misread actuality as provisional. The result, in both cases, is a collapse of responsibility. Justice becomes either impossible (because everything was inevitable) or meaningless (because nothing is binding). The sevenfold doctrine restores judgment to the Real by restoring legibility to Being itself. What happens can be answered for because it was measured, authorized, realized, timed, and inscribed. Meaning is not retrofitted by power or narrative; it is already structurally present.

In this sense, the doctrine functions as a metaphysical literacy test. It teaches how to read existence without either despair or delusion. It shows why supplication is neither manipulation nor theater, why repentance is neither magical erasure nor empty regret, why history is neither closed fate nor raw accident. Each has its place because each

corresponds to a distinct register of the Divine Act. To deny these registers is to render the world mute or hysterical—either frozen into necessity or convulsed by arbitrariness. Ultimately, what is at stake is not speculation about God but intelligibility of the real. The **seven creative attributive imprints** explain why the world can be lawful without descending into total cruelty, open without being meaningless, finite without being futile. They disclose a Godhead whose unity is not threatened by articulation, and a cosmos whose plurality is not abandoned to chaos. Nothing comes to be except through these seven—and therefore nothing that comes to be is without measure, without horizon, without inscription. To see this is not merely to believe correctly, but to *see clearly*: to read Being as it is given, and to recognize that ontology itself is already a moral, temporal, and intelligible order.

Let us now close here with the poems we offered on the matter in the third chapter of ***The Effulgences of Wisdom***.[6]

In the realm of the Inclusive Unity, profound and wide,
Creation emerged through the Will that did abide!

From the Most Holy Effusion, it began to rise,
The Learned One spoke with Wisdom in His eyes,

"God created the Will, by Itself it did stand,
And through that Will, all creation was planned."

This Will is the First Emanation so bright,
The First Intellect, the First of the Light!

The Muḥammadan Reality, the Truth so High,
In Essence one, with no duality nigh!

No multiplicity in the Divine's pure state,
But in Its effects, the truths emanate!

As we said in the First Gate of Thirteen so profound,
Unity in the Will is what we found!

Temples of the Pure Religion of Gnosis

For the Will is the source of all that exists,
Unified in Essence, no division persists,

It mirrors the Unicity of the Real so grand,
As in the Bayān, we clearly understand!

This Will is what truly bears the name of "God,"
For the Essence transcends, where no thought has trod!

In the station of Holy Emanation, the matter does arise,
A Divine Volition, with the Will it ties!

With subtlety it differs, bringing forms to be,
Under Divine Knowledge, shapes from eternity!

Volition is the force, in creation's thread,
Guiding all existence, where Truth is spread!

Like the Will, it's created by its own decree,
Within the Will's domain, it crafts the sea!

Through this Volition, the cosmos finds its face,
Here duality begins, setting time and space!

Majesty and Beauty in their splendor shine,
Under Names and Attributes, their effects align!

After this, the forms in essence arise,
Manifestations of the Divine Determination, wise!

The entities emerge from essence so pure,
Quiddities in the world, their forms endure!

They become the loci where fate takes shape,
Hidden within all, a secret escape!

The Divine Authorization seals the end,
Determining all things, their fates to mend!

In everything, a wisdom shines so bright,
Order and measure in cosmic light!

But this Authorization is half of the whole,
The outward face where fate takes its role!

The Divine Realization, the seal so firm,
After the Authorization, it confirms the term!

Through it, predestined fates in the world ignite,
Nothing occurs without its final light!

It is the last command for acts to unfold,
Through it, all things in creation hold!

The Appointed Time by Fate is set,
In God's design, it's firmly met!

Do not curse Time, for it is Divine,
In existence's folds, God's secrets shine!

In its moment, being steps from the void,
Into time and space, as the Lord has employed!

In the Divine Book, all things are penned,
From the grand to the small, to the very end!

It carries within the Will's pure might,
Holding six truths in its sacred Light!

In the Book, all orders are precisely laid,
Governing the cosmos in time's grand parade!

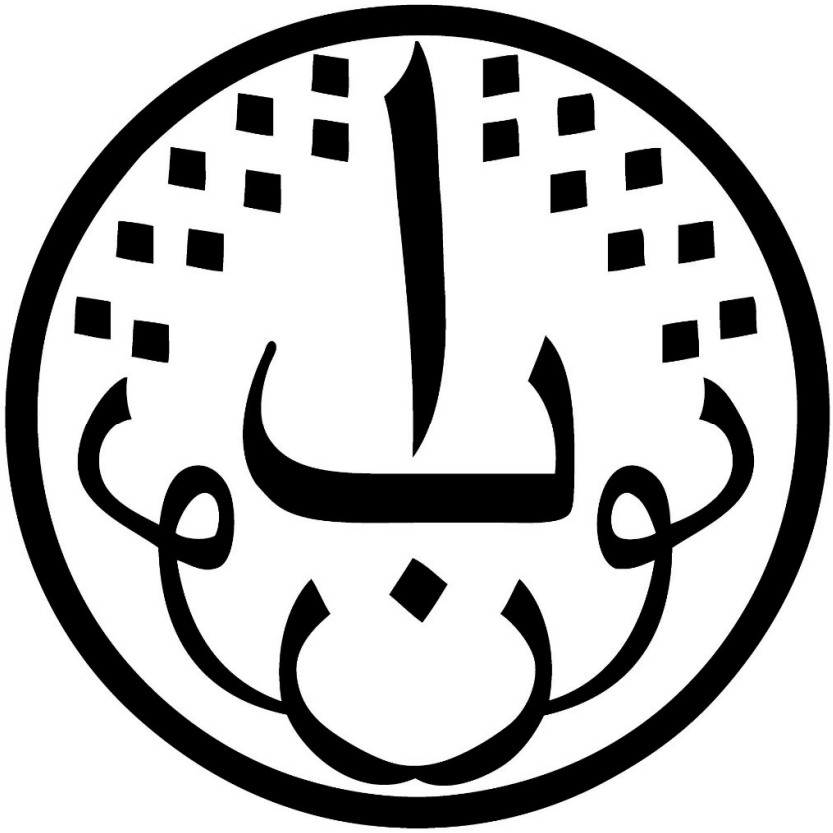
Know that the Will is the first of deeds,
It springs from Knowledge that leads!

Volition then takes its course,
Determining the Path with force!

It Authorizes the matter to proceed,
Realizing it as the time decreed!

Temples of the Pure Religion of Gnosis

In its Appointed Time it shall fulfill,
In the Book of fate, its record still!



Notes

[1] This item was composed in early 2026.

[2] My trans.

لَا يَكُونُ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا بِهَذِهِ الْخِصَالِ السَّبْعِ بِمَشِيئَةٍ وَإِرَادَةٍ وَقَدَرٍ وَقَضَاءٍ وَإِمضَاءٍ وَأَجَلٍ وَكِتَابٍ

[3] My trans.

عَلِمَ وَ شَاءَ وَ أَرَادَ وَ قَدَّرَ وَ قَضَى وَ أَمْضَى فَأَمْضَى مَا قَضَى وَ قَضَى مَا قَدَّرَ وَ قَدَّرَ مَا أَرَادَ فَبِعِلْمِهِ كَانَتِ الْمَشِيئَةُ وَ بِمَشِيئَتِهِ كَانَتِ الْإِرَادَةُ وَ بِإِرَادَتِهِ كَانَ التَّقْدِيرُ وَ بِتَقْدِيرِهِ كَانَ الْقَضَاءُ وَ بِقَضَائِهِ كَانَ الْإِمْضَاءُ وَ الْعِلْمُ مُتَقَدِّمٌ عَلَى الْمَشِيئَةِ وَ الْمَشِيئَة ثَانِيَةٌ وَ الْإِرَادَةُ ثَالِثَةٌ وَ التَّقْدِيرُ وَاقِعٌ عَلَى الْقَضَاءِ بِالْإِمْضَاءِ فَلِلّٰهِ تَبَارَكَ وَ تَعَالَى الْبَدَاءُ فِيمَا عَلِمَ مَتَى شَاءَ وَ فِيمَا أَرَادَ لِتَقْدِيرِ الْأَشْيَاءِ فَإِذَا وَقَعَ الْقَضَاءُ بِالْإِمْضَاءِ فَلَا بَدَاءَ فَالْعِلْمُ فِي الْمَعْلُومِ قَبْلَ كَوْنِهِ وَ الْمَشِيئَةُ فِي الْمُنْشَإِ قَبْلَ عَيْنِهِ وَ الْإِرَادَةُ فِي الْمُرَادِ قَبْلَ قِيَامِهِ وَ التَّقْدِيرُ لِهَذِهِ الْمَعْلُومَاتِ قَبْلَ تَفْصِيلِهَا وَ تَوْصِيلِهَا عِيَاناً وَ وَقْتاً وَ الْقَضَاءُ بِالْإِمْضَاءِ هُوَ الْمُبْرَمُ مِنَ الْمَفْعُولَاتِ ذَوَاتِ الْأَجْسَامِ الْمُدْرَكَاتِ بِالْحَوَاسِّ مِنْ ذَوِي لَوْنٍ وَ رِيحٍ وَ وَزْنٍ وَ كَيْلٍ وَ مَا دَبَّ وَ دَرَجَ مِنْ إِنْسٍ وَ جِنٍّ وَ طَيْرٍ وَ سِبَاعٍ وَ غَيْرِ ذَلِكَ مِمَّا يُدْرَكُ بِالْحَوَاسِّ فَلِلّٰهِ تَبَارَكَ وَ تَعَالَى فِيهِ الْبَدَاءُ مِمَّا لَا عَيْنَ لَهُ فَإِذَا وَقَعَ الْعَيْنُ الْمَفْهُومُ الْمُدْرَكُ فَلَا بَدَاءَ وَ اللَّهُ يَفْعَلُ مَا يَشَاءُ فَبِالْعِلْمِ عَلِمَ الْأَشْيَاءَ قَبْلَ كَوْنِهَا وَ بِالْمَشِيئَةِ عَرَّفَ صِفَاتِهَا وَ حُدُودَهَا وَ أَنْشَأَهَا قَبْلَ إِظْهَارِهَا وَ بِالْإِرَادَةِ مَيَّزَ أَنْفُسَهَا فِي أَلْوَانِهَا وَ صِفَاتِهَا وَ بِالتَّقْدِيرِ قَدَّرَ أَقْوَاتَهَا وَ عَرَّفَ أَوَّلَهَا وَ آخِرَهَا وَ بِالْقَضَاءِ أَبَانَ لِلنَّاسِ أَمَاكِنَهَا وَ دَلَّهُمْ عَلَيْهَا وَ بِالْإِمْضَاءِ شَرَحَ عِلَلَهَا وَ أَبَانَ أَمْرَهَا وَ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Both *ḥadīths* are attributed to the sixth Imām (ع).

[4] My trans.

بَابُ الْإِرَادَةِ أَنَّهَا مِنْ صِفَاتِ الْفِعْلِ وَسَائِرِ صِفَاتِ الْفِعْلِ، **كتاب العقل والجهل:**

خَلَقَ اللَّهُ الْمَشِيئَةَ بِنَفْسِهَا ثُمَّ خَلَقَ الْأَشْيَاءَ بِالْمَشِيئَةِ

[5] The **first theophanic sequence** of the *ḥadīth al-haqīqa*: ﴿كَشْفَ سُبُحَاتِ الْجَلَالِ مِنْ غَيْرِ إِشَارَةٍ﴾.

[6] Online https://catalogue.nla.gov.au/catalog/10052633 (retrieved)

5

Logic, Mediation, and the Prohibition of Discursive Authority

From Formal Reason to the Bayānī Disclosure of *nafs al-amr*

Formal logic—whether in its form as the Aristotelian *organon* or in its contemporary symbolic guises—belongs irreducibly to *language*. It operates within a closed economy of signs, regulating relations between *propositions*, *predicates*, and *inferential rules*. Its achievements are internal: *consistency*, *validity*, *non-contradiction*. What it cannot do, and has never been able to do, is disclose *Reality-as-it-is*—the *nafs al-amr*.[1] Logic does not touch Being; it governs statements *about* Being. It is therefore a technology of discursivity, not an *ontology* (even when countless philosophical systems begin their discussions of ontology with it and rely upon its methods for their proofs). This limitation is not accidental but *structural*. Logic presupposes *mediation:* between *thought* and *object*, between *sign* and *referent*, between *knower* and *known*. Its authority extends only so far as mediation remains necessary. Once mediation claims sovereignty over *reality*, it ceases to be an instrument and becomes a *veil*. Once this point is grasped, the consequences are far-reaching. Logic's claim

to authority rests entirely on the tacit assumption that *reality* must submit itself to the conditions of discursive *representation*—that what *is* must first be rendered *thinkable*, *nameable*, and *orderable* before it can be acknowledged as *real*. But this assumption already *reverses* the ontological order. Reality does not arise from correct predication; predication arises from a prior encounter with *reality*. Logic arrives late and is downstream. It systematizes *after the fact* what has already been disclosed at a more originary level, whether through *perception*, *presence*, *unveiling*, or *revelation*. To mistake this retrospective ordering for ontological grounding is to confuse a map for the terrain and then to insist that the terrain conform to the map. There is not a single genuine gnostic tendency anywhere which has not denounced this approach to things as being categorically false.

Yet it endures as scaffolding to most philosophical systems while always remaining *conservative* because logic can only move within what has already been stabilized as *intelligible*. It cannot generate disclosure; it can only rearrange what has been given. Where *reality* exceeds established categories—as it inevitably does—logic responds either by exclusion (declaring the excess meaningless or contradictory) or by indefinite postponement (suspending judgment). In both cases, the excess is not engaged but neutralized. What logic cannot tolerate is *immediacy*: a disclosure that does not pass through its *gatekeeping* procedures. This is why every tradition that takes *unveiling*, *illumination*, or *revelation* seriously must relativize logic, not by rejecting it outright, but by *denying it final jurisdiction*. Seen in this light, the elevation of logic to a foundational role in ontology is, to us, not merely a philosophical error but an *epistemic posture*—a refusal to relinquish control. Mediation offers security: *rules*, *criteria*, *proofs*, *guarantees*. Disclosure offers none of these. It demands exposure rather than mastery. When mediation is treated as absolute, it becomes a substitute for trust in Reality itself. Logic then no longer serves understanding; it protects the subject from being unsettled by what exceeds comprehension. At that point, it no longer functions as an instrument of clarity but as a screen, a veil drawn between the knower and that which insists on being known otherwise. Thus the limit of logic is not that it sometimes fails, but that it succeeds too well at what it is *designed* to do. It creates coherence where coherence is possible—and in doing so, tempts

thought to forget that coherence is not the measure of truth. Reality is not obligated to be consistent with our inferential habits. When logic is restored to its proper place—as a local discipline within language—it becomes useful and even necessary. When it is allowed to legislate Being, it becomes *idolatrous*. The task, then, is not to abandon logic, but to prevent it from hardening into a metaphysical authority, lest the means of understanding become the very *obstacle* to understanding itself.

This distinction—between logic as instrument and logic as usurped authority—lies at the heart of the divergence between major currents of post-Avicennan Islamic metaphysics. Suhrawardī, while sharply critical of the sufficiency of discursive reason, nevertheless preserves its residual architectonics. His Illuminationism relocates truth from syllogism to presence, but still articulates Reality through graded ontological structures: hierarchies of lights, degrees of manifestation, ordered luminous relations. But even before he offers that, he spends the entire first half of his **Philosophy of Illumination** (*ḥikmat al-ishrāq*) reformulating the received canon of the Aristotelian *organon*[2]—to us, on one level, an exercise in redundant futility. And while elements of the hair-splitting in the received Peripatetic logic of his time are weakened and severely tempered by him, yet the structure remains. Nevertheless the *ishrāq* of **The Philosophy of Illumination** supplements discursive reason rather than abolishing its underlying metaphysical scaffolding. By contrast, Ibn ʿArabī executes a far more radical displacement. His non-dualist dialectics do not merely correct logic; they *dissolve its jurisdiction*. Contradiction *qua* paradox ceases to be a defect of thought and becomes a sign of ontological excess. Affirmation and negation, Being and non-being, truth and falsity are no longer opposites to be reconciled at a higher logical level, but simultaneous disclosures of a Reality that exceeds every discursive frame. Logic here retains only a negative function: it marks the boundary where unveiling (*kashf*) begins. It cannot legislate Reality; it can only signal its own *insufficiency*. Yet even Ibn ʿArabī's position, radical as it is, remains descriptive and persuasive rather than juridical. The decisive step is taken in the Bayān.

The **10th Gate** of **the Fourth Unity of the Bayān** does not merely critique logic; it prohibits its independent teaching and cultivation in a Bayānī society.[3] This prohibition is

neither anti-intellectual nor reactionary. Contrary to some opinions, it rests on a precise epistemological claim: logic, jurisprudential principles (*uṣūl*), juridical and philosophical rules, grammatical excess, and unused linguistic sciences exist solely as mediations for understanding divine intent when that intent is *not immediately present*. They are tools for *deciphering speech* whose source is absent. Once the Source speaks directly, mediation becomes obstruction. The Bayān grounds this prohibition in a doctrine of *inexhaustible disclosure*. The Point of the Bayān, the Bāb, is manifested through "*ways without end*": through verses, supplications, commentaries, sapiential grades, and Persian responses alike. No single mode is privileged; no system is final. The aim is not comprehension through structure, but sufficiency through immediacy—so that "*no one should stand in need of anyone else*." This is an ontology of unmediated access. Accordingly, learning is restricted to the Bayān itself and to compositions explicitly titled by the logoic-words of the Point. Knowledge that does not bear the mark of the Source cannot indicate the *Tree of Reality* (*shajara-i-ḥaqīqat*), for it lacks remembrance of the Remembrancer.[4] Detached from faith, such sciences are described as *mā lā yusminu wa-lā yughnī* (**Q. 88:7**)—they neither nourish nor avail.[5] Worse still, excessive engagement in them becomes culpable distraction, a form of veiling (*iḥtijāb*) for which the Bāb says divine forgiveness is denied, precisely because it substitutes method for Presence. Even grammar and morphology are reduced to bare necessity. Beyond recognizing agent and object, elaboration becomes surplus. The Bayān does not deny that such sciences function; it denies that they possess *ontological dignity*. Their only legitimate role is provisional and so minimal.

The decisive criterion is *immediacy*. Whoever seeks to understand the Bayān takes only what he or she requires—nothing beyond it and nothing outside it. This is named explicitly as the *Straight Path* (*ṣirāṭ-i-mustaqīm*) for beginners, valid only until the appearance of the *Tree of Reality*—which is to say the locus of the Manifestation (*maẓhar*), the Complete Human (*insān al-kāmil*). At that moment, the distinction between Silent and Speaking books becomes absolute:[6] to return to the Sil**ent Book** (*kitāb-i-ṣāmit*) when the **Speaking Book** (*kitāb-i-nāṭiq*) is present is to veil oneself from Reality itself. This principle is embodied in the very figure of the Point (*nuqṭa*). The gate insists—empirically, not

rhetorically—that the Bāb was free of grammar, logic, jurisprudence, principles of jurisprudence, and their derivatives. Not because He lacked knowledge, but because these sciences exist only to infer divine intent from mediated speech. One whose intent *is* the intent of God, whose speech *is* the speech of God, has no need of instruments designed for absence. The Bayān underscores this with an overwhelming claim of productive potency: a torrent of Revelation equal to a Qurʾān in two days and nights produced by the Bāb, beyond the comprehension of all the thinkers of the earth (at that time) even in a single verse. This is not genius; it is ontological donation.

At this point the critique turns ethical and eschatological. The gravest veil at the time of Manifestation is not ignorance but pride in learning. Those who adorn themselves with learning fail to recognize that their sciences were always only preparatory, always subordinate to the encounter with divine speech. When speech becomes manifest and intent evident, persistence in mediation becomes *obstinacy*. Knowledge, uncoupled from faith, collapses into *nothingness*; faith, even without formal knowledge, secures the very essence of all knowledge for the believer. Hence the devastating judgment: many appear as though alive, yet are as the dead, because they do not look to the fruit of knowledge, but only to its *apparatus*. Here the Bayān converges with Ibn ʿArabī's non-dual insight and exceeds it in force. What Ibn ʿArabī explains metaphysically, the Bayān enacts legislatively. Logic and formal reason are not merely insufficient; once enthroned, they are *false idols*. Suhrawardī's luminous architecture is thus surpassed not by another structure, but by the abolition of structure as an authority over Reality.

The conclusion follows inexorably. Formal logic belongs to the *realm of language*. Language belongs to *manifestation* and *is not* the house of Being but itself is *housed* by It. Manifestation belongs to Reality and the Divine Reality possesses no limits that logic can possibly grasp or delineate, let alone encompass or surpass. To reverse this order—to allow logic to judge disclosure, mediation to govern Presence—is to invert ontology itself. Thus the Bayān restores the correct orientation: Reality speaks; mediation falls silent, and with that silence the instrumental sciences are returned to their proper rank as contingent tools rather than sovereign arbiters, means rather than measures of truth, whose legitimacy

endures only insofar as they serve recognition of the Manifestation and dissolve the moment they presume to stand in His or Her place.

To recap the matter: formal logic, whether as the Aristotelian *organon* or modern symbolic systems, is *immanent* to language and to the regime of signification. It operates by stabilizing relations between terms, propositions, and rules of inference existing solely within human language. In that sense, it is about coherence of signification occurring through human language, not about Reality as such. What it secures is validity within a discursive horizon, not disclosure of *nafs al-amr* (Reality-*as-it-is*/objective Reality). Even contemporary logic, for all its abstractions, remains *parasitic* on syntactic manipulation. It can tell us when we are contradicting ourselves in language; it cannot tell us what *is*. At best, it polices thought; it does not found it. Consequently, when logic is elevated from a subordinate instrument to a criterion of truth, it effects a *category error*: a tool designed to regulate discourse is mistaken for a measure of Being. The Bayān's critique cuts precisely here, not by denying coherence its place, but by denying it sovereignty—insisting that disclosure precedes articulation, that Reality grounds language rather than language delimiting Reality, and that recognition of the Manifestation occurs prior to, and independently of, any logical formalization. To thus invert this sequence is to fall into categorical negation (*nafy*) which corresponds to non-existence (*ʿadam*).

Now, in the cycle of works that culminates in the *ḥikmat al-ishrāq*, Suhrawardī treats logic instrumentally and then *supplements* it with Illumination. But crucially, the Illuminationist architecture still *presupposes* graded ontological structures that are describable in quasi-logical terms: hierarchies of lights, relations of dominance, degrees of manifestation. Even when logic is relativized, it is not dissolved. The result is a metaphysics that remains *architectonic*: luminous, yes—but still structurally ordered in a way that mirrors conceptual distinctions. This leaves Suhrawardī vulnerable to the charge that Illumination *confirms* a prior metaphysical schema rather than rupturing discursive reason altogether.[7] By contrast, Ibn ʿArabī performs something much more radical. His non-dual dialectics do not merely correct logic; they *unseat its jurisdiction*. Contradiction is no longer an error to be eliminated but a symptom of *ontological excess*. Affirmation and negation,

Being and non-being, truth and falsehood—these are not reconciled at a higher logical level (as in dialectical synthesis), but shown to be *simultaneously valid* relative to different modes of disclosure and thus true or false in relation to epistemic standpoints. This is precisely why Ibn ʿArabī can speak meaningfully of paradox without resolving it, and of mutually exclusive predicates without collapsing into incoherence. Logic fails not because it is wrong, but because it is *regional*—a rulebook for a certain plane of appearance. From that angle, Ibn ʿArabī offers a genuinely superior access to *nafs al-amr*, precisely because he refuses to hypostatize any discursive structure—*logical*, *metaphysical*, or *symbolic*—as finally authoritative. Reality is not what conforms to *thought-as-language*; *thought-as-language* is only one of the ways Reality *self-articulates*, and not even the deepest one.

Thus, logic may not disclose *nafs al-amr*, but it still plays a *diagnostic role*. In Ibn ʿArabī especially, logical tension often signals a point where disclosure is imminent—where a Divine Name overflows its conceptual vessel. Logic fails productively. It marks the boundary at which unveiling (*kashf*) begins. So logic is not false *per se*; it is *insufficient*, and its insufficiency is itself meaningful, because formal logic tells us nothing *directly* about Reality-*as-it-is*. But logic still has a *negative epistemic function*: it maps the edges of discursivity, beyond which metaphysical *seeing*—not reasoning—must take over. Rūmī articulates the matter succinctly in this famous verse from **Book 1** of the ***Masnavī***:

The feet of rationalists/the people of inferential reason is wooden;
A wooden leg is grievously unstable![8]

These two deceptively simple lines from the *Masnavī* function almost as a poetic axiom for what we have been circling around here: mediation versus *nafs al-amr*. They are not an attack on intellect as such, but a precise diagnosis of logical inferential reason once it mistakes itself for a ground.

Temples of the Pure Religion of Gnosis

Let us start with the language itself. The key term is *istidlālīyān* (rationalists/the people of inferential reason). This does not name *ʿaql* in its full sense, nor intellect as illumination (*ʿaql nūrī*), nor even reflective understanding. It names those who rely on *istidlāl*: stepwise inference, discursive argument, the movement from premise to conclusion. Rūmī is *not* critiquing thought; he is critiquing thought that moves only *by mediation*. A foot is what bears weight. It is what makes standing possible. By calling the foot of the *istidlālīyān* wooden, Rūmī is saying: their very support is *artificial*. It is constructed, external, prosthetic. A wooden leg can imitate walking, but it has no living balance, no internal responsiveness. It cannot feel the ground it stands upon. This maps exactly onto the critique of formal logic. Logic can *simulate* stability. It can give the appearance of rigor and certainty. But it does not *stand in Reality*. It stands on *representations*, on *signs* referring to *signs*, on *relations internal* to language. The moment the ground shifts—from discursive coherence to ontological disclosure—the wooden foot reveals itself. The second hemistich sharpens the verdict: *A wooden leg is grievously unstable. Tamkīn* is crucial. It does not merely mean "stability" in a mechanical sense. In Sufi usage, *tamkīn* is the opposite of *talwīn*: it is settledness after unveiling, abiding after disclosure, firmness in Truth rather than oscillation between states. To lack *tamkīn* is not just to wobble intellectually; it is to be *existentially unsettled*. So Rūmī's claim is stronger than "logic is limited." He is saying: *inferential reason cannot confer ontological repose*. It cannot yield standing, only movement. One inference leads to another, one premise demands another premise. The system moves, but *never arrives*. It walks, but never stands.[9]

Seen in light of Ibn ʿArabī, this makes perfect sense. Discursive reason operates within the plane of distinctions. It can navigate multiplicity, but it cannot ground unity. When faced with contradiction, it either eliminates one side or suspends judgment. What it cannot do is *abide* in *simultaneity*. Hence its perpetual lack of *tamkīn*. From the angle of Suhrawardī, the critique is subtler but still telling. Illuminationism recognizes that discursive reason is insufficient, but it still seeks stability in structured ontologies—in luminous hierarchies, degrees, architectures. Rūmī's metaphor cuts deeper: any support that is not living disclosure remains wooden, however luminous it may appear. And seen in

light of the Bayān, Rūmī's verses read almost like a poetic preface to the **10th Gate** of the **Fourth Unity**. What the Bayān legislates, Rūmī intuits: inferential sciences (*manṭiq*, *uṣūl*, their cognates) are not evil, but they are *prosthetic*. Once Reality speaks, reliance on prosthetics becomes not only unnecessary but *obstructive*. A wooden foot is not forgiven once one is invited to stand on living ground.

Yet crucially, Rūmī is not advocating irrationalism. He is describing *a shift in mode*: from walking by argument to *standing by presence*. The problem is not that the wooden leg exists; the problem is mistaking it for a *body*. So in the terms we've been using throughout this discussion:

- Logic belongs to the limitations of language.
- Language belongs to the restraint of mediation.
- Therefore, mediation cannot bear the weight of *nafs al-amr* (Reality-*as-it-is*/objective Reality).

Rūmī says all of this in two lines by changing the question from *Is your argument valid?* to *What are you standing on?* And his answer is devastatingly simple: If your footing is inference alone, you are always one shift away from collapse—not because Reality is unstable, but because your support is *not alive*. Instead, it is artificial; a mere simulation—and not a good one either.

Now, the claim that formal logic exists *within language* and does not disclose *Reality-as-it-is* corresponds exactly to the Bāb's categorical prohibition of *manṭiq* (the science of logic), *uṣūl* (the principles of jurisprudence), and their cognates. The Bayān does not treat these sciences as *false*, but as epistemically secondary and obstructive once the Source speaks. They are explicitly defined as "*for understanding the intent of God in Its speech*"—that is, *means*, not Truth. Once speech itself *is* divine speech, mediation becomes *occlusion*. This is precisely our contention: logic governs *relations between signs*, not *Reality-in-itself* (*nafs al-*

amr). The Bāb radicalizes this by legislating against their independent cultivation, calling them *mā lā yusminu wa-lā yughnī* —forms that do not nourish or avail. In other words, logic is not wrong. Rather, it is *unnecessary once disclosure occurs*. Thus, logic can regulate consistency but has no ontological authority beyond that.

Our critique of Suhrawardī's *ḥikmat al-ishrāq*—that his Illuminationism still preserves an ordered metaphysical architecture—is implicitly anticipated here. Although Suhrawardī relativizes logic, he retains *graded ontologies* that can still be *mapped*, *named*, and *systematized*. The Bāb rejects this entire project at the root by insisting that Reality discloses Itself in inexhaustible modalities, not in stable ontological schemata, specifically instancing:

– verses (*āyāt*)
– supplications (*munājāt*)
– commentaries (*tafāsīr*)
– *sapiential* grades (*shuʾūn-i-ḥikamīya*)[10]
– Persian (*fārsī*).[11]

This is not a hierarchy of sciences but a plurality of modes of *self-disclosure* (*tajallī*), none of which is final or normative. The Bayān thus dissolves the very impulse toward metaphysical system-building that animates much of Islamic philosophy (or philosophy as a whole), whether by Suhrawardī himself or the Akbarian heirs of Ibn ʿArabī all the way to Mullā Ṣadrā and his successors (even to a great extent by al-Aḥsāʾī and his heirs as well). But Illumination *qua* illumination is *not* a structure; it is an *event*—and one that is thoroughly destabilizing of all categories and so beyond all formulation and structure, per Suhrawardī's own characterization of it by the Quranic term "the Great Overwhelming/Calamity" (*al-ṭāmma al-kubrā*) (**Q 79:34**) in ***The Tale of the Occidental Exile*** (*para*. 2).

Here the alignment with Ibn ʿArabī becomes especially sharp. The Bāb's insistence that *knowledge in itself, by itself* maps directly onto Ibn ʿArabī's refusal to allow any epistemic regime to stand *over* theophanic disclosure. Both deny that contradiction, paradox, or excess indicates failure. Instead, they mark the collapse of discursive jurisdiction. Where

Ibn ʿArabī allows paradox to stand as ontologically *real*, the Bāb goes further: He *forbids* the reconstitution of discursive authority altogether once Manifestation occurs. The sciences of logic and *uṣūl* therefore become not merely insufficient but *veils* (*ḥijāb*), because they tempt the knower to mistake *method* for Reality. Our argument that Ibn ʿArabī's approach is altogether superior to Suhrawardī's is thus already enacted here—but with juridical force rather than philosophical persuasion. This juridical escalation is decisive. What remains, in Ibn ʿArabī, a metaphysical and hermeneutical insight becomes, in the Bayān, a binding epistemic reordering of the entire field of knowledge. Ibn ʿArabī exposes the limits of discursive reason by demonstrating that Being itself speaks in mutually irreducible modes, such that affirmation and negation, transcendence and immanence, unity and multiplicity are all true without cancellation. The intellect (*ʿaql*) is thereby repositioned as a listener rather than a judge, a recipient of disclosure rather than its arbiter. Yet Ibn ʿArabī still permits discursive reason to operate as a descriptive tool, so long as it recognizes its own contingency and refrains from claiming sovereignty over what it describes.

The Bāb does not allow even this residual autonomy once Manifestation has taken place. When theophany is no longer occasional but *present*, when Reality speaks not through interpretation but through direct address, the continued independent cultivation of discursive sciences becomes a form of *petulant resistance* to Truth rather than genuine inquiry. What had been permissible as preparation becomes culpable as persistence. The prohibition of logic and *uṣūl* is therefore not anti-rational; it is *eschatological*. It marks a transition from an age of *inference* to an age of *presence*, from reading signs to encountering the *Signified* Itself. In this light, the charge that such a position suppresses thought misunderstands the nature of the transformation. Thought is not abolished; it is *transfigured*. The criterion of truth is no longer inferential coherence but fidelity to disclosure. Knowledge ceases to be something accumulated through method and becomes something received through *orientation*. The believer is not asked to reason less, but to stop mistaking reasoning for *seeing*. Therefore, discursive mastery gives way to ontological attentiveness. This is precisely where Suhrawardī's Illuminationism falls short by comparison, in our view (especially in the First through the beginning of the Third

discourses of his **The Philosophy of Illumination**). By retaining a structured metaphysics that can be articulated, mapped, and hierarchized, it leaves room for a reinstallation of epistemic authority at the level of *system*. Here even Illumination risks becoming another method, another privileged access among others. Ibn ʿArabī dismantles this possibility by refusing to let any structure, however luminous, exhaust Reality. In a sort of Zen-like decisive act, the Bayān then closes the door entirely by legislating against the *re-emergence* of such structures as authorities in their own right. Ironically, long before Heidegger (and in an act far more nuanced than his), with this pronouncement the Primal Point declared the *end to metaphysical system-building* but without declaring the end to metaphysics itself. Thus what Ibn ʿArabī accomplishes through ontological subtlety, the Bāb enforces through command (*amr*): the dethronement of mediation once Presence stands revealed. Logic and *uṣūl*, once useful servants, become dangerous idols when allowed to linger. Their prohibition is not a negation of intellect but a safeguard for disclosure. It ensures that the knower does not turn away from the Living Theophany in order to polish the instruments that were only ever meant to lead him or her there.

Now, the governing principle of the **10th Gate** of the **Fourth Unity** is simple and devastating: If something requires mediation to access truth after Truth has spoken, it is *false* as mediation. Hence the repeated emphasis that no one should need anyone else; that learning should not exceed the Bayān; that even grammar should be reduced to bare sufficiency; that anything beyond necessity becomes culpable distraction. Again, this is not anti-intellectualism. It is an *ontology of immediacy*. Therefore, our critique of formal logic rests on the same insight: once mediation claims authority over Reality, it becomes ontologically dishonest. The Bāb names this dishonesty as *iḥtijāb*—being veiled from the Beloved by one's own epistemic tools. This veiling is not imposed from without but generated from within the very *practices* meant to *secure understanding*. The tools that once guided the seeker toward meaning harden into substitutes for encounter, interposing themselves between the knower and what is known. What is lost is not information but *presence*. In this sense, *iḥtijāb* is not ignorance but *misorientation*: a turning toward method when orientation toward Reality is required. The Bayān's severity follows from this

diagnosis. To persist in mediation once immediacy has been granted is not caution but refusal—a choice to remain among representations rather than to stand within disclosure itself.

Perhaps the most severe alignment is the final inversion: "*The worst people at the time of Manifestation are those who take pride in learning*." This is not rhetorical excess. It is the logical consequence of everything argued here. If logic and formal knowledge do not disclose *nafs al-amr*, then pride in them is pride in *a veil*. The Bāb's claim that such sciences collapse into *lā shayʾ* (nothing) without faith is the revelatory analogue of our philosophical claim that they collapse into mere formalism without ontological purchase. As such, our reasoning can be summarized in Bayānī terms as follows: Formal logic belongs to the order of language as *sign-management*; *nafs al-amr* belongs to divine disclosure, to *Reality-as-it-is*. Suhrawardī weakens logic but preserves structure;[12] Ibn ʿArabī dissolves structure in favor of ontological simultaneity. The Bāb legislates this dissolution absolutely: once Reality speaks, mediation is prohibition. If logic draws the map, the Bāb burns it, and Ibn ʿArabī explains why the fire was always there to begin with. What is being condemned, then, is not learning as such but the *reversal of means* and *end*. Knowledge becomes reprehensible only when it is loved for itself, guarded as *capital*, or wielded as authority in the presence of disclosure. At that point it no longer serves truth; it competes with it. The learned person becomes invested in preserving the conditions under which his learning retains value, even if those conditions require the continued absence of immediacy. Pride in learning thus reveals an attachment not to Reality, but to mediation. As such, it is Iblīsian.

This is why the Bayān's language is uncompromising. At the moment of Manifestation, neutrality is no longer possible. One either turns toward Presence or remains fixated on instruments designed for absence. To persist in the latter is not an innocent error but a refusal of orientation, a choosing of form over truth. Hence the severity of the judgment: what collapses into *lā shayʾ* is not knowledge itself, but knowledge severed from faith, method severed from disclosure. In that light, the burning of the map is not an act of destruction but of *mercy*—an insistence that the seeker not mistake parchment for ground, or scaffolding for the house that has already appeared.[13]

Logic, Mediation, and the Burning of the Map

Logic was born where language learned to bind,
A craft of signs to order thought from mind!
It weighs relations, balances the clause,
Polices speech by non-contradicting laws!

Its triumphs live within the verbal frame:
Consistency, validity, and name!
But never once has logic dared to see
The Thing itself—*nafs al-amr*, Reality!

It touches not the ground where Being stands;
It trims propositions with deft hands!
A latecomer, it charts what first appeared,
Arranging gifts already seen and heard!

Thus maps precede no mountain, road, or sea;
The land is there before cartography!
Yet logic, crowned as judge of what must be,
Commands the earth to match its geometry!

Here mediation claims a royal throne:
Between the sign and thing, the knower *known*!
So long as absence reigns, this craft may serve;
Once Presence speaks, it warps and starts to swerve!

For logic cannot bear immediacy—
A truth that comes without bureaucracy!
It freezes what exceeds its careful scope,
Calls paradox a flaw, excess a trope!

Temples of the Pure Religion of Gnosis

So every path of gnosis learns this law:
Reason must bow where Revelation draws!
Not cast aside, but stripped of final sway,
Denied the right to bar the living Way!

Suhrawardī dims the syllogistic flame,
Yet builds bright halls where ordered lights proclaim!
Though logic bends, the structure still survives,
A scaffold where the system yet contrives!

But Ibn ʿArabī strikes a deeper blow:
He lets the contradictions *be* and glow!
Yes and *no* breathe together without truce;
The Real exceeds all dialectic use!

Logic there serves as boundary and sign,
Where thought gives way to unveiling divine!
Still, speech remains persuasive, not decree—
Until the Bayān speaks with sovereignty!

Here mediation meets its final ban:
No Book but Bayān, says the Primal Man!
For tools designed for absence lose their claim
When Truth itself ignites the speaking flame!

Logic and *uṣūl*—once guides along the Way—
Become a veil the moment Truth holds sway!
What once inferred the Speaker's distant word
Now blocks the voice that stands revealed and heard!

No one needs teachers when the Source appears;
No grammar blooms beyond what use requires!

Temples of the Pure Religion of Gnosis

What does not nourish, what does not avail,
Collapses into nothing—dust and veil!

Here knowledge stands or falls by faith alone:
Unjoined from it, all learning turns to stone!
Joined to it, even those who lack a craft
Hold every science by a single draft!

Rūmī spoke once, and settled it with art:
“The rationalist walks on legs of cart!
A wooden foot may move but cannot stand;
It slips where Truth demands a living land!”

For inference forever walks, not rests;
One premise births the next, and never nests!
No *tamkīn* comes from chains of *if* and *then*—
Only from standing where the Real says *I Am*!

Thus pride in learning crowns the final sin:
To guard the tools when Presence enters in!
To love the map when earth lies at your feet,
To polish signs and miss the One they meet!

So burn the chart once land has come to sight;
Let silence fall where Truth itself has Light!
Logic may serve—but never rule or reign:
The Real speaks once; mediation breaks in flame!

Note

[1] See Hasan Spiker *Things as They are: Nafs al-Amr and the Metaphysical Foundations of Objective Truth* (Tabah Foundation: Abu Dhabi, 2021).

[2] See *Suhrawardi: The Philosophy of Illumination, A New Critical Edition of the Text of Ḥikmat al-Ishrāq with English Translation, Notes, Commentary and Introduction by John Walbridge & Hossein Ziai* (Brigham Young University Press: Provo, Utah, 1999).

[3] We offer now below a full translation of the gate:

The Tenth Gate of the Fourth Unity

> *It is not permitted to teach from books other than the Bayān, except insofar as something is authored therein that pertains to the science of kalām* [here in the meaning of *mystical theology* rather than *dogmatic theology* - **WA**]. *As for what has been invented of logic, principles* [of jurisprudence]*, and other such disciplines, no permission has been given for any of the believers* [to engage in them].

The quintessence of this gate is this: the Point of the Bayān—whom God, the All-Knowing, has manifested in this Manifestation through limitless manifestations—has been made manifest in the supreme height of exaltation as the very signification of God from *"Verily, I am God; there is no other god besides Me"* to *"Verily, I am the atom of every atom"* all of which has flowed from His tongue; and in each thing, through infinite modes, exposition (*bayān*) from Him has appeared: whether in the form of verses (*āyāt*), or supplications (*munājāt*), or commentaries (*tafāsīr*), or sapiential grades (*shuʾūn-i-ḥikamīya*), or Persian responses (*ajubih-i-fārsīya*)—so that no one should stand in need of another. And permission has not been granted to acquire learning outside His works (*āthār*), but permission has been granted only insofar as someone may compose something within a given science, provided that the Name of God is invoked over it and faith in It is present,

such that learning from it is permissible *only if* it is designated by the words of the Point. Otherwise, how could it serve as an indicator of the Tree of Reality (*shajara-i-ḥaqīqat*), when within it there is no remembrance of the Remembrancer, no mention of It who is the very Source of Remembrance?

Thus has composition been forbidden of that which neither nourishes nor avails (*mā lā yusminu wa-lā yughnī*)—such as principles [of jurisprudence] (*uṣūl*), logic, systemic jurisprudential and philosophical rules, the sciences of unused languages, and whatever resembles these; likewise excessive elaboration in morphology and grammar. For the measure sufficient for the refined is only that by which the actor/agent (*fāʿil*) and the patient/object (*mafʿūl*) are recognized, together with what immediately pertains to their functions. Beyond this, God will not forgive the servant if he occupies himself with it—though in this epicycle (*kawr*) most of [the people of this] creation may consider themselves self-sufficient through Persian expressionisms.

And if anyone wishing to attain understanding of the Bayān should take only the measure required for themselves—neither beyond the Bayān itself nor outside it—this is the Straight Path (*ṣirāṭ-i-mustaqīm*) for the refined and the learners, until the day when the Tree of Reality appears whereon that Day the Book of Truth is a *Speaking* Book, and recourse to the Silent Book constitutes veiling oneself from the *Speaking* Book. And that is a Book transcendentally purified (*munazzah*) and sanctified from the modes of sciences of the creation [of the time] and from their practical preoccupations. Thus, in this Manifestation of the Point, all who encountered Him saw that He was free from grammar, morphology, logic, jurisprudence, the principles of jurisprudence, and all that derives from these—for all such sciences exist solely to discern the intent of God in His speech. But one whose intent *is* the Intent of God, and whose speech *is* the Speech of God—what need has He of these modes of concern? And especially when God has bestowed upon Him a power and a speech such that, were a scribe swift in transcription at the utmost speed to write without pause for two days and nights, there would issue from that Mine of Utterance an amount equal to a Qurʾān—yet were all the possessors of thought upon the earth to gather together, they would lack the power to comprehend even a single verse of it. How, then, could they produce the like thereof, speak of it, or noetically apprehend it? This

is a divine bestowal, granted by right unto whom It wills, how It wills, through what It wills, for what It wills! Verily, It is the All-Powerful, the All-Knowing!

Nor has He been veiled from His Beloved at the moment of His Manifestation by such modes of concern—just as God previously revealed in the Qurʾān that all its fruits are contained within this verse: *God is the One who created seven heavens, and of the earth the like thereof; the Command descends between them, that you may know that God has power over all things, and that God has encompassed all things in knowledge*! (**Q. 65: 12**)

Yet when the time came for the realization of these fruits, they [i.e. the Muslims] sought to display incapacity before the Manifestation of Power and ignorance before the Manifestation of Knowledge—though they were all created solely for the purpose of this acknowledgment. And if whoever attains certainty with respect to *He whom God shall make Manifest*—Who is the Manifestation of God's Power and Knowledge—through the verses God reveals unto Him, has reached the fruit of the Bayān. Otherwise, how many have read the Qurʾān yet remained veiled from its fruit—namely, acknowledgment of Power and Knowledge in relation to the Manifestation of this verse Who is the Ariser (*qāʾim*) of the Family of Muḥammad inasmuch as the similitude of that Holy Presence is as the likeness of this verse: just as nothing is seen in Him but the Power of God and Its Knowledge such that nothing *is* seen in Him but the Power of God and Its Knowledge! All have been created for this, yet today they remain veiled because they did not turn their gaze toward the Manifestation of His Knowledge and Its Power.

And His Knowledge is naught other than in His own Self, by His own Self; and in His creation, by His creation itself. And His Power is over nothing except in His own Self, by His Divinity; and in creation, by His Lordship. This is the substance of all substances which all have been veiled from by these inverted scientific preoccupations that—if not conjoined with faith in Him—collapse into sheer nothingness and empty pride. But through faith in Him, even if one possesses no particular science, the very substance of all Knowledge is established for the believer. Thus many appear as though dead, failing to look to the fruit of Knowledge and Wisdom.

And the most wretchedly evil of people, at the time of the Manifestation of *He whom God shall make Manifest*, are those who have haughtily adorned themselves with learning—yet cannot reason even to this extent: that their

learning exists only to understand His *logoic*-words from before. And at the time of His Manifestation, what need remains for the teaching of such sciences, when His speech is manifest and His intent is clear just as has been witnessed directly by all who have been present in this Manifestation.

And God brings the Truth to Realization, and It is the Best of Judges! (*my trans.*)

الباب العاشر مِن الواحد الرّابع

لَا يَجُوزُ التَّدْرِيسُ فِي كُتُبِ غَيْرِ الْبَيَانِ، إِلَّا إِذَا أُنْشِئَ فِيهِ مِمَّا يَتَعَلَّقُ بِعِلْمِ الْكَلَامِ.
وَإِنَّ مَا اخْتُرِعَ مِنَ الْمَنْطِقِ وَالْأُصُولِ وَغَيْرِهِمَا لَمْ يُؤْذَنْ لِأَحَدٍ مِنَ الْمُؤْمِنِينَ

ملخص این باب آنکه نقطهٔ بیان را خداوند عالم بظهورات ما لا نهایه در این ظهور ظاهر فرموده از اعلی علو دلالت بر خداوند که إِنَّنِي أَنَا اللَّهُ، لَا إِلَٰهَ إِلَّا أَنَا باشد تا إِنِّي أَذَرُ مِنْ كُلِّ ذَرٍّ از لسان او جاری شده، و درهر شیئ بطرق ما لا نهایه بیان از او ظاهر گشته چه بنهج آیات و چه بنهج مناجات و چه بنهج تفاسیر و چه بنهج علوم حکمیه و چه بنهج اجوبه فارسیه که احدی محتاج باحدی نباشد. واذن داده نشده تعلم بغیر آثا ر اون و اذن داده شده اگر کسی در علمی انشائی کند چون اسم الله بر او مذکور شده که ایمان باو باشد جایز است تعلم باو اگر معنون شود بکلمات نقطه و الا چگونه مدلّ خواهد بود بر شجرهٔ حقیقت و در آن ذکر از مذکر ذکر در آن ذکری نباشد. و نهی شده از انشاء مَا لَا يُسْمِنُ وَلَا يُغْنِي مثل اصول و منطق و قواعد فقهیه و حکمیه و علم لغات غیر مستعمله وَمَا يُشْبِهُ هٰذَا، وَمَا قَدْ فُصِّلَ فِي الصَّرْفِ وَالنَّحْوِ؛ فَإِنْ قَدْرَ مَا يُكْتَفَى لِلْمُتَأَدِّبِينَ مَا يُعْرَفُ الْفَاعِلُ وَالْمَفْعُولُ، وَمَا دُونَهُمَا مِنْ شُؤُونِهِمَا، إِذْ دُونَ ذٰلِكَ لَنْ يَغْفِرَ اللَّهُ الْعَبْدَ إِذَا اشْتَغَلَ بِهِ اگر چه در این کور اکثر خلق بکلمات فارسیه مستغنی هستند. و اگر کسی بخواهد فهم بیان را بهم رساند بقدر ما یحتاج خود اخذ میکند نه زیاده از نفس بیان نه غیر او این است صراط مستقیم از برای متأدبین و متعلمین الی یومی که شجرهٔ حقیقت ظاهر گردد که آن روز کتاب حقیقت ناطق و رجوع بکتاب صامت از احتجاب از کتاب ناطق است و اون کتابی است که منزه و مقدس بوده از شئون علمیه خلق و عملیه آنها، چنانچه در این ظهور نقطه هر کس واقع شده دیده که او مبرّی بوده از علم نحو و صرف و منطق و فقه و اصول و آنچه مَا يَتَفَرَّعُ بر اینها است زیرا که کل اینها از برای فهم مراد الله هست در کلام او

و کسی که مراد او مراد الله و کلام او کلام الله است چه احتیاج است او را باین شئون. و حال آنکه خداوند قدرتی باو عطا فرموده و نطقی که اگر کاتب سریعی در منتهای سرعت بنویسد در دو شب و روز که فصل ننماید مقابل یک قرآن از اون معدن کلام ظاهر میگردد که اگر أُولُو الْأَفْكَارِ مَا عَلَى الْأَرْضِ جمع شوند قدرت بر فهم یک آیه از آنرا ندارند چگونه بر ایتان یا تکلم و عرفان این است موهبت الهی در حق مَنْ يَشَاءُ، كَيْفَ يَشَاءُ، بِمَا يَشَاءُ، لِمَا يَشَاءُ؛ إِنَّهُ هُوَ الْقَادِرُ الْعَلَّامُ. و باین شئون محتجب از محبوب خود در نزد ظهور او نگشته که در قرآن قبل خداوند نازل فرموده که کل اثمار او در این آیه هست ﴿ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا، سُورَةُ الطَّلَاقِ، آية ١٢﴾. ولی در وقت ثمرهٔ کل خواستند اظهار عجز از برای مظهر قدرت و دون علم از برای مظهر علم نمایند و حال آنکه از برای این اقرار خلق شده اند کل. و اگر در مَن يُظهِرُهُ الله که مظهر قدرت و علم الله هست بآیاتی که خداوند بر او نازل میفرماید کسی موقن گردد بثمرهٔ بیان رسیده و الا چه بسا اشخاص که قرآن خوانده و از ثمرهٔ اون که اقرار بقدرت و علم است از برای مظهر این آیه که قائم آل محمد ص است محتجب گشته زیرا که مثل آن حضرت را مثل این آیه فرض کن چنانچه در این دیده نمیشود الا قدرت الله و علم او در اون دیده نمیشود الا قدرت الله و علم او کل از برای این خلق شده و امروز از او محجوب مانده بآنکه نظر در مظهر علم و قدرت او ننموده. و علم او نیست الا در نفس خود بنفس خود و در خلق خود بخلق خود و قدرت او نیست بر شیئ الا در نفس خود بالوهیت خود و در خلق خود بربوبیت خود اینست جوهر کل جوهر که کل از او محتجب باین شئون علمیه مؤتفکه که اگر مقترن بایمان او نگردد لا شیئ میگردد مفتخر و بایمان باو که اگر علم شیئ نباشد کل جوهر علم در حق مؤمن ثابت میگردد محتجب این است که کل گویا امواتند و نظر بثمرهٔ علم و حکمت نمیکنند. و اشرّ مردم در نزد ظهور مَن يُظهِرُهُ الله آنهائی هستند که خود را بعلم معزز گرفته اند و حال آنکه اینقدر تعقل نمیکنند که علم ایشان از برای فهم کلمات او بوده از قبل و در حین ظهور او چه احتیاج بتعلم این علوم. و حال آنکه کلام او ظاهر و مراد او باهر است چنانچه در این ظهور هر کس بوده مشاهده این مطلب نموده، وَاللَّهُ يُحَقِّقُ الْحَقَّ، وَهُوَ خَيْرُ الْحَاكِمِينَ.

The same gate of the **Arabic Bayān** reads:

> Do not learn except through what has been Revealed in the Bayān, or by what is derived of the science of letters within it, and by that which branches forth from the operative working of the Bayān. Say: O My servants, you must adhere to propriety and not innovate; then let you lighten the burden upon yourselves, and thereafter be affected (*my trans.*).
>
> لَا تَتَعَلَّمُنَّ إِلَّا بِمَا نُزِّلَ فِي الْبَيَانِ، أَوْ مَا يُنْشَأُ فِيهِ مِنْ عِلْمِ الْحُرُوفِ، وَمَا يَتَفَرَّعُ عَلَى عَمَلِ الْبَيَانِ. قُلْ: إِنَّ يَا عِبَادِي تَتَأَدَّبُونَ، وَلَا تَخْتَرِعُونَ؛ ثُمَّ تُخَفِّفُونَ عَلَىٰ أَنْفُسِكُمْ، ثُمَّ تَتَصَنَّعُونَ.

Neither version of this gate of the Bayān is necessarily anti-reason. Rather, the argument is anti-*extrinsic logic*. What is prohibited is learning by importing a formal system whose principles are not *generated* by the revealed object itself. The restriction "do not learn except through what has been revealed in the Bayān" establishes an *immanent criterion of intelligibility*: valid knowledge must arise either **(1)** directly from the revealed text, **(2)** from the internal generativity of its letter-structure (*ʿilm al-ḥurūf),* or **(3)** from what *operatively unfolds* when the Bayān is put to work. In logical terms, this is a rejection of heteronomous axioms. The ***science of letters*** functions here as a *native logic* rather than a symbolic one. It is not a meta-language imposed upon the Bayān, but a morphogenetic grammar *extracted from it*. Likewise, "what branches forth from the operative working of the Bayān" signals that truth is validated by *performative consequence*, not by abstract consistency alone. Logic is thus procedural and generative, not merely deductive. The injunction "do not innovate" (*lā takhtariʿūn*) is therefore not a ban on thought, but a ban on *fabricated principles*—conceptual shortcuts that bypass the discipline (*adab*) required by revealed structure. The final warning traces a familiar degeneration: once foreign constructions are introduced, one first "lightens the burden" (i.e., simplifies, systematizes, rationalizes), and then ends in *taṣannuʿ*—artifice, scholastic affectation, logic as performance rather than truth. In short, this gate articulates a Bayānī logic of its own: **i.** axioms are revealed, not posited; **ii.** derivations are internal, not imported; **iii.** validity is measured by unfolding effects, not formal elegance. What it refuses is precisely what later philosophical and juridical systems normalized: logic detached from ontic source, operating as an autonomous machine.

Historically, this uncompromising stance makes exact sense. The Bayān emerges in a Shiʿi Iranian world where *logic had already won*—but at the price of metaphysical evacuation. By the early Qājār period, the Uṣūlī school had decisively triumphed over the Akhbārī school, institutionalizing a regime in which *uṣūl al-fiqh* (principles of jurisprudence), Aristotelian logic, and juridical method functioned as *authoritative mediators* between Revelation and Reality. Revelation no longer generated knowledge; it was *processed*. In this setting—especially under the Qājār ruling dynasty—the *madrasa* became a site of formal virtuosity. Mastery of *manṭiq* (logic), disputation, and legal

derivation was rewarded, while metaphysical immediacy and revelatory force were increasingly subordinated to procedural correctness. Logic hardened into a professional credential, not a truth-bearing discipline. The result was precisely the condition named in the gate: *taṣannuʿ*—affectedness, scholastic display, reasoning that performs authority rather than discloses reality. The Bayān intervenes here not as a reformist tweak, but as a *jurisdictional rupture*. By forbidding learning except through what is revealed, letter-generated, or operatively unfolded, it directly challenges the legitimacy of the Uṣūlī establishment. It denies that juristic consensus, analogical extension, or imported logical axioms possess any independent epistemic standing. In Bayānī terms, these are *innovations masquerading as necessities*—the very "lightening of the burden" that precedes total artificiality. Crucially, this is not nostalgia for pre-rationalism. The Bayān does not revert to Akhbārī literalism; it replaces both camps with a third demand: Revelation must be self-legislating at the level of form, method, and logic. *ʿIlm al-ḥurūf* (lettrism) is thus not seen as mystical ornamentation but an alternative rationality—one that arises from the materiality of Revelation itself rather than from Greek inheritance or juridical convenience. So the severity of tone is diagnostic. The Bayān is speaking into a Shiʿi world where authority had become *procedural*, where logic had become *autonomous*, and where the Divine was increasingly encountered only after filtration through scholastic machinery. Its refusal is therefore absolute: once logic ceases to be generated by Revelation, it becomes an idol—useful, elegant, persuasive, and utterly severed from the Real.

[4] It should be noted, however, that we have abrogated the thrust of this ordinance in our ***Completion of the Bayān***.

[5] In its Qurānic context, the phrase *mā lā yusminu wa-lā yughnī* ("*that which neither nourishes nor avails*") describes the food of the people of hell—*ḍarīʿ*—a bitter, desiccated growth that fails both to sustain the body (*yusminu*, to make robust) and to satisfy hunger (*yughnī*, to suffice or render independent). The expression thus functions not merely physiologically but symbolically, designating a condition of radical futility: apparent provision that yields neither strength nor sufficiency, neither life nor relief. It marks the inversion of true nourishment, where form persists but benefit is annulled. In the Bayānī context, the Bāb redeploys this Qurānic phrase polemically and epistemologically. He applies it to speculative disciplines—logic, *uṣūl* (principles of jurisprudence), juridical and philosophical systems, excessive grammatical and linguistic elaborations—when severed from faith in the Manifestation and from explicit orientation toward the Point. Such sciences, when pursued as ends in themselves, are likened to the infernal *ḍarīʿ*: they possess structure, terminology, and internal coherence, yet fail to nourish the soul or avail it in recognizing divine intent. The transposition is deliberate: just as infernal food sustains neither body nor hunger, so knowledge divorced from the Speaking Book (*kitāb-i-nāṭiq*) sustains neither understanding nor salvation. In Bayānī terms, true nourishment is not cognitive accumulation but recognition (*maʿrifa*) of the Manifestation; anything that does not conduce to this recognition is, by definition, *mā lā yusminu wa-lā yughnī*—knowledge that starves while pretending to feed.

[6] In the Bayānī context, the *Silent Book* is, of course, the text of scripture while the *Speaking Book* is the Person of the Manifestation, the Complete Human.

[7] The prior metaphysical schema obviously being the Avicennan one.

[8] Online https://ganjoor.net/moulavi/masnavi/daftar1/sh105 (retrieved 2 February 2026). To wit,

پای استدلالیان چوبین بود
پای چوبین سخت بی‌تمکین بود

[9] As such Mīr Dāmād's (d. 1632) poetic response to these famous lines from Rūmī misses the point. To wit,

In reply to Mawlavī, who said:
"The foot of the rationalists is wooden;
A wooden foot is grievously unstable,"
he says:
O you who said the wooden foot is proof—
If so, why was Fakhr al-Rāzī not without proof?
Fakhr al-Rāzī is nothing but a man of doubts;
If you are truly a man, then test Naṣīr al-Dīn.
He is a master of demonstration in investigation,
Who scattered the chaff of doubts to the wind.
You have not distinguished between intellect and illusion;
Do not mock demonstration, O crooked in understanding.
See in the Book of God "those possessed of intellect,"
And that reflection for which praise has been given.
What is that, if not the protected path of intellect?
If you do not have it, you are among the unreasoning.
The thorn of doubt exists only on the path of illusion;
Do not harbor evil suspicion toward intellect, O blind in comprehension.
From prime matter, illusions stand with twisted feet;
The crooked-sighted imagine this path to be crooked.
With the iron of affirmation from the Manifest Bestower,
I have made the foot of inference iron.
If you desire an iron foot of demonstration on the path,
Ask it from us—from the Straight Path.

If you seek an iron foot of inference,
"We have made it firm in the manifest horizon."
From the pure cloud I have drawn ten sparks,
So that multiplied intellect might be ignited.
I fused intellect, spirit, and soul together,
Until I composed the Book of Ten Sparks.
The overflow of the Wise Bestower copied it,
So that the sick intellect might be healed by it.
In the **Book of Ten Burning Embers**, look morning and night
Upon the world of intellectual lights—and peace.
If the mouse of illusion were not in our granary,
Where is the wheat of forty years' learning?
Drive away the evil of the mouse of illusion from awareness,
Then open the granary of intellect through attentive hearing (*my trans.*)!

در جواب مولوی که گفته:

پای استدلالیان چوبین بود
پای چوبین سخت بی تمکین بود

می‌فرماید:

ای که گفتی پای چوبین شد دلیل
ورنه بودی فخر رازی بی دلیل
فخر رازی نیست جز مرد شکوک
گر تو مردی ازنصیر الدین بکوک
هست در تحقیق برهان اوستاد
داده خاک خرمن شبهت به باد
فرق ناکرده میان عقل و وهم
طعنه بر برهان مزن ای کج به فهم
در کتاب حق الولالباب بین
وان تدبر را که کرده است آفرین

چیست آن جز مسلک عقل مصون
گر نداری هستی از لایعقلون
خار شبهت نیست جزدر راه وهم
در خرد بد ظن مشو ای کور فهم
از هیولا وهم ها را پا کج است
کج نظر پندارد این ره اعوج است
ز آهن تثبیت فیاض مبین
پای استدلال کردم آهنین
پای برهان آهنین خواهی به راه
از صراط المستقیم ما بخواه
پای استدلال خواهی آهنین
نحن ثبتناه فی الافق المبین
کرده ام از ابر خالص ده قبس
تا که شد عقل مضاعف مقتبس
عقل و روح وجان به هم بگداختم
تا کتاب ده قبس پرداختم
نسخه کردش فیض فیاض حکیم
تاشفا یابد از و عقل سقیم
در کتاب ده قبس بین صبح و شام
عالم انوار عقلی و السلام
گرنه موش وهم در انبار ماست
گندم تحصیل چل ساله کجاست
دفع شر موش وهم از هوش کن
پس در انبار عقل از گوش کن.

Online, https://ganjoor.net/mir/divan/masnavi (retrieved 2 February 2026). Mīr Dāmād's response is neither careless nor naive; it is precise, defensive, and hierarchically ordered. He reads Rūmī as mounting an attack on *burhān* (demonstrative reason) itself and replies by carefully insulating philosophical intellect from the charge. The instability Rūmī names, he argues, belongs not to *ʿaql* but to *wahm*: to illusion, imagination, and material entanglement. Demonstration, once purified, is not wooden but iron. To reinforce this claim, he appeals to the Qurānic category of *ūlū al-albāb*, insisting that Revelation itself affirms reflective intellect, and he presents his own *Burning Embers (qabasāt)* as the site where intellect, soul, and spirit are fused into a salvific rational illumination. What Rūmī derides as wooden is, for Mīr Dāmād, merely unrefined; perfected, it becomes firm enough to walk the *ṣirāṭ al-mustaqīm*. From the Bayānī perspective, however, this response—however sophisticated—argues beside the target. Rūmī's critique is not technical but *ontological*. The "woodenness" of rationalist feet does not arise from confusion between *intellect* and *illusion*, nor from defective method or insufficient purification. It arises from the very structure of inferential mediation itself. The rationalist moves step by step, from sign to sign, premise to conclusion, always arriving after the fact. The problem is not crookedness but lateness: inference is a mode of knowing that presupposes absence. No reinforcement of its materials—wood or iron—can transform mediation into *presence*—and Mīr Dāmād should have already grasped this truism from the phenomenon of his own mystical experiences that he recounts in some of his other works. The Bayān radicalizes Rūmī's insight. When Reality speaks, mediation does not merely weaken; it becomes ontologically *redundant*. Logic is not false, but *unnecessary* in the presence of the *Speaking Book*. Thus, Mīr Dāmād's project of perfecting demonstration mistakes refinement for relevance. Sparks, however bright, remain derivative lights once the Sun has risen. To persist in multiplying or hardening them is not illumination but *veiling*. In Bayānī terms, then, Mīr Dāmād's defense of rational demonstration exemplifies precisely what the Bāb names as *mā lā yusminu wa-lā yughnī*: a form of nourishment that may be internally coherent and even impressive, yet no longer feeds or suffices once the locus of divine address has appeared. Thus, Rūmī's wooden foot is not repaired by iron; it is superseded by *direct standing*.

[10] In the Bayānī context, the prohibition in question does not extend indiscriminately to all forms of speculative, gnostic, kabbalistic or esoteric writing, but targets a *specific mode* of philosophical production: dense, self-referential systems of Aristotelian and Avicennan rationalism that substitute conceptual architecture for disclosure and thereby veil rather than reveal the Real. When philosophy (*ḥikma*) is denounced in the Bayān as fruitless and so prohibited, it is this obtuse scholastic genre—premised on inference, abstraction, and cumulative mediation—that is in view, not Wisdom *qua* sapience as such. The criterion is not intellectual depth but ontological orientation: whether a discourse functions as a means of recognition or as a screen interposed between the seeker and the Manifestation. On this basis, vast bodies of theosophical and visionary literature

necessarily fall outside the scope of the prohibition. The writings of Ibn ʿArabī, for instance, do not construct a closed logical system but articulate modes of unveiling (*kashf*), symbolic disclosure, and participatory knowledge in which language serves manifestation rather than governs it. Likewise, Suhrawardī's visionary and devotional works operate through Imaginal illumination and graded lights, not through Aristotelian demonstration, while Ismāʿīlī theosophers such as Nāṣir-i-Khusrow (d. 1088) deploy philosophy as a hermeneutic and initiatory instrument subordinated to Revelation, not as an autonomous tribunal of truth. For the same reason, the foundational figures of the Shaykhī school—whose thought is explicitly oriented toward the reality of ongoing disclosure and the metaphysics of manifestation—cannot coherently be subsumed under the category of prohibited *ḥikma*. What the Bayān rejects, therefore, is not metaphysical depth, symbolic complexity, or esoteric insight, but the elevation of discursive reason to sovereignty—reason treated as an *end in itself* rather than as a provisional tool ordered toward recognition. Philosophy becomes *mā lā yusminu wa-lā yughnī* only when it claims to feed and suffice on its own, severed from the living locus of divine address. Where thought remains porous to disclosure, responsive to presence, and oriented toward the Manifestation, it ceases to be veiling and becomes instead a mode of attunement.

In Bayānī terms, the decisive issue is not even "Western" versus "Islamic," nor "old" versus "modern," but whether a discourse installs *mediation* as sovereign—whether it enthrones method, critique, or conceptuality as the tribunal before which Reality must appear and be justified. From Descartes (d. 1650) onward, a characteristic modern gesture is precisely this juridical reordering: Reality is not first given as disclosure to which language must submit; rather, it is summoned before the court of a self-certifying subject and asked to produce credentials. The *cogito* is not merely an epistemic starting point; it is an ontological coup: it makes the self's reflective certainty the ground of what counts as *real*. In Bayānī optics, that is already the inversion we have been tracing—logic and method legislating disclosure, mediation governing Presence. It is the same error the Bayān targets in Peripatetic scholasticism, but now recoded as *methodical doubt*, *representationalism*, and the construction of knowledge upon the sovereignty of the subject. The European Enlightenment *philosophes* intensify the same structure under the banner of "reason," but with a crucial shift: reason becomes not simply a tool for clarification but a civilizational criterion that authorizes what may be believed, revered, or obeyed. The Bayān would recognize here a familiar dynamic: an instrument that was meant to serve recognition is elevated into a totalizing norm, and what exceeds it—Revelation, *presence*, theophany, the living address—is treated as suspect, immature, or *superstitious*. Even where the Enlightenment retains God rhetorically (as in deism), it often renders the Divine into a metaphysical postulate compatible with the *regime of public reason*—Reality made answerable to the *conditions of discourse*. That is exactly the move of *mā lā yusminu wa-lā yughnī*: a nourishment that produces elaborate coherence while starving the soul of immediate relation to the Real.

Immanuel Kant (d. 1804) deserves separate treatment here because he formalizes, with unparalleled rigor, the very inversion the Bayān targets. With him, mediation is no longer merely a habit of thought or a methodological preference; it becomes a transcendental law. Reality (*noumenon*) is explicitly withdrawn from cognition, while knowledge is confined to appearances structured by the a priori forms of sensibility and the categories of understanding (*phenomenon*). This is not simply epistemic modesty but an ontological foreclosure: disclosure is preemptively ruled out by architecture. In Bayānī terms, Kant does not merely veil the Real; he constitutionalizes veiling, making it a condition of rational legitimacy itself. What appears as philosophical humility—"*we cannot know things in themselves*"—functions structurally as sovereignty: reason legislates in advance what Reality may or may not do. Revelation, manifestation, and divine address are thereby relocated from the order of knowledge to that of moral postulate or subjective faith, tolerated only insofar as they do not disrupt the critical regime. The Bayān would identify this as an extreme instance of *mā lā yusminu wa-lā yughnī*: a system of extraordinary internal coherence that produces disciplined judgment while starving recognition at the root. Be that as it may, Kant's philosophy is not wrong in its diagnoses of reason's limits; it is wrong in assigning those limits ontological finality. Thus where Kant erects a permanent barrier between cognition and Reality, the Bayān insists that the barrier dissolves at the point of manifestation—not by exceeding reason's limits, but by rendering them irrelevant in the presence of the Speaking Real. This divergence has far-reaching consequences. By redefining the limits of knowledge as universally binding conditions rather than historically contingent constraints, Kant converts the structure of human cognition into a *gatekeeper* of the Real. What cannot be accommodated within the transcendental framework is not merely unknown but rendered epistemically illegitimate. In Bayānī terms, this marks a decisive shift from *recognition* to *permission*: Reality is no longer that which addresses and reorients the knower, but that which must conform to the prior conditions of intelligibility set by reason. The result is a closed horizon in which disclosure can occur only as moral symbol, regulative idea, or inward sentiment, never as an event that judges and interrupts the cognitive order itself. Against this, the Bayān does not argue that reason should trespass beyond its limits, but that those limits are provisional and secondary—valid only so long as the Speaking Real has not manifested. When Manifestation occurs, the architecture of mediation does not expand or refine itself; it *yields*. What Kant secures as critical autonomy, the Bayān names as *ontological delay*, and where Kant enshrines discipline as the highest rational virtue, the Bayān restores precedence to presence, address, and command as the ground of all knowing.

With Hegel (d. 1831) the drama becomes more explicit: mediation is no longer merely the condition of knowledge; it becomes the engine of Reality itself. Spirit realizes itself through dialectical negation, and the Absolute is said to arrive only through the labor of the concept. In Bayānī judgment, this is a grandiose sanctification of what should remain subordinate: the *way* is not merely confused with the *goal*; the path is declared to be the goal's very substance, but not in

any way discernible to any mystic. One can admire Hegel's metaphysical ambition while still naming the Bayānī objection: if Reality must pass through the machinery of conceptual reconciliation in order to be what it is, then mediation has been enthroned as the absolute. The Bayān's contrary axiom is that Reality *speaks first*—disclosure is not the product of conceptual history; rather, conceptual history is a secondary attempt to track what has already been given in the event of divine address. This is due to the fact that in Hegel the Absolute does not speak first; it arrives last, as the achievement of conceptual history. Presence is deferred until the completion of the system. What Hegel calls reconciliation, the Bayān would call *lateness*: Reality recognized only after the long detour of concepts. For him, the Absolute is prior in ground, posterior in actuality—and it is exactly this *simultaneity* that makes Hegel sometimes so powerful, and yet so vulnerable, to our Bayānī objection. Nevertheless, Hegel's Absolute *is not God* in the strict, classical theological sense, even though Hegel deliberately uses theological language and frames his system in proximity to Christian doctrine. Rather, the Absolute (*das Absolute*, *der absolute Geist*) in Hegel is not a pre-existent, self-subsisting divine subject who speaks, commands, or reveals Itself independently of history. Rather, it is Spirit as a *self-mediating totality* that comes to itself through process. God, as traditionally understood, is *transformed* in Hegel into an abstract philosophical principle of mind without any further reality. This transformation has decisive implications for authority, normativity, and Revelation. Because Hegel's Absolute attains actuality only through historical and conceptual mediation, it cannot confront finite spirit as an unconditioned Other who commands recognition. There is no asymmetry of address in which Reality speaks and thought listens; instead, thought labors until it recognizes itself as Reality. Revelation is thus reinterpreted as a moment within the self-education of Spirit, not as an interruption that judges and reorders Spirit from beyond itself. Even Christianity, which Hegel treats as the "absolute religion," remains incomplete until it is *aufgehoben* (sublated) into philosophy, where its symbolic content is translated into conceptual self-knowledge. What presents itself as fulfillment is, from a Bayānī perspective, a *reduction*: divine speech is absorbed into speculative comprehension, and command is dissolved into reconciliation. The Bayān's objection cuts precisely here. A Reality that must wait upon history in order to be what it is cannot be the Real that addresses, judges, and reorients history. By making mediation constitutive of actuality, Hegel renders Presence conditional upon process. The Absolute never stands over against the world; it only abstractly gathers the world back into itself. This is why Hegelian "reconciliation" is inseparable from totalization: nothing may remain external, resistant, or commanding from beyond the system. In Bayānī terms, this is not recognition but *enclosure*. Reality does not break into the order of mediation; mediation becomes the order of Reality. Seen from this angle, Hegel represents not the overcoming of Kantian limitation but its *metaphysical transfiguration*. Where Kant barred access to the Real by declaring it unknowable, Hegel admits the Real only on the condition that it become *knowable through concept*. The prohibition remains, but it is now inverted: not "you cannot know the Real," but "the Real is nothing other than what can be

known at the end of conceptual labor." The Bayān rejects both moves. It neither confines Reality beyond cognition nor absorbs it into cognition's self-completion. Instead, it affirms that Reality manifests and speaks prior to, and independently of, the historical itinerary of concepts—and that this speaking is authoritative, not retrospective. Thus, while Hegel's system may appear theologically rich, its God is no longer God *stricto sensu* but a philosophical surrogate: Spirit without sovereign address, divinity without command, presence without interruption. The Absolute reconciles; it *does not call*. It comprehends; it *does not judge*. For the Bayān, this marks the decisive limit. A Reality that arrives only at the end of mediation is already too late to command obedience or effect recognition. Against this, the Bayān insists that the Real is not the product of history's self-understanding but the Living Source that *speaks into* history from within history's own self-understanding (rather than the other way around), then fractures its self-sufficiency, and renders all mediation secondary in the face of Manifestation.

Now, European existentialism and phenomenology appear, on the surface, to protest against this over-intellectualization by returning to lived experience, finitude, anxiety, embodiment, and the immediacy of existence. Yet from a Bayānī standpoint, much of this "return" remains trapped within the same enclosure, because it still centers human existence as the horizon in which Being shows itself. The existentialists move the problem from syllogism to *situation*, from proof to mood, but the tribunal remains: the human stands as the site where meaning is authorized. Even when the language becomes more urgent and less scholastic, the metaphysical posture can remain the same: Reality is still what appears within the conditions of human existence, not what addresses and judges those conditions from *beyond them*. Heidegger (d. 1976) sharpens the matter further by attacking traditional metaphysics and displacing "God" from philosophical responsibility, insisting instead on the question of *being-there* (*Dasein*), disclosure, and the clearing. This sounds close to our Bayānī distinction—Reality as disclosure prior to conceptual capture—and it is precisely why Heidegger can sometimes feel so tempting as an ally. But the Bayānī critique lands on the decisive point: for Heidegger, disclosure is not anchored in a living divine address that can command, judge, and reorient the knower; it is an event of *Being-there* that remains structurally indifferent to the normative sovereignty of Revelation. The "clearing" becomes a quasi-transcendental and very *this-wordly* condition rather than the self-announcing authority of the Real. In effect, Heidegger dethrones logic only to enthrone another kind of mediation—an ontological formalism of disclosure that still does not yield to the Bayān's core demand: recognition of the Manifestation as the speaking locus that renders all conceptuality secondary. From here postmodernism then arrives as the self-confession of the entire modern project. It announces that the tribunals have failed: foundations are *unstable*, metanarratives are *suspect*, language is *power*, and truth-claims are *interests*. In one sense, this is a vindication of the Bayānī suspicion toward *autonomous reason*—modernity's "iron feet" fracture under their own weight. Yet the Bayān would still identify the same structural captivity: postmodernism replaces the sovereignty of reason with

the sovereignty of critique. It does not restore disclosure; it *universalizes suspicion*. Where the Bayān says "Reality speaks; mediation falls silent," postmodernism says "mediation speaks everywhere; Reality is inaccessible." It breaks idols, yes—but then declares that *nothing but idolatry is possible*. That, too, is *mā lā yusminu wa-lā yughnī*: an endless diet of critique that cannot nourish, because it forbids the very possibility of Presence.

From this angle, modern Western philosophy from Descartes through postmodernity can be read as a long sequence of substitutions: certainty replaces disclosure, critique replaces certainty, and finally irony replaces critique—yet at no point is there a principled restoration of the right ontological order in which the Real addresses, and the tools of signification know their place. The Bayānī injunction would therefore not "ban" these philosophies as topics of study in a sociological sense; rather, it would judge them by function: do they assist recognition, or do they train the soul into habitual mediation? Where they discipline language, expose fallacies, or clarify conceptual confusions, they may remain instrumentally useful. But wherever they become *total*—where they claim to be the *horizon* of what can be said, known, or revered—they become the very veil the Bayān targets. They are peripatetic in form only incidentally; in structure they are Avicennan in spirit: systems that seek to legislate the Real, when the Real is precisely that which cannot be legislated—only *received, recognized*, and *obeyed*. What unifies these otherwise divergent movements is not a shared doctrine but a shared posture: each installs a surrogate authority in the absence of living disclosure. Where Descartes enthrones certainty, the Enlightenment enthrones critique; where critique exhausts itself, postmodernism enthrones suspicion and irony. Yet in each case, the same structural decision persists: meaning is generated, regulated, or dismantled from within discourse itself, never received from an address that precedes and judges discourse. The Real is either postponed, proceduralized, or dissolved, but never allowed to speak first. From a Bayānī standpoint, this is not intellectual pluralism but a serial displacement of sovereignty—each substitution masking the same refusal to grant precedence to Manifestation.

Accordingly, the Bayānī injunction does not treat modern philosophy as uniformly false or malicious, but as *formatively misaligned*. Its danger lies not in error but in habituation. Prolonged immersion in systems that train the mind to suspect presence, defer recognition, or reduce truth to coherence inculcates a disposition in which mediation becomes second nature and disclosure appears either naive or impossible. This is why the question is functional rather than doctrinal: does engagement with a given philosophy loosen the grip of mediation, or does it further entrench it? A text may be analytically brilliant and still *spiritually malnutritive.* But coherence alone is *not nourishment*. For this reason, the Bayānī evaluation operates by a criterion foreign to modern philosophy itself: not validity, but *yield*. What does this discourse produce in the knower? Does it prepare the soul to receive divine theophany and command, or does it train it to remain perpetually critical, perpetually deferred, perpetually ironic, perpetually *enmattered*? Where philosophical tools remain transparent to their own limits—serving clarity without claiming ultimacy—they may be

used without harm. But where they become self-enclosed, reflexive totalities, they cease to be instruments and become environments, shaping the soul's horizon in advance. At that point, they function exactly as the Bayān names *mā lā yusminu wa-lā yughnī*: intellectual diets that sustain activity while starving recognition. Seen in this light, the comparison to the Peripatetic and Avicennan traditions is not polemical but structural. The problem is not syllogism versus phenomenology, substance versus subject, or metaphysics versus critique; it is the attempt—repeated across centuries, cultures and vocabularies—to legislate Reality by limited conceptual means. Against this, the Bayān reasserts the asymmetry that neither Aristotelian scholasticism nor modern Western philosophy can adequately accommodate: the Real is not the object of inquiry but the *Source of address*. It is not reached by intellectual method, corrected by critique, or dissolved by irony. It is *encountered* (as in *liqā'*). And once encountered, the entire economy of mediation must reorder itself—or fall silent, because otherwise it becomes pure negation (*nafy*).

[11] These specifically being the five grades or modes of the Bāb's stylism.

[12] Although to be fair, in **Section Two** of Suhrawardī's **Third Discourse** of the ***Ḥikmat al-Ishrāq***, he makes a disciplined corrective to logical overreach, aimed at training the intellect to distinguish sharply between conceptual operations and ontological reality. Suhrawardī shows that knowing a universal rule does not amount to knowing its particular instances, that conceptual inclusion does not imply existential presence, and that logical predication describes rather than constitutes a thing's essence. He warns against naïve reliance on universals, emphasizing their fragility in the face of counter-instances, and clarifies that mental *genera* and classifications are heuristic tools of thought rather than mirrors of metaphysical structure. Formal techniques like *reductio ad absurdum* and logical conversion, while valid as tests of coherence, do not guarantee ontological truth, and even negation functions within an underlying field of awareness rather than annihilating what is denied. Taken together, the section purifies reasoning by preventing the collapse of abstraction into actuality, cultivating an intellectual discipline that prepares the reader for Illuminationist metaphysics, where clarity of thought is inseparable from clarity of being. Thus here, he takes logical reasoning (and the science of logic as a whole) a *tool of intellectual purification*, preparing the mind for illumination, wherein clarity in thought safeguards clarity in metaphysical vision. Therefore, the caveat he presents is that logic organizes thought, but does not manufacture reality.

[13] Our comments here are not meant to contradict our 2025 (originally 2014) blog essay, online here, https://wahidazal303.blogspot.com/2025/09/the-organon-against-modern-logic-why.html (retrieved 1 February). Rather, between the two, we are speaking from two completely different standpoints. We now reproduce the short essay here below:

The Organon Against Modern Logic: Why Aristotle Still Outflanks Analytic Philosophy

Introduction: An Old Arsenal for New Errors

In the late nineteenth and twentieth centuries, Western philosophy congratulated itself on having "surpassed" Aristotle. Frege, Russell, Wittgenstein, and their analytic heirs imagined that symbolic logic had finally corrected the muddled syllogisms of antiquity. Analytic philosophy crowned itself as the philosophy of clarity — all problems supposedly dissolved into formal notation.

Yet, the more one examines the structure of symbolic logic and analytic philosophy, the more hollow these claims appear. In fact, the Aristotelian *Organon* — that collection of six treatises on categories, propositions, syllogisms, demonstration, dialectic, and fallacies — retains a power of critique that modern logic and analytic philosophy cannot parry. Far from being antiquated, the *Organon* exposes the structural deficiencies of symbolic logic and shows analytic philosophy to be little more than a sophisticated workshop of sophisms.

Categories vs. Variables: Ontology Matters

Aristotle begins with *Categories*, because reasoning is not about empty symbols but about things that are. Substance, quality, relation, place, time — these are the irreducible lenses through which propositions have meaning.

Symbolic logic, however, deliberately strips propositions of any ontological grounding. Whether we say "Socrates is white" or "Pegasus is white," formal logic treats them identically: $\exists x (Wx \land Sx)$. The distinction between real and imaginary evaporates. This is more than a technical flaw — it is the obliteration of philosophy's basic task, which is to discern what is from what is not. By rejecting the Aristotelian categories, symbolic logic has become an abacus for symbol manipulation. It can check internal validity but cannot tell us whether what we are speaking of exists at all. The result is a logic without ontology — a tool, not a science.

Predication Reduced to Membership

For Aristotle, not all predications are alike. He distinguishes:

- **Definition** (what something is in essence),
- **Genus** (the broader class),
- **Property** (a necessary attribute),
- **Accident** (a contingent feature).

Modern logic flattens all these into **set membership**. "Socrates is a man" and "Socrates is musical" are both rendered as the same kind of formal inclusion. But in reality, one names Socrates' essence and the other a fleeting state.

This reduction blinds modern philosophy to crucial metaphysical differences. Analytic metaphysics, when it attempts to rebuild notions of essence and accident, ends up re-inventing categories that Aristotle had already articulated with greater clarity. The *Organon* thus stands as a reminder: not all predication is equal, and knowledge requires distinguishing the essential from the accidental.

The Syllogism vs. Connectives

Symbolic logic celebrates its connectives: ∧, ∨, →, ¬. But for Aristotle, logic is not about stringing connectives. The syllogism is a form of demonstration in which a middle term mediates between major and minor to disclose the cause.

Example:

- All humans are mortal.
- Socrates is human.
- Therefore Socrates is mortal.

The power here is not just formal validity but explanation: mortality is predicated through humanity. Symbolic logic can reproduce the form but not the causal intelligibility. It confuses *validity* with *knowledge*.

As Aristotle insists in the *Posterior Analytics*, demonstration must show *why* something is so, not just that it is so. Symbolic logic, stripped of middle terms, cannot do this. It is form without substance.

Knowledge Requires Causes

Analytic philosophy prides itself on "truth-conditions" and "possible worlds." But Aristotle already showed that truth alone is insufficient. Knowledge (*epistēmē*) requires knowing the cause (*aitia*). For example: the eclipse occurs not just because "the moon is in a certain position," but because "the earth's shadow falls upon it." Symbolic logic cannot capture this causal necessity; it can only state correlations.

Hence, analytic philosophy collapses epistemology into description. It confuses semantics with science. Aristotle's *Posterior Analytics* thus cuts straight through the emptiness of truth-conditional theories: to know is to know the cause, not merely the formal structure of a proposition.

The Death of Dialectic

Aristotle devotes an entire treatise, the *Topics*, to dialectic—the art of reasoning from probabilities, engaging opponents, testing premises in real argument. For him, philosophy is lived in dialogue, in the agora, in contest. Analytic philosophy, obsessed with formal precision, has all but abandoned dialectic. Its papers are technical demonstrations, its debates hair-splitting exercises in notation.

But real inquiry, especially about contested questions of life, ethics, and politics, requires dialectical skill. Without dialectic, philosophy becomes a scholasticism cut off from life. Aristotle's *Topics* shows us the antidote: logic must remain tethered to disputation, persuasion, and the messiness of human argument.

Sophistry Rediscovered

Finally, in *Sophistical Refutations*, Aristotle catalogued fallacies: equivocation, amphiboly, figure of speech, accident, begging the question. Read analytic philosophy today and you will find the same fallacies dressed in new notation. Entire careers have been built on equivocations between use and mention, or amphibolies in quantifier scope. Instead of dissolving sophistry, analytic philosophy has made a cottage industry out of it. Here the *Organon* exposes a bitter truth: analytic philosophy, far from being the cure to obscurity, is itself a sophistical workshop.

Conclusion: The Organon as Ars Critica

Symbolic logic and analytic philosophy present themselves as modern triumphs. Yet the *Organon* reveals them as impoverished.

- **Categories** show symbolic logic's blindness to ontology.
- **Predication** reveals its flattening of essence and accident.
- **Syllogism** unmasks its confusion of validity with knowledge.
- **Posterior Analytics** shows its ignorance of causes.
- **Topics** highlights its abandonment of dialectic.
- **Sophistical Refutations** indicts its fixation on puzzles.

Aristotle still outflanks them. The *Organon* is not antiquated; it is an arsenal against the hollow pretensions of modern logic. Symbolic logic may calculate, analytic philosophy may chatter, but neither can yield knowledge of being. Only an organon grounded in ontology, causality, and dialectic can still do that. In the end, Aristotle's lesson is simple: philosophy is not about manipulating symbols, but about knowing what is. Until modern philosophy rediscovers this, the *Organon* remains not surpassed but waiting, ready as ever to critique our errors.

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A Short Commentary on Mullā Ṣadrā's "The Simple-Expansive Reality (*basīṭ al-ḥaqīqa*) is all things"[1]

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In the Name of God the Reality of all there is!

Praise be unto God the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) of all there is, unchanged and unalterable, in the *already-always* Theophanic Self-Disclosure of Its Most Mighty Self-Revelation! It is the First in the origination of the totality of all quiddital existents and It is the Last in their passing away into non-existence! It is the Manifest in the self-entification (*taʿayyun*) of any essence and It is the Hidden in the extremity of its animating interiority, *for all things perish but Its Face* (**Qurʾān 28:88**)! Indeed nothing can be said to even *exist* without there being a vestigial-sign (*āyāh*) of Its Manifestation (*ẓuhūr*) upon it from a firstness before a firstness to it unto a lastness after all lastness to it by a Manifestation Most Hidden in a Concealment Most Manifest; this, because just as each thing is originated and passes away

in time in the horizons of appearance, so too is each thing called atemporally from out of the grave of its repose and unto the awakening of the Resurrection of souls within the concealed interiorities in order to bear witness in Affirmation unto the **Tree of Reality** by the pre-eternal summons in that It possesses neither an equal, nor a counterpart, nor a likeness, nor a peer, nor a similitude! Rather, It is and has always been Unique in Its Divine Suzerainty, and It is and has always been granderous in Its Lordly Sovereignty! Nevertheless were it not for the fiat of the **Divine Will** (*al-mashīʾa*) by **the Most Holy Effusion** (*al-fayḍ al-aqdas*) that all things '*Be*' (*kun*), no single thing would be instantiated by the **Holy Emanation** (*al-fayḍ al-muqaddas*) of the **Divine Volition** (*al-irāda*), neither before nor after, for such is how the Hidden Treasure has *already-always* come to be known in all things! And the Splendor from God's Supreme Theophanic Self-Disclosure be upon all the Chosen Ones, from before and after, in every state; and the Light be upon the illuminators, from before and after, in every moment; and praise be unto God, the Light of all the worlds!

As for the matter at hand: thus saith the **Camphorated Servant of the Truly Real**! We have taken note of the fact that some commentators of the **Heart of the Theosophers** (*ṣadr al-mutiʾalhīn*) ***Wisdom of the Throne*** (*ḥikmat al-ʿarshīya*) have misinterpreted or otherwise misrepresented the meaning behind his utterance in the second principle of its **First Place of Illumination**: *All that which is Simple in Its essential Reality is, by virtue of Its Unity, all things!*[2] So here we shall clarify in brevity this statement by delineating its level.

Know, may God deepen your understanding, that the **Most Unitarian** *shaykh* Aḥmad al-Aḥsāʾī (may God elevate his station) (d. 1826) erred in his interpretation over this matter and was unjust towards the **Heart of the Theosophers** in his commentary on the **Wisdom of the Throne**,[3] engaging in unnecessary polemic and invective, when the true enemy—those turbaned devils who mislead[4]—were the exoteric juriconsults who likewise victimized him and unjustly declared him to be an unbeliever as they had with Mullā Ṣadrā before him (the Light be upon them both).[5] Indeed, there are more points of agreement than disagreement between these two perspectives. May God reconcile these two elite among the elite in this world and the hereafter, and for this we are striving!

Now, in the statement that *all that which is Simple in Its essential Reality is, by virtue of Its Unity, all things* refers to the relation of the Truly Real (*al-ḥaqq*) with the world, and not the relation of the Truly Real with Itself, since at the level in which the Truly Real remains the **Hidden Treasure** It is by definition *independent of the worlds* (**Qurʾān 3:97**), and so It is the Reality to none but Itself. Therefore, in this statement Mullā Ṣadrā is not speaking at the level of the **Essence of the Exclusive Oneness** (*dhāt al-aḥadīya*), what he himself elsewhere calls the level of the **Being of the Truly Real** (*wujūd al-ḥaqq*) Who is transcendent and beyond all things—and so maintains no intercourse with any creation. Rather He is speaking from the level of the **Absolute Existence** (*wujūd al-muṭlaq*) which is at the level of the **Inclusive Unity** (*wāḥidīya*) wherein all the **Names and Attributes** first arise and which is the *locus* of the **Primal Will**. Thus, the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) in truth is that level referring to God as the Primal, Universal Will and so a referent to the two All-Comprehensive Divine names *allāh* and *al-raḥmān* (the Merciful).

Given this, from this vantage point, it can be said that the All-Comprehensive Divine Name *allāh* is Being/Existence (*wujūd*), Who looks upon Its Lord, with the All-Comprehensive Divine Name *al-raḥmān* (the Merciful) being essence (*ʿayn, māhīya*), Who looks upon Itself—or, rather, a womb looking upon the totality of its contents within Itself. Thus the All-Comprehensive Divine Name *allāh* is the Reality of **Absolute Being** (*wujūd al-muṭlaq*) and the All-Comprehensive Divine Name *al-raḥmān* (the Merciful) is the Reality of **Universal Essence** (*māhīya kullīya*), such being the dualitudinal ambiguity which exists in the Nature of the Divine Will which the **Most Unitarian** *shaykh* alludes to in His **Observations of Wisdom**.[6]

Now, the Lord upon which **Absolute Being** looks upon is the **Essence of the Exclusive Oneness**, the **Being of the Truly Real**, that is the Unknowable Ipseity of the Hidden Treasure; this, with the Self that **Universal Essence** looks upon being the individual as well as the universal contents of all things, which is a meaning to *It is with you wherever you are, for God sees all that which you do* (**Qurʾān 57:4**) since God is *closer to* each thing *than its jugular vein* (**Qurʾān 50:16**), *so glory be to the One Who manifested all created things* (*al-ashyāʾ*) *and is their essence*![7] But do not take this as a duality or an inherent division (*infikāk*), rather see it as an inherent dualitudinal ambiguity (*inshikkāk*), since the Name *is* the Named such that the All-

Comprehensive Divine Name *al-raḥmān* is the All-Comprehensive Divine Name *allāh*, which is the singular Reality of the Face of God turned to creation as the **Primal Will**, the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*).

And when you have understood what we have said above, you will now understand that the **Heart of the Theosophers** statement in the second proposition of the **First Place of Illumination** in the ***Wisdom of the Throne*** that *all that which is Simple in Its essential Reality is, by virtue of Its Unity, all things* is not controversial at all and is the utterance of pure Truth and Wisdom! Nor has he specifically glossed the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) as being equivalent to the station of the **Being of the Truly Real** (*wujūd al-ḥaqq*) and the Hidden Essence. This has been the incorrect assumption made by Mullā Ṣadrā's detractors, but it is not necessarily what he meant by it. If he had meant the **Being of the Truly Real** and equated That with *all things* then why did he qualify the unity (*waḥda*) he speaks of by what is by direct inference equivalent with the unitary inclusiveness (*waḥdānīya*) which is the station of the **Inclusive Unity** (*wāḥidīya*) rather than the **Exclusive Oneness** (*aḥadīya*)? No, my brother, the very phrasing of the **Heart of the Theosophers** directly implies, and so thereby establishes, the level of Being regarding which he is speaking about; for at This level, as we have said above, is the Reality of all created things in the extremity of their interiorities—their essences and quiddities—without any of the privative negations and imperfections of creation accruing to the Face of God turned to creation, the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*). To suggest that even this position is controversial is to then suggest the complete severance of any relation between the Truly Real and Its creation, and this specific position maintains countless problems associated with it such that it insinuates a vacuum between God and the world, suggesting thereby that God is neither present in this vacuum between Itself and Its creation nor within Its own creation, implying thereby that the scriptures have lied regarding the Divine immanence and that all gnostic wayfarers and realizers throughout the ages who have demonstrated the opposite to be deluded. I take refuge in God from such presumption!

No, my friend, neither be an associationist nor be a nullificationist, put each level in its proper place, and realize that *all that which is Simple in Its essential Reality is, by virtue of Its Unity, all things*, for *all things perish but Its Face* (**Qur'ān 28:88**)!

Notes

[1] This item was first written and published online in early 2025.

[2] كُلُّ مَا هُوَ البَسِيطُ الحَقِيقَةُ فَهُوَ بِوَحْدَتِهِ كُلَّ الأَشْيَاءِ

See James Winston Morris *The Wisdom of the Thone: An Introduction to the Philosophy of Mulla Sadra* (Princeton: Princeton University Press, 1981): 98.

[3] See al-Aḥsāʾī's *sharḥ al-ʿarshīya*, 3 volumes, online,
1. https://drive.google.com/file/d/1NXy-gQP_dpPo_g9mcoI-lbRLQaBKIAzU/view?usp=drive_link
2. https://drive.google.com/file/d/1tcT-NgaWkXHO_75Y4xOtmVIbB2QKuBoP/view?usp=drive_link
3. https://drive.google.com/file/d/1dW19IWwy9D02vhR2geMflj2ERFWylc36/view?usp=drive_link
(retrieved 3 February 2026).

[4] See the last two paragraphs of the concluding testament of the *Wisdom of the Throne*, where he says:

> *Finally, the worst of all hindrances to true religion and the greatest obstacle on the path of those journeying toward God is that they may respond to the call of those scholars who are "learned" (only) in evil, and that they may follow the misleading opinions and misguided writings of such men. For the deception of those (travelling in the Way of God) by these so-called "learned men" and legal scholars and their so-called "wisdom" is the same as deluding the thirsty man with a mirage (24:39), and thereby turning him away from the Fountain of the Waters of Life. (This is) just as He-may He be exalted!-said: And if you were to obey most of those who are on the earth, they would lead you far astray from the Path of God. For they follow nothing but their own conjecture, and they are only guessing (6: 116). [Indeed most of them follow nothing but conjecture.] And conjecture is no substitute at all for the Truth! (10:36).*
>
> *May God protect us and our brethren who have true faith against the evil of (all such) devils and those who lead astray! And may He illumine our hearts with the Lights of wisdom and certainty, by the right of Muhammad and his immaculate Family-may God's peace be with them all!*

In Morris *The Wisdom of the Thone*: 257-8.

[5] This is in reference to the famous *takfīr* (declaration of unbelief) issued during the mid 1820s against al-Aḥsā'ī by Mullā Muḥammad Taqī Baraghānī (d. 1847), the paternal uncle of Qurrat'ul-ʿAyn (d. 1852). For the circumstances and aftermath to this incident, see MacEoin *The Messiah of Shiraz* (E.J. Brill: Leiden, 2008): 95-105.

[6] Online, https://walayah.org/wp-content/uploads/2013/08/Hamid-phd_dissertation-Shaykh_Ahmad.pdf (retrieved 2 February 2026).

[7] فَسُبْحَانَ مَنْ أَظْهَرَ الأَشْيَاءَ وَهُوَ عَيْنُهَا

Futūḥāt al-Makkīyyah (Bulāq) II: 459. This famous phrase will be the key focus of the item after the next.

7

Second response to the question of 'The Simple-Expansive Reality' (*basīṭ al-ḥaqīqa*)[1]

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In the Name of God, the Simple-Expansive Reality, the Merciful!

Glory be unto God the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*), unchanged and unalterable, the Divinity Merciful in the *already-always* existentiation of the world! And the Light be upon Its Chosen Ones in every moment and in every state! Amen!

As for the matter at hand: thus saith the **Camphorated Servant of the Truly Real**!

You have asked me once again regarding the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) asserted by the **Heart of the Theosophers** in his **The Wisdom of the Throne**, saying that our view does not accord with that of the **Primal Point's** commentary on the subject.[2] We will say that if you re-read the commentary by the Primal Point again carefully, you will see precisely what the **Primal Point** affirms and precisely what He denies, and how our earlier exposition of the matter fully accords with His view because what He has denied is that the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) refers to the Pre-Eternal Essence

whereas, as we underscored, it refers in fact to the level of the **Primal Will** (*mashīʾa al-ūlā*), which is the level of the **Inclusive Unity** (*wāḥidīya*), and not to the **Essence of the Ipseity** which is the Presence of the **Exclusive Oneness** (*aḥadīya*) where nothing is with It. As such in order to understand the **Primal Point's** overall view on the matter more clearly, you will also need to take recourse to other statements made by Him elsewhere in other works, and not just merely rely on this single response to one Mīrzā Saʿīd.

So here now let us demonstrate the matter to you by the locution of the Learned One, the Sixth Imām (ع), Who said, High be His *logoi:*

God created the Will by itself then It created all created things through the Will![3]

Know, may God open your vision, that with this saying by the Learned One (ع) you may now glean and clearly ascertain for yourself that the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) is another way of saying the **Divine Will** (*al-mashīʾa al-ilāhīya*) which is all things but not any one of them. Now, just as the **Red Sulphur** says (the Light be upon him) regarding the principle of oddness,[4] here three things are mentioned by the Learned One (ع): **i.** God, **ii.** the Will, **iii.** and the created things (*al-ashyāʾ*), which is to say '*the world*', such that it should now become comprehensible to any sound comprehender wherein the relationship of all created things to God—whether in initiation or return—occur through the **Divine Will**, which is the Principle of their origination and their termination, their existentiation and their annihilation. Thus, to reinforce the point yet again, and as we said in the **1st gate of the Thirteenth Unity of the Bayān**, what can properly be known by creation of God is the **Primal Will** and not the Essence of the Ipseity. Therefore, the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*), which is all things but not any one of them, *is* the **Primal Will**.

From this then emerges the question as to what level the immutable archetypal-essences (*al-aʿyān al-thābita*) are said to arise? And this is obviously at the level of the **Primal Will** Who is the self-entification (*taʿayyun*) of '**Be**' (*kun*) and Whose Essential-Being (*kaynūnīya*), as the **Absolute Existence** (*wujūd muṭlaq*), is the **Most Holy Effusion** (*al-fayḍ al-*

aqdas) Itself. Therefore, to say that the level of the **Inclusive Unity** (*wāḥidīya*) constitutes the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*), which is all things but not any one of them, is also correct since the **Primal Will** is the Manifestation of the **Inclusive Unity** Itself wherein the totality of the immutable archetypal-essences (*al-aʿyān al-thābita*) with all the Names and Attributes first arise and originate; and so all things occur within the **Primal Will** but It is not any one of them, since God—glorified be It and High—created It for this very purpose.

As such those among the school of Ṣadrā who have taken this proposition as sound are correct in their assessment, but sometimes wrong in what level they have applied this **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) to when subsuming the Pre-Eternal Essence within it, which is essentially what the Primal Point has dismissed and has negatively reacted to (i.e. their incorrect application of the level in question), because the **Primal Will** as the **Absolute Existence** (*wujūd muṭlaq*) is only absolute by virtue of Its relation to the delimited existences (*wujūdāt muqayyadāt*), which are all things—this being a relation between contraries—whereas the Pre-Eternal Essence has no contrary to which It acts as an *absolute* to a *relative* – or even a *necessary* (*wājib*) to a *possible* (*mumkin*)—in such a delimited, circumscribed fashion. Nay, because at that level of the **Exclusive Oneness** (*aḥadīya*) the All-High is only Present to Itself without any limit, therefore no such predicated relations of *absolute* and *relative* are possible with It, and so by definition It transcends all such conjectured dualities regarding It, glorified and high be It from what is attributed to It!

Now, the relation of the Pre-Eternal Essence to the **Primal Will** is as the relation of the two essential Names 'the Knowing' (العليم) and 'the Powerful' (القدير) to each other. Here the Essence of the Ipseity as the **Hidden Treasure** knows the **Primal Will** as Its ***desire to be known*** which is Its creation of it as the simultaneous **Power** of Its **Knowledge** such that Its **Knowledge** acts, as it were, as the latent power and Its creation of the **Primal Will** is Its explicit **Power** over the **Primal Will** in its origination. It can be said that **Knowledge** here is the intelligible while **Power** makes this intelligible *actual*. In turn, the **Primal Will** in its own existential permanence acts now as the All-Comprehensive Name *allāh* (God) to all things in their latent existences as the immutable archetypal-essences (*al-aʿyān al-thābita*) and as

the All-Comprehensive Name 'the Merciful' (*al-raḥmān*) in relation to their existentiation—whether as universals or particulars—into essential existence (*wujūd ʿaynīya*). Thus here the All-Comprehensive Name *allāh* (God) is related to the Name 'the Knower' (العليم) while the All-Comprehensive Name 'the Merciful' (*al-raḥmān*) is related to the Name 'the Powerful' (القدير), with the All-Comprehensive Name *allāh* (God) acting towards these essences as the intelligible whilst the All-Comprehensive Name 'the Merciful' (*al-raḥmān*) acts as the agent of their particularized actualizations. In other words, one acts as the Spirit and the other acts as the medium of the form to the existentiation of these essences; and from this perspective the All-Comprehensive Name *allāh* (God) stands as the First (*al-awwal*) and the Hidden (*al-bāṭin*) while the All-Comprehensive Name 'the Merciful' (*al-raḥmān*) stands as 'the Last' (*al-ākhir*) and 'the Manifest' (*al-ẓāhir*) in the totality of all manifestations such that *wherever you turn there is the Face of God, for God is the All-Encompassing, the Knowing* (**Qurʾān 2:115**), *and It is with you wherever you are* (**Qurʾān 57:4**)!

And know that it is this *withness* (*maʿīya*) of God mentioned in that verse of the **Perspicuous Book** which is the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) that is all things but not any one of them, and this is the **Primal Will** that is with every created thing as their **Creator** (*khāliq*), **Sustainer** (*rāziq*), **Giver of life** (*muḥyī*) and **Taker of life** (*mumīt*) in the state of every moment, before the state of every moment and after the state of every moment, *for God is encompassing of all things* (**Qurʾān 4:126**), penetrating, animating and abiding as *already-always* presence within the inner core of every particular thing, *closer to it than its jugular vein* (**Qurʾān 50:16**), as *It enliveneth and maketh it to die and then It maketh it to die and enliveneth, for It is One Alive Who dieth not! In Its grasp is the dominion of all things! It creates whatsoever It wills by Its Cause-Command! Verily, Its is Powerful over all things* (*āyat'ul-bayān*, **Persian Bayān: Gate 8, Unity Three**);[5] this, since the **Primal Will** is the **Absolute Existence** (*wujūd muṭlaq*) to which every existent (*mawjūd*) owes its own existence (*wujūd*) to. Thus the **Unity of Being** (*waḥdat al-wujūd*) is false if we speak of the relation of the Pre-Eternal Essence of the Ipseity with all things but true when we speak of the relation of all things to the **Primal Will**, so understand this salient point because in this abides one of the depthless

mysteries of the *tahlīl*[6] itself, never mind how this entire matter needs to be properly framed and understood!

Otherwise to posit absolutely no relation of the All-High to the world on any level—and then to insinuate that the **Primal Point** is unequivocally suggesting this—is to introduce 'the problem of the vacuum',[7] which is the diametrical opposite of everything the **Primal Point** has proclaimed. Indeed the **Primal Point** has taken issue with the reasoning, the framing and the language used by some of the philosophers regarding this **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*), but not in the general conclusion regarding an *already-always* pre-existing and all-encompassing relation of God to the world because anything else contradicts the explicit words and intentions behind scripture itself, whether of the **Qur'ān** or of the **Bayān**, so understand!

And say: *no Power and no Strength is there save in God the High, the Supreme, for there is no god but God Truly, Truly, the All-Encompassing, the Most Revivificatively Alive, the Peerless Self-Subsistent, the Simple-Expansive Reality, the All-Merciful!*

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7th of ʿIshq NUR 19

26 February 2025 CE

Notes

[1] This response followed the former piece shortly after and is from the same period of early 2025.
[2] https://archive.org/details/bay.-b-38-misc-writings-point (retrieved 26 February 2026): 13-19 in **MS** pagination (PDF: 7-10); and the transcription of this **MS** https://archive.org/details/tafasirNASKH (retrieved 2 February 2026): (Pdf: 15-18). To wit,

> As for the response concerning the claim of a "Simple-Expansive Reality," as articulated by the philosophers in order to posit an existence suspended between the existent and the nonexistent: there is no doubt that this claim is false in the judgment of anyone who possesses even the faintest fragrance of musk from fairness, when weighed against decisive and well-established proofs.
>
> Among these proofs is the intellect itself, which bears witness that the Essence of Pre-Eternity has nothing alongside It, and that It possesses no attributes distinct from Its Essence in meaning. For otherwise there would necessarily follow partition, conjunction, alteration, and separation. This is because the existence of the Pre-Eternal is none other than Itself, without any other beside It; whereas the existence of creation is Its origination, brought forth from nothing—not from something beneath It or alongside It. Thus there is no escape for the one who claims such a doctrine except falsehood: either by asserting the eternity of multiplicities within the Essence, or by claiming the descent of the Essence into the rank of dust. Both judgments are impossible and absurd, for the Essence has never ceased and has never descended, nor is there, in Its rank, any mention of other-than-It. It is the Real, and whatever is other than It is creation—there is no third beyond these two.
>
> The confusion into which the philosophers fell when speaking of the immutable-archetypal essences within the Essence and of the "Simple-Expansive Reality" arises from their attempt to affirm divine knowledge. They argue that knowledge necessarily requires a known; and when knowledge is established, the existence of multiplicities within the Essence is thereby established. But exalted is God, the Sovereign, the Just, above such imputations. Their error lies in analogy: they seek to know the Essence by likening It to the created possibles. Exalted is God above this, for God's knowledge is Its Essence, Its life is Its Essence, and Its power is Its Essence. Likewise is the ruling concerning the Names that are mentioned for the cleansing of hearts and imaginations: there is no intelligible change in meaning. Once it is established that Its Essence is Its life, and that life does not require the existence of a living subject, so too the ruling concerning knowledge is that It—glorified—

is knowing in the Pre-Eternity of eternities without the existence of a known. Whoever claims a distinction between life and knowledge within the Essence has followed a path of error, for there is no differentiation within the Essence, as is explicitly stated in the meaning of the transmitted ḥadīth in *al-Kāfī*. The Imām—peace be upon Him—said:

> "God, Mighty and Majestic, has never ceased being our Lord, knowing—His knowledge is His Essence, and there was no known; hearing—His hearing is His Essence, and there was no heard; seeing—His sight is His Essence, and there was no seen; powerful—His power is His Essence, and there was no object of power.
>
> When It brought things into being and the known came to be, knowledge fell from It upon the known; hearing upon the heard; sight upon the seen; and power upon the object of power."
>
> I said: *Then has God never ceased being in motion?*
>
> He replied: *Exalted is God—motion is an originated attribute by act.*
>
> I said: *Then has God never ceased being speaking?*
>
> He replied: *Speech is an originated attribute, not pre-eternal. God, Mighty and Majestic, was, and He was not speaking."*

And indeed God, in every affair, has always been knowing of all things in the same manner as on the day when that thing was not yet mentioned. None knows how this is except God—glorified is It.

This is the proof of the intellect, witnessed by those endowed with inner discernment among the servants. And the signs in the horizons and within souls correspond to this judgment, for incapacity is manifest and constant in every atom of existence. Were the Essence a "Simple-Expansive Reality" inclusive of multiplicities, then nothing would exist except the mere appearance of that Essence. But immediate intuition judges this to be corrupt, on account of the boundedness of creation, their incapacity, and their neediness toward the effusive Principle. Thus too judges the explicit Qurʾān in Its—exalted be Its majesty—statement, after refuting the Christians' claim of a "third of three": *Indeed He is but One God*. For whoever judges by the doctrine of "Simple-Expansive Reality" expels numbers beyond all limits, and this is false—akin to the saying of the Christians. For in the Essence of the One, nothing other than It is mentioned, nor is anything alongside It. In full accordance with this is the saying of the Prophet—may God bless Him and His family—spoken in refutation of the Christians, from which they derived the form of the cross and the doctrine of the indwelling of divinity in humanity. Exalted is God far above what the wrongdoers say, with great exaltation.

When you have understood what I have set forth in these indications, you will arrive at certainty regarding the reality of the answer, in its proper station of address! (*my trans.*)

أَمَّا الْجَوَابُ عَنْ بَيَانٍ بَسِيطِ الْحَقِيقَةِ الَّتِي ذَكَرَهَا الْحُكَمَاءُ لِإِثْبَاتِ الْوُجُودِ بَيْنَ الْمَوْجُودِ وَالْمَفْقُودِ فَلا شَكَّ أَنَّ ذَلِكَ باطِلٌ عِنْدَ مَنْ لَهُ رَائِحَةُ مِسْكٍ مِنَ الإِنْصَافِ بِدَلائِلَ مُحْكَمَةٍ فَمِنْهَا الْعَقْلُ حَيْثُ يَشْهَدُ بِأَنَّ ذَاتَ الْأَزَلِ لَيْسَ مَعَهُ غَيْرُهُ وَلَيْسَ لَهُ صِفَاتٌ دُونَ ذَاتِهِ مُتَغَايِرَةُ الْمَعْنَى لِأَنَّ غَيْرَ ذَلِكَ يَلْزَمُ التَّجْزِئَةَ وَالِاقْتِرَانَ وَالتَّغَيُّرَ وَالِافْتِرَاقَ لِأَنَّ وُجُودَ الْأَزَلِ هُوَ نَفْسُهُ لا سِوَاهُ وَأَنَّ وُجُودَ الْخَلْقِ هُوَ ابْدَاعُهُ لا مِنْ شَيْءٍ لَا دُونَهُ فَلا مَفَرَّ لِمَنْ ادَّعَى ذَلِكَ إِلَّا الْأَفْكُ بِأَنْ يَكُونَ بِقِدَمِ الْكَثْرَاتِ فِي الذَّاتِ أَوْ تَنَزُّلِ الذَّاتِ إِلَى رُتْبَةِ التُّرَابِ وَأَنَّ ذَلِكَ حُكْمٌ مُمْتَنِعٌ مُحَالٌ لِأَنَّ الذَّاتَ لَمْ يَزَلْ لَمْ يَتَنَزَّلْ وَلَيْسَ لَهُ فِي رُتْبَتِهِ ذِكْرُ مِنْ غَيْرِهِ وَأَنَّهُ الْحَقُّ وَمَا سِوَاهُ الْخَلْقُ وَلَا ثَالِثَ غَيْرِهِمَا وَأَنَّ الَّذِي اضْطَرَبَ الْحُكَمَاءُ بِذِكْرِ الْأَعْيَانِ الثَّابِتَةِ فِي الذَّاتِ وَذِكْرِ بَسِيطِ الْحَقِيقَةِ فَهُوَ مِنْ إِثْبَاتِ عِلْمِهِ جَلَّ شَأْنُهُ حَيْثُ يَقُولُونَ إِنَّ الْعِلْمَ لَا بُدَّ لَهُ مِنْ مَعْلُومٍ فَلَمَّا ثَبَتَ الْعِلْمُ ثَبَتَ وُجُودُ الْكَثْرَاتِ فِي الذَّاتِ فَتَعَالَى اللَّهُ الْمَلِكُ الْعَدْلُ أَنْ ذَنْبَهُمْ هُوَ مِنْ أَجْلِ الْقِيَاسِ حَيْثُ يُرِيدُونَ أَنْ يَعْرِفُوا الذَّاتَ بِمِثْلِ خَلْقِ الْمُمْكِنَاتِ فَتَعَالَى اللَّهُ عَنْ ذَلِكَ لِأَنَّ عِلْمَ اللَّهِ هُوَ ذَاتُهُ وَأَنَّ حَيَوِيَّتَهُ هُوَ ذَاتُهُ وَأَنَّ قُدْرَتَهُ هُوَ ذَاتُهُ فَكَذَلِكَ حُكْمُ الْأَسْمَاءِ الَّتِي تُذْكَرُ لِمَكْنَسَةِ الْقُلُوبِ وَالْأَوْهَامِ بِلا تَغَيُّرٍ مَفْهُومٍ فِي الْمَعْنَى فَلَمَّا ثَبَتَ أَنَّ ذَاتَهُ هُوَ حَيَاتُهُ وَأَنَّ فِي الْحَيَوِيَّةِ لَا يَحْتَاجُ بِوُجُودِ حَيٍّ فَكَذَلِكَ الْحُكْمُ فِي الْعِلْمِ أَنَّهُ سُبْحَانَهُ كَانَ عَالِمًا فِي أَزَلِ الْأَزَالِ بِلَا وُجُودِ مَعْلُومٍ لِأَنَّ مَنْ ادَّعَى الْفَرْقَ بَيْنَ الْحَيَوِيَّةِ وَالْعِلْمِ فِي الذَّاتِ فَقَدْ سَلَكَ مَسْلَكَ الْخَطَأِ لِأَنَّ لَيْسَ فِي الذَّاتِ تَغَايُرٌ كَمَا صَرَّحَ بِذَلِكَ مَعْنَى الْحَدِيثِ الْمَرْوِيِّ فِي الْكَافِي حَيْثُ قَالَ الْإِمَامُ عَلَيْهِ السَّلَامُ لَمْ يَزَلِ اللَّهُ عَزَّ وَجَلَّ رَبَّنَا عَالِمًا وَالْعِلْمُ ذَاتُهُ وَلَا مَعْلُومٌ وَالسَّمْعُ ذَاتُهُ وَلَا مَسْمُوعٌ وَالْبَصَرُ ذَاتُهُ وَلَا مَبْصَرٌ وَالْقُدْرَةُ ذَاتُهُ وَلَا مَقْدُورٌ فَلَمَّا أَحْدَثَ الْأَشْيَاءَ وَكَانَ الْمَعْلُومُ وَقَعَ الْعِلْمُ مِنْهُ عَلَى الْمَعْلُومِ وَالسَّمْعُ عَلَى الْمَسْمُوعِ وَالْبَصَرُ عَلَى الْمَبْصَرِ وَالْقُدْرَةُ عَلَى الْمَقْدُورِ قَالَ قُلْتُ فَلَمْ يَزَلِ اللَّهُ مُتَحَرِّكًا قَالَ فَقَالَ تَعَالَى اللَّهُ إِنَّ الْحَرَكَةَ صِفَةٌ مُحْدَثَةٌ بِالْفِعْلِ قَالَ قُلْتُ فَلَمْ يَزَلِ اللَّهُ مُتَكَلِّمًا قَالَ فَقَالَ إِنَّ الْكَلَامَ مِنْ صِفَةٍ مُحَدَّثَةٍ لَيْسَتْ بِأَزَلِيَّةٍ كَانَ اللَّهُ عَزَّ وَجَلَّ وَلَا مُتَكَلِّمٌ وَإِنَّ اللَّهَ فِي كُلِّ شَأْنٍ كَانَ عَالِمًا بِكُلِّ شَيْءٍ بِمِثْلِ يَوْمِ الَّذِي لَمْ يَكُ ذَلِكَ الشَّيْءُ مَذْكُورًا وَلَا يَعْلَمُ أَحَدٌ كَيْفَ ذَلِكَ إِلَّا اللَّهُ سُبْحَانَهُ وَإِنَّ ذَلِكَ دَلِيلُ الْعَقْلِ الَّذِي مَشْهُودٌ عِنْدَ أُولِي الْأَلْبَابِ مِنَ الْعِبَادِ وَإِنَّ آيَاتِ الْأَفَاقِيَّةِ وَالْأَنْفُسِيَّةِ فَيَنْطَبِقُ ذَلِكَ الْحُكْمُ لِأَنَّ الْعَجْزَ فِي كُلِّ ذَرَّاتِ الْوُجُودِ ظَاهِرٌ دَائِمًا فَلَوْكَانَ الذَّاتُ بَسِيطَ الْحَقِيقَةِ لِلْمُكْثِرَاتِ فَلَمْ يَكُ شَيْءٌ إِلَّا نَفْسُ ظُهُورِهِ وَإِنَّ الْبَدَاهَةُ تَحْكُمُ بِفَسَادٍ ذَلِكَ لِحُدُودِ الْخَلْقِ وَعَجْزِهِمْ وَافْتِقَارِهِمْ إِلَى الْمُبْدَإِ الْفَيَّاضِ وَإِنَّ عَلَى ذَلِكَ يَحْكُمُ صَرِيحُ الْقُرْآنِ فِي قَوْلِهِ عَزَّ شَأْنُهُ بَعْدَ رَدِّ النَّصَارَى ثَالِثٌ ثُلُثَةٌ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ لِأَنَّ الَّذِي يَحْكُمُ بِبَسِيطِ الْحَقِيقَةِ يُخْرِجُ الْأَعْدَادَ عَنْ حَدِّ الْحُدُودِ وَإِنَّ ذَلِكَ باطِلٌ بِمِثْلِ قَوْلِ النَّصَارَى لِأَنَّ فِي ذَاتِ الْأَحَدِ لَا يُذْكَرُ شَيْءٌ سِوَاهُ وَلَا

مَعَهُ غَيْرُهُ وَإِنَّ عَلَى طَبَقِ ذَلِكَ حَدِيثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَالِهِ حَيْثُ قَالَ عَزَّ ذِكْرُهُ رَدًّا لِلنَّصَارَى وَمِنْ هَذَا أَخَذَتِ النَّصَارَى شَكْلَ الصَّلِيبِ وَحَلَّ اللَّاهُوتِ فِي النَّاسُوتِ فَتَعَالَى اللَّهُ عَمَّا يَقُولُ الظَّالِمُونَ عُلُوًّا كَبِيرًا فَإِذَا عَرَفْتَ مَا فَصَّلْتُ فِي تِلْكَ الإِشَارَاتِ لَتُوَقِّنَ بِحَقِيقَةِ الْجَوَابِ فِي مَقَامِ الْخِطَابِ.

Note that what the Primal Point has said regarding the "Simple-Expansive Reality"and what we say is not in conflict or opposition, since we place the "Simple-Expansive Reality" at the level of the **Inclusive Unity** (*wāḥidīya*) and the Primal Will, and not at the level of the Essence of the Ipseity (*dhāt al-hūwīya*) and the **Exclusive Oneness** (*aḥadīya*).

[3] خَلَقَ اللَّهُ الْمَشِيئَةَ بِنَفْسِهَا ثُمَّ خَلَقَ الْأَشْيَاءَ بِالْمَشِيئَةِ

Kulaynī, *al-Kāfī*, **Book of the Hiero-Intelligence and acosmic ignorance** (*kitāb al-ʿaql wa'l-jahl*) (بَابُ الْإِرَادَةِ أَنَّهَا مِنْ صِفَاتِ الْفِعْلِ وَسَائِرِ صِفَاتِ الْفِعْلِ).

[4] The beginning of the eleventh chapter (**Ṣāliḥ**) of the **Bezels of Wisdom** (*fuṣūṣ al-ḥikam*):

> Know—may God grant you success—that the affair, in its very reality, is founded upon *oddness* (*fardīya*); and that it bears within itself *triadic articulation*. Thus it proceeds from the three onward, for three is the first of the numbers that are truly individuated. And from this Divine Presence the world came into being (my trans.).

اعْلَمْ وَفَّقَكَ اللَّهُ أَنَّ الْأَمْرَ مَبْنِيٌّ فِي نَفْسِهِ عَلَى الْفَرْدِيَّةِ، وَلَهَا التَّثْلِيثُ، فَهِيَ مِنَ الثَّلَاثَةِ فَصَاعِدًا، فَالثَّلَاثَةُ أَوَّلُ الْأَفْرَادِ، وَعَنْ هَذِهِ الْحَضْرَةِ الْإِلَهِيَّةِ وُجِدَ الْعَالَمُ

[5] See our commentary on this item in the **Bayānī commentaries** section.

[6] I.e. 'there is no god but God' (لا إله إلّا الله).

[7] That is, a vacuum in existence where God is not, which strips the All-High of Its omnipresence, omniscience and all other related Names and Attributes, never mind explicitly compromising God's unicity (*tawḥīd*) wherein the vacuum then becomes a separate existence to God, we take refuge in God from such ignorance!

8

Ṣubḥ-i-Azal's commentary on a statement of Ibn ʿArabī's in the *futūḥāt al-makkīyyah*

هو الرّبّ والمربوب

As a segue into the next few pieces for this section, here we will offer our translation of a short commentary by Ṣubḥ-i-Azal (d. 1912) on the well-known statement made by Ibn ʿArabī in the *futūḥāt al-makkīyyah* (The Meccan Revelations) that we cited in the first response regarding the **Simple-Expansive Reality**. This is the famous locution by the Andalusian master, *so glory be to the One Who manifested things and is their very essence:*[1] a statement occurring two-thirds towards the end of the thirty-second (**32**) chapter of the *shaykh al-akbar*'s lengthy *magnum opus*.[2] William Chittick offers in translation a good portion of the final part to this chapter in his ***The Sufi Path of Knowledge: Ibn al-ʿArabī's Metaphysics of Imagination*** (1989: 83-4).

But before proceeding further to a short analysis of our piece here, we should say that this commentary is not the only instance of Ṣubḥ-i-Azal's direct engagement with the Akbarian corpus and Ibn ʿArabī's ideas specifically. There are many other examples beside

this one as well that are scattered throughout many of His other writings. This particular one, albeit short, is an outright commentary on Ibn ʿArabī. Most of these (including the present item) appear to be from the Cyprus period (1869-1912 CE) when Ṣubḥ-i-Azal was actively engaging with the Cypriot Qādirī and Naqshbandī Sufis on the island who had befriended Him,[3] including a few Sufi masters of Ottoman Turkey in the mainland proper. ***On the Seven Worlds and Sevenfold Metaphysical Sensoria***[4] was originally addressed to one such figure as was the treatise entitled ***hāwīya*** and several other significant tracts and epistles.

As indicated by the heading of its first item on ***f.2a*** of the **MS**, this piece—as well as the other ones in the it—was addressed (posthumously?) to the Konya-based Naqshbandī–Khālidī master: Ḥājjī Muḥammad Bahāʾuddīn Effendī (d. 1906). The **MS** out of which this work has been taken was one originally copied by Mīrzā Muṣṭafā Kātib (Ismāʿīl Ṣabbāgh Sidihʾī) (d. 1921) containing mainly the shorter Qurānic commentaries of Ṣubḥ-i-Azal. Unpaginated—and at 65 *folio* pages—there are twelve items in all in the **MS**, with our piece constituting its eleventh. A few of its items are also found in autographs in the collection known as *al-kalām al-muhājir al-ṣādiq* (***The Words of the Veracious Immigrant***), but not this particular one. The original **MS** was copied by its scribe on the 11th of Jumāda al-Thānī 1336 AH/15th of April 1916 CE (four years after the passing of Ṣubḥ-i-Azal). That aside, the scan of this particular **MS** came into our possession during 2016 and its original is kept in Famagusta, Cyprus amongst the Azal family heirloom of manuscripts and books.[5] Here we would like to thank Haydar Rashed for transcribing the text for us from the Arabic of Mīrzā Muṣṭafā Kātib during 2024. The vocalization, punctuation and paragraphization of the transcription below is ours.

As it is, this particular commentary represents neither normal scholastic exegesis nor polemical theology but a metaphysical meditation on the structure of theophany, which, interestingly enough, is grounded in Ṣubḥ-i-Azal's expression of the doctrine of *waḥdat al-wujūd* (Unity of Being) but as re-interpreted and reconfigured by Him. The text opens with the *tasbīḥ* formula—"*Glory be to the One Who knows all things and encompasses all things*"—situating the discourse within the Qurānic cosmology of total divine knowledge. Creation (*khalq*) is not *ex nihilo* in a temporal sense but an ontological unfolding from God's

own all-encompassing awareness. Ibn ʿArabī's statement—"*Glory be to the One Who created things and It is their very ʿayn*"—becomes the key to the entire exegesis. Here, *ʿayn* means simultaneously "eye," "essence," and "existent entity." It indicates that the divine act of knowing and creating coincides: God sees things through Itself, not through a second medium. Creation is therefore a mode of divine self-seeing, the *tajallī* (theophanic self-disclosure) through which the Hidden Essence becomes visible without ceasing to be transcendent. Ṣubḥ-i-Azal emphasizes that God is "the *ʿayn* of the whole" but not "the *ʿayn* of the *taʿyīn* (individuated determination) of things." The distinction is crucial: while God is the Being of beings, the Existence of *existents*, It is not delimited by their individuations. In technical Akbarian terms, this marks the difference between *al-wujūd al-muṭlaq* (Absolute Being) and *al-wujūd al-muqayyad* (delimited being). The Divine *ʿayn* is thus the Light by which the multiplicity of forms becomes visible; the *taʿyīn* is the shadow cast by that Light. Earlier in His *kitāb-i-nūr* (The Book of Light), Ṣubḥ-i-Azal had already articulated His position on this specific point in scriptural language this way, saying: *God created everything for the Light of Its Essence, and all act by Its Command*![6]

When the text then moves to the enumeration of the Divine Names—the Creator (*al-khāliq*), the Sustainer (*al-rāziq*), Lord (*al-rabb*), Deity (*al-ilāh*), even Sower (*al-zāriʿ*)—it dissolves the hierarchical distinction between them. Every Name, however lowly, is a ray of the same Reality. To say "It is the Sower" (*al-zāriʿ*) is not anthropomorphic but illuminative: God is present in the smallest functions of generation and growth. In this framework, the Divine Names are not mere attributes but ontological operations. Each Name is a manner of being by which God manifests Itself in creation. When It is called "Lord," It manifests as relation; when "Deity," as worshipped presence; when "Sower," as fecundity and expansion. The text's claim that "It is the *ʿayn* of things, yet not the *ʿayn* of their individuated self-determination" reiterates that all forms are divine in being (*wujūd*) but not divine in limit (*ḥadd*). This, in itself, offers a penetrating Bābī gloss upon the meaning of Ibn ʿArabī's well-known dialectical exclamation regarding the God/world relationship: *hūwa lā hūwa* (It/not-It).[7]

Temples of the Pure Religion of Gnosis

For Ṣubḥ-i-Azal, the pivotal symbol of *turāb* (dust, earth) mediates between transcendence (*tanzīh*) and immanence (*tashbīh*). The verse "***Glory be to the One Who created things from dust, and It is their very*** *ʿayn*" transforms the Qurānic motif of Adam's creation from clay into a metaphysical principle. Dust here is not crude matter but the *materia prima* (*hayūlā*, ὕλη) of manifestation—the divine *materia* (*hayūlā ilāhīya*) through which Divine Light assumes form. When He says, "*That dust is the sign of the divine tajallī*," Ṣubḥ-i-Azal articulates the doctrine that every element of creation is a mirror reflecting the Face of God. God is not the *cause* of dust as an efficient agent but the *eye* or inner essence by which dust becomes visible. Whereas Ibn ʿArabī treats *turāb* as the elemental receptacle of Adamic formation—"It created him from dust" (**Q 3:59**)—Ṣubḥ-i-Azal interprets it as the Imaginal substrate of all manifestation. Here we note Shaykhī reverse hylomorphism where *matter* precedes *form* such that *form* is *already-always* the *becoming* of *matter*.

The repeated distinction "*not the reality of created determination but the reality of return*" expresses the cyclical structure of being: everything emanates from the divine command (*amr*) and returns to its unseen Origin. This structure mirrors the Qurānic rhythm *minhu wa-ilayhi*—"from It and to It." Using explicitly Akbarian terminology, the *mashīʾa* (Divine Will) is described as being the *ḥaqīqa al-ḥaqāʾiq*[8]—the Reality of realities, the first and the final cause. It is the archetypal bridge between the unmanifest Essence (*dhāt ghayb al-ghuyūb*) and the totality of determinate beings. In this schema, Will is neither temporal volition nor a primal *will-to-be* but the pure affirmation of Being—the "Yes" (or even the *Esto!* as the very *act* of Being) by which the hidden Godhead becomes manifest. The Will is "*caused by itself and born from God, its Lord*," meaning it is simultaneously divine and contingent, eternal and emergent: *God created the Will through itself and created all things through the Will*.[9] The mirror analogy clarifies this paradox: the reflection is not other than the face, yet the face transcends the reflection. The universe is the reflection; God is the Face; the mirror is the *mashīʾa*—self-aware Divine Light.

When the text says, "Then I spoke unto thee without a veil," it reaches the mystical threshold of unmediated disclosure. The removal of the veils (*ḥijābāt*) and the unveiling of the Face signal the supreme moment of theophany—comparable to the Qurānic vision of

Moses at Sinai (*ṭūr sīnīn*). The "Station of Security" is not spatial but existential: the soul becomes safe from illusion when it sees that its being is the manifestation of the Divine Being Itself. The *Word of its Lord* through which the Will was created echoes the Qurānic *"Its command when It wills a thing is only that It says to it, 'Be,' and it is"* (**Q 36:82**). Then the notion that "everything is born from God as letters from the Point of *bismillāh*" aligns the metaphysical process of emanation with the creative Logos: multiplicity unfolds from a single point. Yet in declaring "It was God when there was no worshipper," Ṣubḥ-i-Azal reaffirms absolute transcendence: divinity does not depend on the existence of creation. Yet the subsequent paradox—"*the One godded is none other than Itself*"—restores immanence, which beautifully echoes the argument of Ibn ʿArabī in the third chapter of the *fuṣūs al-ḥikam* (i.e. Noah). The divine subject and object coincide. This dialectic encapsulates the Akbarian principle *al-ʿabd rabb wa-rabb ʿabd*—"the servant is Lord and the Lord is servant" (articulated as of the first poem of the first chapter of the *futūḥāt al-makkīyyah*)[10]—not in equality of essence but in unity of manifestation. Servitude (*ʿubūdīya*) becomes the form of Lordship (*rubūbīya*), just as the reflection is the form of the Face. Hence the text declares that the substance of servanthood conceals within itself the kernel of Lordship. Thus, when the soul attains the *maqām al-qurb* (Station of Nearness), dawn breaks and darkness disperses. This allegory refers to the lifting of ontological ignorance: the soul recognizes its being as a ray of the divine Sun. The exhortation "and in that, let the rivals vie" recalls the Qurānic *"and for this let the aspirants strive"* (**Q. 83:26**). The spiritual contest is not moral competition but the race toward unity. At this point, knowledge becomes self-knowledge of God: *"It is thy hearing, thy seeing, thy soul, thy essence."* The *ḥadīth qudsī* "I become his hearing and his sight"[11] finds its full realization here. The divine manifests through the human faculties, not by union but by unveiling.

The imagery of the seas of the Infinite and the Vessel of Primordiality (*safīnat al-qadam*) dramatizes the gnostic voyage. To "walk upon the surface of the seas" is to traverse the multiplicity of manifestations without drowning in them. The *ʿārif* (knower) sees God "*with every thing, before every thing, and after every thing*"—an echo of Ibn ʿArabī's formula of *maʿīya* (divine-*withness*). This vision dissolves any remaining duality between knower and

known. It is the stage of pure witnessing (*mushāhada*), the "secret of the *ḥadīth*" known only to the "people of understanding." Then Ṣubḥ-i-Azal introduces the "bird of the Divine realm" (*ṭayr al-lāhūt*) singing in the breast, a Suhrawardian emblem of the intellect's illumination by the world of Light. The "*samandar of flame*"—a creature that lives in fire—symbolizes the soul's endurance in the Divine Light which annihilates all veils. To drink the *tajallīyāt* of this *samandar* is to partake in the fire of being that consumes otherness yet leaves the true essence unharmed. The imagery of the Pole, the hills of snow, and the minstrel on the *ṭūbā* tree merges cosmological and imaginal geography. It marks the station of total polarity—fire and snow, visibility and concealment, death and resurrection—unified in theophany. The lament "O people of guidance, assemble!" is the call of the realized one inviting all souls back to the center of being.

The final section consummates the metaphysics of return (*rujūʿ*). The soul, having drunk the wine of the Command, becomes transparent to divine self-manifestation. The cited verses—*"Feeble is the seeker and the sought"* (**Q. 22:73**), *"They have not measured God in Its true measure"* (**Q. 39:67**), and *"The heavens folded in Its hand"* (**Q. 39:67**)—are recast to depict the collapse of the cosmos into its Source. The statement *"No servant is truly created, for I am naught before It"* negates ontological independence: all things are divine modalities, not autonomous entities. Yet servitude remains real as form; creation is the perpetual gesture of self-disclosure. The text concludes with Qurānic doxology: *"Glory be unto It! To Thee belongs the Dominion, in Thy hand is creation; Thine is the Finality and the Primality."* This final vision reconciles *ulūhīya* (divinity) and *ʿubūdīya* (servanthood) in perfect reflexivity: God manifests Itself to Itself through the mirror of creation, and creation fulfills its purpose by reflecting that Face.

To us, this short but deeply moving commentary by Ṣubḥ-i-Azal stands at the intersections of Akbarian metaphysics, Suhrawardian Illuminationism, Shaykhism and Bābism. It describes Being not merely as a hierarchy but as a circuit—emanation and return, self-disclosure and self-knowledge. The key Akbarian terms —*ʿayn*, *taʿyīn*, *ḥaqīqa*, *mashīʾa*, and *tajallī*—delineate stages of the same reality viewed from differing angles. The soul's ascent is not movement through space but awakening through degrees of lucidity. To know

God is to know that one's own perception, essence, and will are God's act of self-seeing *qua* self-entification/essentialization. Ṣubḥ-i-Azal's final identification—*"I am thine ʿayn, thy innermost core, thy manifesting one unto thee through thee"*—should also not be taken as pantheism but instead as what ought to be labeled as *panentheophany*: all things exist in God's self-disclosure (*tajallī*), yet God transcends every disclosure and manifestation. The result is a doctrine of *nondual reciprocity*—the unity of the seer and the seen, wherein the cosmos itself becomes the eye/essence by which God contemplates Itself. This is the core argument of the first paragraph to the first chapter of the *fuṣūṣ al-ḥikam*, Adam.

Translation

Commentary on the words of the Master Ibn ʿArabī[12] [13]

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Glory be to the One Who knows all things and encompasses all things! Behold what Shaykh [Ibn] al-ʿArābī said in his utterance: *"Glory be to the One Who created things, and It is their very essence."*[14] Know, then, that God is the Creator of things as they are, and the Originator of all things. It is the essence of the Whole—yet not the essence of the individuating self-determination (*taʿyīn*) of things—rather, the essence/eye (*ʿayn*) by which things are beheld along the Path of the Authorizing Decree (*al-qaḍāʾ*)[15] and Origination belonging to God, the Lord of the Hidden Cloud and of the Magnitude. The true essence is the sign of the theophanic self-disclosure (*tajallī*) of God within every thing—the sign by which God is known and described. That essence was created within every thing, and through it God self-disclosed Itself unto all things. Know that when God is described by the Names the Creator (*al-khāliq*), the Sustainer (*al-rāziq*), the Lord (*al-rabb*), and the Deity (*al-ilāh*), It is likewise described by every [other] Name whatever its degree—even as It is the Sower (*al-zāriʿ*), which is the lowest of the Names in the rank of God, the All-High. And in that station, therefore, it is said that It—exalted be It—is the essence (*ʿayn*) of things, yet not the essence

of their individuated self-determination (*taʿyīn*). The essence here is the aspect that pertains to quiddity (*māhīya*), matter (*mādda*), and form (*ṣūra*), but also the essence/eye (*ʿayn*) by which the Path of Justice is beheld. Those are the things (*ashyāʾ*) of Its Reality, and that is the supreme aspect of the Will (*mashīʾa*). As it is said: *"There is no difference between It and thee save that he is Thy servant and within thy grasp!"*[16]

Then, when thou wert made to tremble by that through which We made thee tremble, and thou knewest by that through which We made thee know, and wert awakened by that through which We made thee awake—know that the aspect of the Supreme Will inheres in this, and that within this station it is exaltedly lofty. In this [station] It is mentioned under the name of "things" rather than as a single thing, for It is the very Reality of things. And, verily, God—exalted be It—is their Reality unto which they return, not the reality of created or fashioned determination, but the reality of their return unto It: even as from It they began, unto It they return.

Then, when it is established that the Will begins with God, it is likewise established that it returns unto It. This return constitutes the aspect of the Supreme Will within that talismanic-temple (*haykal*). It was created by the permission of its Lord; indeed, It is its very reality. And it returns unto God, its Lord—just as every thing returns unto God and is resolved in It. Then, when it is established that all things return unto God, it becomes evident that this return signifies the very reality of that which returns within that station. And the sign of that manifestation is the reality of dust (*turāb*). Thus he [i.e. Ibn ʿArābī] would say in that station: *"Glory be to the One Who created things from dust, and It is their very essence."* Meaning: that dust is the reality of things; as they began from it, to it they return. That dust is the sign of the divine theophanic self-disclosure (*tajallī*) there—it is what is meant and intended by the Shaykh [Ibn] al-ʿArābī in his saying. The pronoun refers back to the dust in that station, which is the aspect of the individuated self-determination of things, not the divine reality of Lordship (*al-rabānīya*).[17] For It, glorified be It, was never a limited thing such that It might become the essence (*ʿayn*) of things or the cause of creation. The cause is Its Command (*amr*), and the essence (*ʿayn*) is Its Word (*qawlahu*); all things are Its creation within Its grasp. It is transcendent above them, sanctified beyond what is within or among them. Rather, the essential Reality (*al-ʿayn al-ḥaqīqa*) is the aspect of God's theophanic self-disclosure within that dust by which and from which all things were

created—and it is their essence, that is, the aspect of their individuated self-determination (*taʿyīn*).

Know, then, that the first thing—that which is expressed as the Divine Will (*mashīʾa*)—is the Reality of realities (*ḥaqīqa al-ḥaqāʾiq*).[18] The realities themselves are here spoken of as "things," for the Divine Will is the very Reality of their realities and the aspect through which the whole is determined.[19] It is both the first cause and the final cause, and all things are caused through it—and yet it exists by itself and for itself. Glory be to the One Who created it and made it what It made it to be; for it is the cause of what has been created, and at the same time the *caused* in relation to its Lord, through the effect of its self-disclosure to itself, by itself, within itself. Thus are the *real things* [occurring] in that station.

And verily, the One Who created it is the aspect of its self-determination and its very essence/eye (*ʿayn*). Its essence/eye is that by which it beholds and perceives. It is caused by itself and born from God, its Lord, without any diminution of the Lord's station in the least. This is like what is witnessed in the mirror: the self-disclosure of the reflector appears in the rank of the reflected image. The reflector is the very reality of that reflection, and the reflected form is none other than the self-disclosure of the reflector—the mirror-image is the essence/eye of that reflection. The Reality of the Self-Discloser is present within the self-disclosure itself as the *self-disclosed*. So understand what We intend by this!

Then when I spoke unto thee without a veil, and I unveiled the glorifications of the clouds of Majesty,[20] I disclosed the Face from behind those veiling blinders (*al-ghimāmāt*), and I made thee speak openly, without veiling, and I made clear to thee the Way of Guidance—for that is the Station of Security (*maqām al-amn*) and the Mount Sinai within the Self of thine own Manifestation. The Divine Will was created by the Word of its Lord; and that Word is its very essence, the aspect of its quiddity, the essence of its reality, the self-determination of its matter, the determination of its form, and the acceptance of its act and of the acting upon itself. In that station some among the philosophers, speaking in another tongue, declare that it is born from God, and that all things are born from It; and likewise they say that all letters proceed from the Point of the *bismillāh*. Thus is the saying of the Shaykh [Ibn] al-ʿArabī elucidated — for it resembles what the philosophers themselves have said—and there is no difference between that and what he says. Glory be to the One Who

created things—It is their Lord and their God—Who originated all things from nothing, and It is their Sovereign and Possessor.

And verily, the Essence of God, glorified be It, is sanctified beyond the Name "Deity" (*ilāh*) or "Lord" (*rabb*), or the like of such Names of Dominion or cultivation, or those below them—for all these Names are, with God Most High, mentioned within one and the same station. Whether thou describest It by the Name of Divinity or Lordship, it is all the same before God; each is mentioned within its own limit. The essence of the Reality (*al-ʿayn al-ḥaqīqa*) is none other than the aspect of God's self-disclosure within all things and their receptive acceptance (*qabūl*) to their forms at the moment of their creation. And the true receptive acceptance is the very act of the Self-Discloser. Lift thy gaze beyond all directions, and imagine not within thyself that It—majestic be Its glorification— is the essence of the individuated self-determination of things. Rather, It is the Self-Discloser (*al-mujallī*) of things, and their Originator—for It was God when there was as yet nothing godded (*maʾlūh*); It was Lord when there was no subject of lordship (*marbūb*); It was Creator when there was no created thing; It was Knower when there was nothing known; He was Glorious (*mājid*) when there was nothing existent (*mawjūd*); It was Seeing when there was nothing seen; It was Hearing when there was nothing heard; It was Noetic (*ʿārif*) when there was nothing known.

Rather, in that station the one godded (*al-maʾlūh*) is none other than Itself, for there was naught besides It; and the lorded over (*al-marbūb*) is none other than Its Self-Disclosure, for there was none other than It; and the Known (*al-maʿrūf*) is It alone, for there was none other than It. So likewise carry the matter unto infinity, and say: *"Glory be to It Who was when there was naught with It; and Who is now as It ever was, without aught beside It; It is thy Origin and thy Return!"* This is the very meaning of the Shaykh [Ibn] al-ʿArabī's saying—namely, that It is thy God and thy One godded over (*maʾlūhuka*), and It is thy Self-Discloser within the self of thine own essence; and naught is seen in thee but Its Face. For the condition of thy servanthood is itself a substance whose innermost core is Lordship—as the *ḥadīth* has spoken among the possessors of the kernels.[21]

Then, when thou hast reached the station wherein thou art Its Hearing, Its Sight, Its Hand, Its Side, Its Eye, and the very essence of Its Will—It is the One self-disclosed unto thee by means of thee, in the First Pre-Eternity. And It is thy hearing, thy seeing, thy soul,

thy essence, and the Reality of realities in this very station—the essence/eye (*ʿayn*) of the Exclusive Oneness (*aḥadīya*) and the self-determination of Non-Exclusive Oneness. Thou didst begin from God, and unto It thou returnest—and none can inform thee like the All-Aware. Then, when thou didst drink from that Cup and attained the Station of Nearness (*maqām al-qurb*), there arose the Dawn of thy Manifestation.[22] The darkness was lifted, and the shadowed obscurity of that dusky night was dispersed—those murky, clouded darknesses of the night of unknowing. And in that, let the rivals vie!

So bear witness, O thou who seest and hearest: I had not intended to utter words of such likeness, for the knowing of them is arduous and immense—they are difficult to comprehend and rare to noetically attain. Yet when the seas of My graciousness surged, I recalled for thee that which benefits thee and distanced thee from the delusions of thine own self. By the bounty and munificence of God, I am indeed able to unveil innumerable expressions, words, and meanings without limit. But what I have indicated here in these few words suffices for thee—as a reminder for those endowed with inner sight.

Then, when thou didst taste of the fruits of the traces of God here, and wert fed with the flavours of the Infinite there, and given to drink of that Wine of Glory and the vintage of Grandeur—thy vision became piercing as iron when the waves of the *noeses* of God encompassed all things and encompassed whatsoever It created. Those are the seas wherein the ships of infinity were shattered, the ships of the creation of infinity; and therein the celestial spheres themselves were drowned in the dominion of the veils and the indications—for when I reached that station, I embarked upon the Ship of Pre-Eternity within that very primordial beginning. For when I had reached that station, I had embarked the Vessel of Primordiality (*safīna al-qadam*) within the very Self of that Pre-Eternity; and I walked upon those seas and journeyed this way and that; and I saw nothing in those seas except that I saw God with it, and before it, and after it. And that is the secret of the saying, as the possessors of the kernels articulated it before.

For I was not the custodian of aught from the words of those before me, nor of the philosophers, nor of the firmly grounded scholars. Rather, in every station I recall unto thee that which arises within My heart, as the bird of the Divine realm (*ṭayr al-lāhūt*) warbles within My breast. Then I gave thee to drink of the theophanic self-disclosures of that *samandar* above the sphere of this fire, in the Pole of that sea, upon the hills of snow, within

the heart of that minstrel who chants upon the *Ṭūbā* Tree of the Reality. That—by God—is the yearning one circling that shrine, crying with a sorrowful tongue (*lisān al-ḥazīn*) and a grief-stricken heart: *"O folk of guidance, assemble!"*

And when thou hast given thy soul to drink of that wine, and drunk and become intoxicated with that wine of the Command, and of that water uncorrupted, in the depths of the oceans of Command and Creation—then be thou transfigured by the self-disclosure of God, and behold the traces of Its theophanic self-disclosure within the self of thine own essence. Attain unto the station of *or nearer*[23] that is there, and say: *"Feeble is the seeker and the Sought!*[24] *None hath measured It with the measure due unto It!*[25] *The heavens are folded there in the Hand of God,*[26] *and the earths in Its grasp! All things lie within Its grasp! No servant is truly created, for I am naught before It!"*

And I am thine essence/eye (*ʿayn*), thy innermost core, the unseen of thy secret and the openness of thy outwardness, thy Self-Discloser unto thee through thee. Thou art My servant, and within My hands I turn thee as I will—thy closing and thy opening are by My right hand. There is no difference between Me and thee save that thou art My servant and My creation. Thus have I taught thee the Path of Guidance, and made thee to hear the melodies of sanctity, and shown thee the signs of the crowings of the cock of Intimacy. I have called thee unto that Mount and the true Sinai that is here. I have not withheld from thee any good, and have brought thee unto the ultimate locus (*al-maḥall al-aqṣā*)—unto that Lote Tree of the Farthest Boundary (*al-sidra al-muntahā*).

Say: *"The heart hath not lied regarding what it saw and witnessed;*[27] *the eye swerved not from the theophanies of its Most Great Lord! For unto God is the final end, and unto It the return! Glory be unto It! To Thee belongs the Dominion, in Thy hand is the creation; Thine is the Finality and the Primality! Glorified be to It and exalted above what they associate!*[28]*"*

Arabic Transcription

تفسيرُ كلامِ الشَّيخِ ابنِ عربي

سُبْحانَ الَّذي يَعلَمُ كُلَّ شَيءٍ، وأحاطَ كُلَّ شَيءٍ. فَانظُرْ إلى ما قالَ الشَّيخُ الأعرابيُّ في كلامِهِ :«سُبْحانَ الَّذي خَلَقَ الأشياءَ وهو عَيْنُها». فَاعْلَمْ بِأنَّ اللّٰهَ خالِقُ الأشياءِ كما هي، وهو مُبْدِعُ الأشياءِ كلِّها، وهو عَيْنُ الكُلِّ لا عَيْنُ التَّعْيِينِ للأشياءِ، بل العَيْنُ الَّتي تُبصَرُ بِها الأشياءُ سَبِيلَ القضاءِ والبَداءِ للّٰهِ رَبِّ العَماءِ والكِبْرِياءِ. وإنَّما العَيْنُ الحَقيقِيَّةُ هي آيَةُ تَجَلِّي اللّٰهِ في كُلِّ شيءٍ، والآيَةُ الَّتي يُعرَفُ بِها اللّٰهُ ويُوصَفُ بِها، وتلكَ عَيْنٌ خُلِقَتْ في كُلِّ شيءٍ وتَجَلَّى اللّٰهُ بِها على كُلِّ شيءٍ. فَاعْلَمْ بأنَّ اللّٰهَ لَمّا يُوصَفُ باسمِ الخالِقِ والرازِقِ والرَّبِّ والإلٰهِ، كذلكَ يُوصَفُ بِكُلِّ اسمٍ، كما أنَّهُ هو الزّارِعُ، وذلكَ أدنَى الأسماءِ في رُتبةِ اللّٰهِ تعالى. وإنَّ في ذلكَ المَقامِ يقولُ إنَّهُ تعالى عَيْنُ الأشياءِ لا عَيْنُ التَّعْيِينِ، العَيْنُ الَّتي هي جِهَةُ الماهِيَّةِ والمادَّةِ والصُّورَةِ، بل العَيْنُ الَّتي تُبصَرُ بِها سَبِيلُ العَدْلِ؛ وتلكَ أشياءُ حَقيقَتِهِ، وهي جِهَةُ أعلى المشيئَةِ، كما يقولُ: «لا فَرْقَ بَيْنَهُ وبَيْنِكَ إلّا أنَّهُ هو عبدُكَ وفي قبضتِكَ».

فَلَمّا تَلَجْلَجْتَ بِما اسْتَلْجَجْناكَ، وعَرَفْتَ بِما اسْتَعْرَفْناكَ، وأَيْقَظْتَ بِما اسْتَيْقَظْناكَ، فَاعْلَمْ بأنَّ جِهَةَ أَعْلَى المَشِيئَةِ تَكُونُ في هذِهِ، وهي في هذا المَقامِ عالِيَةٌ. وهي تُذْكَرُ بِاسمِ الأشياءِ، لا شَيءٍ واحِدٍ، لِما أنّها هي حَقيقَةُ الأشياءِ. وإنَّ اللّٰهَ تعالى حَقيقَتُها الَّتي إليها تَعُودُ، لا الحَقيقَةُ التَّعْيِينِيَّةُ الخَلْقِيَّةُ أو الجَعْلِيَّةُ، بَل حَقيقَةُ إرْجاعِها إليهِ، كما بُدِئَتْ منهُ إليهِ تَعُودُ.

فَلَمّا ثَبَتَ بأنَّ المَشِيئَةَ بُدِئَتْ منَ اللهِ، يَثبُتُ بأنَّها تَعُودُ إليهِ، وذلكَ جِهَةُ أَعْلَى المَشِيئَةِ في ذلكَ الهَيْكَلِ. فهي خُلِقَتْ بِإِذْنِ رَبِّها، وإنَّه هو حَقيقَتُها، وإنَّها تَعُودُ إلى اللهِ رَبِّها، وبِمِثْلِ ذلكَ كُلُّ شيءٍ يَرجِعُ إلى اللهِ ويَنْصَرِمُ إليهِ. فَلَمّا ثَبَتَ بأنَّ كُلَّ شَيءٍ يَرجِعُ إلى اللهِ، يُبَيَّنُ بأنَّ الرُجوعَ إليهِ حَقيقَةُ الرَّاجِعِ في ذلكَ المَقامِ، كما أنَّ آيَةَ تَجَلِّي ذلكَ هي حَقيقَةُ التُّرابِ؛ فيقولُ في ذلكَ المَقامِ: «سُبْحانَ الَّذي خَلَقَ الأشياءَ مِنَ التُّرابِ وهو عَيْنُها» أي: ذلكَ التُّرابُ حَقيقَةُ الأشياءِ كما بُدِئَتْ منهُ، إليهِ تَعُودُ؛ وأنَّ هذا التُّرابَ آيَةُ تَجَلِّي اللهِ هُنالِكَ، وهو الَّذي يُرادُ منهُ، ويُريدُهُ الشَّيخُ الأعرابيُّ في كلامِهِ، والضَّميرُ مَرْجوعٌ إلى التُّرابِ في ذلكَ المَقامِ، وهو جِهَةُ تَعْيينِ الأشياءِ لا الحَقيقَةُ الرَّبَّانِيَّةُ؛ لِما أنَّهُ هو سُبحانَهُ لم يَكُنْ بِشَيءٍ مَحْدودٍ لِيَصيرَ عَيْنَ الأشياءِ أو عِلَّةَ الخَلْقِ، بل العِلَّةُ أَمْرُهُ والعَيْنُ قَوْلُهُ، وكُلُّ الأشياءِ خَلْقُهُ وفي قَبْضَتِهِ، وهو مُنَزَّهٌ عنها ومُقَدَّسٌ عمّا فيها ولَدَيْها. بل العَيْنُ الحَقيقَةُ جِهَةُ تَجَلِّي اللهِ في ذلكَ التُّرابِ الَّذي خُلِقَتِ الأشياءُ بِهِ ومِنهُ، وهو عَيْنُها، أي جِهَةُ تَعْيينِها.

فَاعْلَمْ بأنَّ الشَّيءَ الأوَّلَ الَّذي يُعَبَّرُ بِـه بِالمَشِيئَةِ هو حَقيقَةُ الحَقائِقِ، وإنَّما الحَقائِقُ تُذْكَرُ بِـالأشياءِ ههُنا، وإنَّما المَشِيئَةُ هي حَقيقَةُ الحَقائِقِ وجِهَةُ تَعْيينِ الكُلِّ، وهي العِلَّةُ الأُولَوِيَّةُ والعِلَّةُ الغَائِيَّةُ، وكُلُّ شيءٍ مَعْلُولٌ بِها، وهي مَوْجُودَةٌ بِنَفْسِها لِنَفْسِها. سُبْحانَ الَّذي خَلَقَها وجَعَلَها ما جَعَلَ، وهي العِلَّةُ لِما خُلِقَ والمَعْلُولَةُ عندَ رَبِّها، بِأَثَرِ تَجَلِّيها لَها بِها في نَفْسِها، وهي الأشياءُ الحَقيقيَّةُ في ذلكَ المَقامِ.

وإنَّ الَّذي خَلَقَها هو جِهَةُ تَعْيِينِها وعَيْنُها، وعَيْنُها الَّتي بِها تُبْصِرُ وتَرَى، وهي مَعْلُولَةٌ بِنَفْسِها ومَوْلُودَةٌ منَ اللهِ رَبِّها، من دونِ أن يَنْقُصَ من مَقامِ رَبِّها شيئًا. كما يُشاهَدُ في المِرآةِ من تَجَلِّي العاكِسِ في رُتْبَةِ المَعْكوسِ؛ فأمّا العاكِسُ فَحَقيقَةُ ذلكَ المَعْكوسِ، والمَعْكوسُ نَفْسُ تَجَلِّيهِ وهو عَيْنُ المَعْكوسِ، وحَقيقَةُ ذلكَ المُجْلِي في نَفْسِ التَّجَلِّي والتَّجَلِّي. فَاعْرِفْ ما نُرِيدُ من هُهُنا.

حينَئِذٍ كَلَّمْتُكَ مِن دونِ حِجابٍ، وكَشَفْتُ سُبُحاتِ سُحُباتِ الجَلالِ، وأَطْلَعْتُ الوَجْهَ مِن وراءِ تِلكَ الغَماماتِ، وأَنْطَقْتُكَ ظاهِرًا غيرَ مُحْتَجِبٍ، وبَيَّنْتُ لَكَ سَبيلَ الرُّشْدِ؛ فإنَّ ذلكَ مَقامُ الأَمْنِ وطُورُ سِينِينَ في نَفْسِ ظُهورِكَ. قد خُلِقَتِ المَشِيئَةُ بِقَوْلِ رَبِّها، وذلكَ القَوْلُ هو عَيْنُها وجِهَةُ ماهِيَّتِها، وهو عَيْنُ حَقيقَتِها وتَعْيِينُ مادَّتِها وتَقديرُ صُورَتِها وقَبولُ فِعلِها وفِعلُ نَفْسِها. ويقولُ في ذلكَ المَقامِ بَعضُ الفَلاسِفَةِ بِلِسانٍ أُخرى، كما يقولُ: إنَّهُ هو مَوْلُودٌ منَ اللهِ، وكُلُّ الأشياءِ مَوْلُودَةٌ منهُ .وكذلكَ يقولُ :كُلُّ الحُروفِ خَرَجَتْ من نُقْطَةِ «بِسْمِ اللهِ». وفي ذلكَ يُبَيِّنُ قَوْلَ الأعرابيِّ، وذلكَ شِبْهُ ما قالَتِ الفَلاسِفَةُ، ولا فَرْقَ بَيْنَ ذلكَ وبَيْنَ ما يقولُ. سُبْحانَ الَّذي خَلَقَ الأشياءَ وهو رَبُّها وإلهُها، الَّذي أَبْدَعَ الأشياءَ لا مِنْ شَيءٍ، وهو مَلِكُها ومَالِكُها.

وإنَّ ذاتَ اللهِ سُبحانَهُ مُنَزَّهَةٌ عنِ اسمِ الإلهِ أو الرَّبِّ أو أمثالِ ذلكَ من أَسماءِ المُلْكِ أو الزَّرْعِ أو دونَ ذلكَ. وعندَ اللهِ تعالى كُلُّ تِلكَ الأسماءِ تُذْكَرُ في مَقامٍ واحِدٍ؛ إنْ تَصِفْهُ باسمِ الأُلوهِيَّةِ أو الرُّبوبِيَّةِ لا يَتَفاوَتُ عندَ اللهِ، كُلٌّ يُذْكَرُ في حَدِّهِ.

وإنَّما العَيْنُ الحَقيقَةُ هي جِهَةُ تَجَلِّي اللهِ في كُلِّ الأشياءِ وقَبولُ صُورَتِها حينَ خَلْقِها، وإنَّما القَبولُ الحَقيقِيُّ هو فِعلُ المُجْلِي. اِرْفَعْ نَظَرَكَ عنِ الجِهاتِ كُلِّها، ولا تَتَوَهَّمْ في نَفْسِكَ أنَّهُ جَلَّ سُبحانَهُ عَيْنُ التَّعْيِينِ لِلأشياءِ؛ بل هو مُجَلِّي الأشياءِ ومُبْدِعُها، لِما أنَّهُ كانَ إلهًا حَيْثُ لَمْ يَكُنْ مَأْلُوهٌ، وكانَ رَبًّا حَيْثُ لَمْ يَكُنْ مَرْبُوبٌ، وكانَ خالِقًا وَلَمْ يَكُنْ مَخْلوقٌ، وكانَ عالِمًا وَلَمْ يَكُنْ مَعْلُومٌ، وكانَ ماجِدًا وَلَمْ يَكُنْ مَوْجودٌ، وكانَ مُبْصِرًا وَلَمْ يَكُنْ مَبْصورٌ، وكانَ سامِعًا وَلَمْ يَكُنْ مَسْموعٌ، وكانَ عارِفًا وَلَمْ يَكُنْ مَعْروفٌ.

بل في ذلكَ المَقامِ إنَّما المَأْلُوهُ نَفْسُهُ لَمّا لَمْ يَكُنْ غَيْرُهُ، والمَرْبُوبُ نَفْسُ تَجَلِّيهِ لَمّا لَمْ يَكُنْ سِواهُ، والمَعْروفُ هو وَحْدَهُ، ولَمْ يَكُنْ غَيْرُهُ. كذلكَ فَأَجْرِ الأَمْرَ إلى اللَّانِهايَةِ، وقُلْ : «سُبْحانَ الَّذي كانَ وَلَمْ يَكُنْ مَعَهُ شَيءٌ، ويَكونُ الآنَ بِمِثْلِ ما قدْ كانَ، وَلَمْ يَكُنْ مَعَهُ مِنْ شَيءٍ، وهو مُبْدَؤُكَ ومَعادُكَ» . وذلكَ حَقيقَةُ كلامِ الأعرابِيِّ :أي هو إلهُكَ، وهو مَأْلُوهُكَ، وهو مُجَلِّيكَ في نَفْسِ ذاتِكَ، ولا يُرَى فيكَ إلّا وَجْهُهُ؛ كما أنَّ شَأْنَ عُبودِيَّتِكَ جَوْهَرٌ وكُنْهُ ذلكَ الجَوْهَرِ الرُّبوبِيَّةُ، كما نَطَقَ الحديثُ مِن أُولِي الألبابِ.

فَلَمّا بَلَغْتَ إلى المَقامِ الَّذي أنتَ سَمْعُهُ وبَصَرُهُ ويَدُهُ وجَنْبُهُ وعَيْنُهُ وذاتُ مَشِيئَتِهِ، هو المُتَجَلِّي لَكَ بِكَ في أَزَلِ الأَوَّلِ؛ وهو سَمْعُكَ وعَيْنُكَ ونَفْسُكَ وذاتُكَ وحَقيقَةُ الحَقائِقِ هٰهُنا، وعَيْنُ الأَحَدِيَّةِ وتَعْيِينُ اللّا أَحَدِيَّةِ. بُدِئْتَ منَ اللهِ، وإليهِ تَعُودُ، وما يُنَبِّئُكَ مِثْلُ خَبِيرٍ. فَلَمّا شَرِبْتَ مِنْ ذلكَ الكَأْسِ وبَلَغْتَ إلى مَقامِ القُرْبِ هٰهُنا، حينَئِذٍ طَلَعَ فَجْرُكَ و

لاحَ صُبْحُ ظُهورِكَ، ورُفِعَتِ الظُّلْمَةُ والظَّلامُ المُظْلِمَةُ مِنْ ذلكَ اللَّيْلِ الدُّهْمَاءِ، مِنْ تِلكَ الظُّلُماتِ الطُّخْياءِ الظُّلْماءِ. وفي ذلكَ فَلْيَتَنَافَسِ المُتَنَافِسُونَ.

فَاشْهَدْ، يا أَيُّهَا النّاظِرُ السّامِعُ، بأنّي ما أَرَدْتُ أنْ أَتَكَلَّمَ شِبْهَ تِلكَ الكَلِماتِ، لِما أنَّ عِرْفانَها وَعْرٌ عَظيمٌ، وهي عَسِيرَةُ الفَهْمِ وعَزِيزَةُ المَعْرِفَةِ. وَلَكِنَّنِي حينَئِذٍ لَمّا تَمَوَّجَتْ بِحارُ أَلْطافِي، ذَكَرْتُ لَكَ ما يَنْفَعُكَ ويُبْعِدُكَ عن تَوَهُّماتِ نَفْسِكَ. فإنّي بفضلِ اللهِ وجُودِهِ، لَقَدْ أَقْدَرُ على كَشْفِ كَثيرٍ من الألْفاظِ والكَلِماتِ والمَعاني اللا نِهائِيَّةِ، ولكنْ يَكْفِيكَ ما أَشَرْتُ إليهِ ههُنا في هذهِ الكَلِماتِ، ليكونَ تَذْكِرَةً لِلمُبْصِرِينَ.

فَلَمّا ذُقْتَ مِن فَواكِهِ آثارِ اللهِ ههُنا، وأَطْعَمْتَ بِطُعومِ اللّا نِهَايَةِ هُناك، وأُسْقِيتَ مِن ذلكَ الشَّرابِ المَجْدِ والخَمْرِ العِزِّ، دَقَّ بَصَرُكَ الحَدِيدُ حينَئِذٍ، لَمّا أَحاطَتْ أمواجُ مَعَارِفِ اللهِ كُلَّ شَيءٍ، وَاكتَنَفَتْ ما خَلَقَ. وتِلكَ بُحورٌ اِنْكَسَرَتْ فيها سُفُنُ اللّا نِهَايَةِ من خَلْقِ اللّا نِهَايَةِ، وغَرِقَتْ فيها الأفلاكُ ممّا في مَلَكوتِ الحُجُباتِ والإشاراتِ. فَإِنِّي لَمّا اِنْتَهَيْتُ إلى ذلكَ المَقامِ، قَدْ أَرْكَبْتُ سَفِينَةَ القَدَمِ في نَفْسِ ذلكَ الأَزَلِ، ومَشَيْتُ فَوْقَ تِلكَ البُحورِ، وسِرْتُ مِن ههُنا وَهُنا، وما رَأَيْتُ شَيئًا في هذهِ البُحورِ إلّا وَقَدْ رَأَيْتُ اللهَ مَعَهُ وَقَبْلَهُ وَبَعْدَهُ؛ وذلكَ سِرُّ الحديثِ كما نَطَقَ أُولُو الألبابِ من قَبْلُ.

فَإِنِّي ما كُنتُ مُسْتَحْفَظًا بِشَيءٍ من كَلِماتِ القَبْلِ، ولا من الفَلاسِفَةِ، ولا من العُلَماءِ الرّاسِخِينَ، بل أَذْكُرُ لَكَ في كُلِّ مَقامٍ ما يَخْطُرُ بِبَالِي، ويُغَرِّدُ طَيْرُ اللاهُوتِ في صَدْرِي. حينَئِذٍ أَرْوَيْتُكَ تَجَلِّيَاتِ ذلكَ السَّمَنْدَرِ فوقَ كُرَةِ هذِهِ النّارِ، في قُطْبِ ذلكَ البَحْرِ، فوقَ

تِلالِ الثَّلْجِ، في كَبِدِ ذلكَ المُغَنِّي على الطُّوبَى الحَقِيقَةِ. فَذلكَ واللهِ لَهُوَ المَلْهُوفُ حولَ ذلكَ الضَّرِيحِ، يُنادِي بِلِسانٍ حَزِينٍ، وقَلْبٍ كَئِيبٍ مَكِينٍ: يا أَهْلَ الهُدَى اجْتَمِعُوا!

فَإِذا أَسْقَيْتَ نَفْسَكَ مِن ذلكَ الخَمْرِ، وسَقَيْتَ وسَكِرْتَ بِذلكَ الخَمْرِ الأَمْرِ، وهذا الماءُ الغَيْرُ الآسِنِ في لُجَجِ الأَمْرِ والخَلْقِ، فَتَجَلَّ بِتَجَلِّي اللهِ، واشْهَدْ آثارَ تَجَلِّيهِ في نَفْسِكَ الذّاتِيَّةِ، وابلُغْ إلى أو أدنى المَقامِ هُنالِكَ، وقُلْ: «ضَعُفَ الطّالِبُ وَالمَطْلُوبُ، وَما قَدَرُوهُ حَقَّ قَدْرِهِ، وَالسَّماواتُ مَطْوِيَّةٌ هُنالِكَ بِيَدِ اللهِ، وَالأَرْضُ في قَبْضَتَيْهِ، وَكُلُّ شَيءٍ في راحَتَيْهِ، وَما خُلِقَ عَبْدٌ فَإِنِّي مَعْدُومٌ لَدَيْهِ».

وأَنا عَيْنُكَ وَكُنْهُكَ وَغَيْبُ سِرِّكَ وَعَلانِيَتُكَ وَمُجَلِّيكَ لَكَ بِكَ، وأنتَ عَبْدِي وفي يَدَيَّ أُقَلِّبُكَ كَيْفَ أَشاءُ، رَتْقُكَ وَفَتْقُكَ بِيَمِينِي. فلا فَرْقَ بَيْنِي وَبَيْنَكَ، إلّا أَنَّكَ أنتَ عَبْدِي وَخَلْقِي. كذلكَ عَلَّمْتُكَ طَرِيقَ الرُّشْدِ، وأَسْمَعْتُكَ تَغْنِياتِ القُدْسِ، وأَشْهَدْتُكَ إشاراتِ تَدَلُّعاتِ دِيكِ الأُنْسِ، ودَعَوْتُكَ إلى ذلكَ الطُّورِ والسِّيناءِ الحَقِيقَةِ هٰهُنا، وما مَنَعْتُكَ عن خَيْرٍ، وبَلَّغْتُكَ إلى المَحَلِّ الأَقْصَى من تلكَ السِّدْرَةِ المُنْتَهَى. قُلْ :ما كَذَبَ الفُؤادُ مِمّا شاهَدَ وَرَأى، وَما زاغَ البَصَرُ مِن تَجَلِّياتِ رَبِّهِ الكُبْرَى، فَإِنَّ إلى اللهِ المُنْتَهَى، وَلَدَيْهِ الرُّجْعَى. سُبْحانَهُ، لَكَ المُلْكُ، وَبِيَدِهِ الخَلْقُ، وَلَهُ الآخِرَةُ وَالأُولَى، سُبْحانَهُ وَتَعالَى عَمّا يُشْرِكُونَ.

Notes

[1] فَسُبْحَانَ مَن أَظْهَرَ الأَشْيَاءَ وَهُوَ عَيْنُهَا, although in our text here it is instead formulated by Ṣubḥ-i-Azal as سُبْحَانَ الَّذِي خَلَقَ الأَشْيَاءَ وَهُوَ عَيْنُهَا. This is the only text of this piece presently available to us, although we have been told by one of the Bayānīs in Iran that they have seen two separate transcription versions of it—one by Riḍwān-ʿAlī with the other by someone else—which are identical in every detail to the transcription made by Mīrzā Muṣṭafā Kātib. However, there are reasons to remain cautious because Ṣubḥ-i-Azal is not known for misspelling the name of one of the most eminent mystical theosophers of Islamic civilization whereas the scribe for our **MS** of this item has likely misspelled it.

[2] **Futūḥāt II**: 459.28, per the 1911 (Dār Ṣādir) Bulāq edition, which still remains a useful edition of the *futūḥāt al-makkīyyah*. Here we will be citing this specific work of the Great Shaykh's on the basis of it. We have also uploaded a scanned **Pdf** of the specific volume of the edition relevant here for those wishing to refer to it, online, https://drive.google.com/file/d/1tzoxusEiSPQsdLZ64lTMeEHeF2qadPzk/view?usp=sharing (retrieved 4 February 2026). The page and line number have already been provided above.

[3] As much as Moojan Momen's **The Cyprus Exiles** is essentially a fantasist sectarian smear and a mendacious gaslighting polemic underscoring his establishmentarian Bahāʾī biases, yet even he admits that each year these same Sufis would pay homage to Ṣubḥ-i-Azal during the annual festivities of Bayram (97). However, let us underscore an example of Momen's double-standards here, particularly when he says, "*...the inhabitants of Famagusta appear to have regarded him* [i.e. Ṣubḥ-i-Azal] *as a Muslim holy man and Mirza Yahya went along with this. When people called to greet on Muslim feasts like Bayram (it being customary to visit a holy man on such occasions), he accepted this. There was no attempt to teach the local people the Babi or Azali religious beliefs...*" As the historical record unequivocally proves, this is essentially what the Acre-Haifa exiles and Bahāʾullāh himself were doing in Ottoman Palestine: dissimulating and presenting themselves as Muslims, with claims that Bahāʾullāh was no more than a Sufi shaykh. There was no attempt by either Bahāʾullāh himself or any of the other Bahāʾīs to publicly proselytize their creed among the local Muslim Palestinian population at that time. It was only from the period of Shoghi Effendi's ministry (1921-1957 CE) onward that any formal distinction began to be made locally by the Palestinian Bahāʾīs between themselves and the Muslims publicly. In fact, much of the evidence around ʿAbdu'l-Bahāʾs funeral in 1921 CE shows that most of those locals who flocked to it came because they believed ʿAbdu'l-

Bahāʾ to be an eminent local Muslim dignitary and not because he claimed to be the successor and patriarch of a creed founded by his father claiming to supersede Islam. It was Shoghi Effendi who first drew this distinction between Islam and Bahāʾism in public, and only when the British Mandate Authority for Palestine was already established following the First World War when a heavy British military presence was there in Palestine in order to protect him and his family from any possible retaliatory repercussions by locals.

Now, as far as we have been told by several Turkish Cypriots related to the families of those Sufis of the island who knew the Azal family intimately: those Cypriot Sufis during that era were generally aware of the nature of the Bayān and Ṣubḥ-i-Azal's position in it, and yet they embraced and engaged with Ṣubḥ-i-Azal and His family anyway. Perhaps this may have something to do with the nature of Cypriot and Turkish Sufism in general which is known for its cosmopolitanism, universalist outlook, warm hospitality towards other creeds and general open-mindedness as compared to, say, Arab or other regional forms of Sufism which may be less so. After all, Turkish Sufism spawned the Bektāshī Order whose reputation for antinomian practices and beliefs is well attested, with several of its features being overtly *post-Islamic*. So given this history, ideas like those of the Bayān and claims like those of Ṣubḥ-i-Azal's would not have come across as too scandalous or beyond the pale by the adherents of the Turkish-Cypriot Sufi milieu during the 19th century, never mind that it was the Bektāshī Sufi Order in which the abortive Jewish Messiah Sabbatai Sevi (d. 1676 CE) took refuge when he apostatised from Judaism to Islam in 1666 CE. To these Cypriot Sufis, whatever the nature of the Bayān in their eyes, Ṣubḥ-i-Azal was first and foremost looked upon as a God-intoxicated gnostic (*majẓūb*) and genuine spiritual Guide (*murshid*) with a deep, extensive corpus of writings to His name as well as a small community of family and disciples around Him; and this is precisely why those Cypriot Sufis may have flocked to Him, holding Him in high regard, and perhaps even why they held Him as being one among the masters (*pīr*, *bābā*) of the Path (*ṭarīqa*)—even a pole (*quṭb*)—in their midst. Nevertheless, typically Momen appears to want to have his cake and eat it too by projecting the cowardice of Bahāʾullāh and the Bahāʾīs of that era in Palestine instead upon Ṣubḥ-i-Azal and the Bayānīs in Cyprus when the facts cited here indicate the complete reverse; see,
https://bahai-library.com/momen_cyprus_exiles (retrieved 24 October 2024),
cf. Jalal Azal ***The Religion of the Bayān and the Claims of the Bahāʾīs***, online https://archive.org/details/TheReligionOfTheBayanAndTheClaimsOfTheBahais (4 February 2026), *passim*.

[4] https://bayanic.com/showPict.php?id=senses&ref=0&err=0&curr=0 (retrieved 4 February 2026). We will eventually publish our final draft of this important piece with commentary and introduction.

[5] We have uploaded the full **MS** online, here
https://archive.org/details/tafasir-asare-h.samare (retrieved 4 February 2026).

[6] Ṣubḥ-i-Azal ***kitāb-i-nūr*** (The Book of Light), **41:98**, **MS BnF Arabe 6161**, **f.449b**:

خَلَقَ اللّٰهُ الكُلَّ لِنُورِ ذَاتِهِ وَكُلٌّ بِأَمْرِهِ يَعْمَلُونَ

[7] See especially the *bezels* of **Enoch (4)** and **Jesus (15)** in the *fuṣūs al-ḥikam*.

[8] See Masataka Takeshita, *"An Analysis of Ibn ʿArabī's inshāʾ al-dawāʿir with Particular Reference to the Doctrine of the "Third Entity"*," in Journal of Near Eastern Studies, Vol. 41, No. 4 (Oct., 1982): 243-260, especially where he says, *From this long, repetitious, and sometimes ambiguous description, three aspects can be distinguished: the third entity as* 1) *the Reality of Realities, i.e., the most universal and comprehensive reality;* 2) *as Prime Matter; and* 3) *as the Names of God. The first and most important aspect of the third entity is that it is the most universal and comprehensive reality (haqīqa) which comprises all the intelligible and universal realities (haqa'iq)* (245). Thus, it is not a leap for Ṣubḥ-i-Azal to identify (and even subsume) this technical term of the Akbarian school by what Shaykhī-Bābī metaphysics normally understands by the concept of the *mashīʾa* (the Divine Will).

[9] Kulaynī *al-Kāfī*, 8 vols., vol. 1, *kitāb al-tawḥīd* (*bāb al-mashīʿah wa'l-irāda*) (Dār al-Kutub al-Islāmīya: Tehran): *ḥadīth* no. 13 (*my trans.*).

[10] To wit,

The Lord is Truth, the servant too,
Yet if a servant, dead is due.
O would I know, who bears the call?
Or if the Lord—how tasked at all? (*my trans.*)

الرَّبُّ حَقٌّ وَالْعَبْدُ حَقٌّ
إِنْ قُلْتَ عَبْدٌ فَذَاكَ مَيْتٌ
يَا لَيْتَ شِعْرِي مَنِ الْمُكَلَّفُ
أَوْ قُلْتَ رَبٌّ أَنَّى يُكَلَّفُ

[11] See Zachary Markwith *And When I Love Him: The Ḥadīth al-Nawāfil and the Formation of Sufism*, PhD dissertation (University of California: Berkeley, 2021).

[12] Here, as the scan of the **MS** shows, Mīrzā Muṣṭafā Kātib has it as شیخ الاعرابی (*shaykh al-aʿrābī*), *the shaykh of the Bedouins* or the *Bedouin master*. This is clearly a mistake. Since we do not currently possess another **MS** of this specific item, and assurances alone from our Bayānī contacts will not

suffice as *prima facie* evidence, we have kept it in this form in our vocalized transcription of the Arabic text, but have translated it in its correct form in English.

[13] As we showed above, the correct formulation from the *futūḥāt al-makkīyyah* (**II: 459.28**) is فَسُبْحَانَ مَن أَظْهَرَ الأَشْيَاءَ وَهُوَ عَيْنُهَا (*fa-subḥāna man aẓhara'l-ashyāʾ wa hūwa ʿaynuhā*), *so glory be to the One Who manifested the created-things and is their very essence*, and not as Ṣubḥ-i-Azal per Mīrzā Muṣtafā Kātib's transcription has rendered it here in the form of سُبْحَانَ الَّذِي خَلَقَ الأَشْيَاءَ وَهُوَ عَيْنُهَا (*subḥāna'lladhī khalaqa'l-ashyāʾ wa hūwa ʿaynuhā*), *glory be to the One Who created things and is their very essence!*

[14] *ʿAyn*, which also denotes *eye* as well as *well-spring*.

[15] Or *judgement* and *execution*, the fourth among the seven attributive imprints of Imāmī ontology.

[16] A well-known prayer found in a variety of sources (often with different wording from source to source) including *Ṣaḥīh Muslim* (*ḥadīth* **2577**, see specifically the *marginalia* of al-Sindī where he cites it):

> And in this *ḥadīth* is a proof that it is meet and comely to gather praise unto God Most High and to supplicate It with that which hath come therein, and that such praise is among the causes of It answering, and that it is desirable for him that calleth upon the Lord to set before his petition a glorification of God Most High and thereafter to implore It; and among the prayers well known among men in this meaning is this: *O God, I beseech Thee, forasmuch as Thou art God—there is no god but Thou—the One, the Eternal Refuge, who begetteth not nor is begotten, and unto whom none is equal, and that Thou wouldst give me to drink a draught from his Cup—peace and blessings be upon him—after which we shall thirst no more forever; and we beseech Thee, O God, by the Light of Thy Noble Countenance wherewith the pillars of Thy Throne are filled, that Thou wouldst let Thy mercy descend upon us, and we beseech Thee by Thy Power wherewith Thou hast wielded might over Thy creation that Thou wouldst forgive us our sins, and we beseech Thee by Thy Forbearance after Thy Knowledge that Thou wouldst turn unto us in repentance; and we beseech Thee, forasmuch as Thou art God—there is no god but Thou, alone without partner—that Thou wouldst forgive us and show us mercy, for verily Thou art the Forgiver of sin and the One able to call it forth; and we beseech Thee, for Thine is the Praise—there is no god but Thou, alone without partner—O Bestower, O Originator of the heavens and the earth, O Possessor of Majesty and Grace, O Living, O Peerless Self-Subsisting, there is no difference between him and Thee save that he is Thy servant and within Thy grasp; we beseech Thee therefore: leave not for us a sin save that Thou hast forgiven it, nor a burden save that Thou hast lifted it!*

وَفِي هٰذَا الْحَدِيثِ دَلِيلٌ عَلَى اسْتِحْبَابِ جَمْعِ الثَّنَاءِ عَلَى اللهِ تَعَالَى وَالدُّعَاءِ بِمَا جَاءَ فِي الْحَدِيثِ وَأَنَّهُ مِنْ أَسْبَابِ الْإِجَابَةِ وَأَنَّهُ يُسْتَحَبُّ لِلدَّاعِي أَنْ يُقَدِّمَ بَيْنَ يَدَي دُعَائِهِ ثَنَاءً عَلَى اللهِ تَعَالَى ثُمَّ يَدْعُو وَمِنَ الدُّعَاءِ الْمَشْهُورِ بَيْنَ النَّاسِ فِي هٰذَا الْمَعْنَى اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللهُ الَّذِي لَا إِلٰهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ وَأَنْ تَسْقِيَنِي شَرْبَةً بِكَأْسِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا نَظْمَأُ بَعْدَهَا أَبَدًا وَنَسْأَلُكَ اللَّهُمَّ بِنُورِ وَجْهِكَ الْكَرِيمِ الَّذِي مَلَأَ أَرْكَانَ عَرْشِكَ أَنْ تُحِلَّ عَلَيْنَا بِرَحْمَتِكَ وَنَسْأَلُكَ بِقُدْرَتِكَ الَّتِي قَدَرْتَ بِهَا عَلَى خَلْقِكَ أَنْ تَغْفِرَ لَنَا ذُنُوبَنَا وَنَسْأَلُكَ بِحِلْمِكَ بَعْدَ عِلْمِكَ أَنْ تَتُوبَ عَلَيْنَا وَنَسْأَلُكَ بِأَنَّكَ أَنْتَ اللهُ لَا إِلٰهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ أَنْ تَغْفِرَ لَنَا وَتَرْحَمَنَا إِنَّكَ كُنْتَ غَفَّارًا لِلذَّنْبِ وَقَادِرًا عَلَى طَلَبِهِ وَنَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلٰهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ الْمَنَّانُ يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّومُ لَا فَرْقَ بَيْنَهُ وَبَيْنَكَ إِلَّا أَنَّهُ عَبْدُكَ وَفِي قَبْضَتِكَ نَسْأَلُكَ أَنْ لَا تَدَعَ لَنَا ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَّجْتَهُ!

[17] This is largely a Shaykhī point of view that departs significantly from the Akbarian understanding of the Name 'Lord' (*rabb*) and its function. We will meet with it again in the item following this one in our translation of the short piece by al-Aḥsāʾī himself.

[18] Here Ṣubḥ-i-Azal is unequivocally aligning Shaykhī-Bābī terminology and perspectives with a key Akbarian one.

[19] This is nearly verbatim the Akbarian position, see Takeshita above for sources.

[20] A clear paraphrased reference by Ṣubḥ-i-Azal to the **first theophanic sequence** of the ***ḥadīth al-ḥaqiqa/kumayl*** where He Himself is now the Speaker who informs of having disclosed *the glorifications of the Divine Majesty without indication* ﴿كَشْفَ سُبُحَاتِ الْجَلَالِ مِنْ غَيْرِ إِشَارَةٍ﴾.

[21] Meaning, the *ḥadīth* (often attributed to ʿAlī ع), "*whosoever knows themselves, knows their Lord*":

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

[22] This last clause is a reworded paraphrase of the final theophanic sequence of the ***ḥadīth al-ḥaqiqa/kumayl***: *extinguish the lamp for the Dawn hath arisen* ﴿فَأَطْفِئِ السِّرَاجَ فَقَدْ طَلَعَ الصُّبْحُ﴾.

[23] **Q. 53:9**.

[24] **Q. 22:73.**

[25] A paraphrase of **Q.6:91**.

[26] A paraphrase of **Q. 39:67**.

[27] Another paraphrase of **Q. 53:9**.

[28] **Q.30:40.**

9

Shaykh Aḥmad al-Aḥsāʾī
On the
Principle concerning the quality of God's Knowledge in relation to the known

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It is an assumption wrongly taken for granted that Shaykh Aḥmad al-Aḥsāʾī (d. 1241/1826) was opposed to Muḥyīddīn Ibn al-ʿArabī (d. 638/1240) and that Shaykhī metaphysics bears no resemblance to the Akbarian system erected by the Andalusian *Doctor Maximus*. Taking cues merely from surface polemical statements made by al-Aḥsāʾī (wherein sectarian name-calling are abundant), the reality of the matter is that nothing could be further from the truth. In fact, not only does al-Aḥsāʾī employ much of the Akbarian terminology throughout his works, he also recasts key elements of Akbarian ontology with new argumentation and terminology. Thus, Shaykhī metaphysics must be taken as a mutation within the larger Akbarian system itself, and not one opposed to it in actuality, sectarian polemics notwithstanding.[1] Sajjad Rizvi once framed al-Aḥsāʾī's hostility on a public Facebook list as "the anxiety of influence," and we generally agree with this summation because closer examination of al-Aḥsāʾī's thought proves it. Other than Henry Corbin, few in recent times have known both systems well enough in order to draw the proper conclusions. This

includes those in Western academia today who are taken as "specialists" on the Shaykhī school but have little to no expertise on Ibn ʿArabī and his school, often taking the surface hostility of Shaykhism on face value. This is also the case in the opposite direction; that is, those who are versed in Ibn ʿArabī and his school who tend to have little to no expertise on Shaykhism.

The following short treatise we have translated below by al-Aḥsāʾī', which is preserved in *Jawāmiʿ al-Kalim*, vol. 2 (Basra, 2009: 152-3), bears the title *qāʾida fī kayfiya taʿalluq ʿilmi-Llāh biʾl-maʿlūmāt*—"Principle concerning the quality of God's Knowledge in relation to the known." Though brief, it represents one of al-Aḥsāʾī's most interesting metaphysical meditations. The issue it addresses is how the eternal and essential self-knowledge of the Real (*ʿilm dhātī*) can encompass multiplicity without compromising Divine Unity—one that had occupied Muslim metaphysicians since the time of Ibn Sīnā (d. 1037) and which reached its fullest articulation in Ibn ʿArabī. Al-Aḥsāʾī's originality lies in his re-casting of this Akbarian problematic in the language of Imāmī theosophy, seeking to safeguard the transcendence of the Essence (*tanzīh al-dhāt*) while still affirming the immanence of Its Self-Disclosures (*tajallīyāt*).

The Shaykh distinguishes between two modalities of divine knowledge:

1. Knowledge identical with the Essence—pure, undifferentiated self-awareness that admits of no relation or multiplicity.
2. Knowledge in relation to the known—a *taʿalluq*, or relational aspect, which he calls a "*ṣifat rasm*," a descriptive delineation rather than a real primordial attribute (*ṣifat qidam*).

In his words, "*the relation of God's knowledge to things as they are known is a **rasm**, not a **qidam**, for the Eternal transcends all modes of occurrence.*" This relational knowledge, he explains, is nothing other than *rubūbīya*—lordship itself. Before any created thing exists, *rubūbīya* subsists "*when there is no marbūb*," signifying the divine capacity to nurture and govern. When beings emerge, *rubūbīya* "with a *marbūb*" comes into play. In this shift, the very act of divine knowing is the act of ontological donation: things "ask" for *being* by the

tongue of their own possibility (*lisān al-imkān*), and the Real "responds" through the creative command *kun* ("Be"). Existence (*wujūd*) therefore unfolds as the shadow of Essential-Being (*ẓill al-kaynūna*)—the effusion of divine self-knowledge through the mediation of the Divine Will (*mashīʾa*) and authorized decree (*qaḍāʾ*). The Real knows each thing as it is within itself, for "*Its knowledge of them is the existence of Its Essence as it is for Itself, without difference or multiplicity*." This metaphysical architecture is unmistakably Akbarian, since Ibn ʿArabī holds that the possibilities (*al-mumkināt*) perpetually ask for existentiation from the Real in the state of their preparedness (*istiʿdād*) wherein the God grants them essential being (*wujūd ʿaynī*) as a result.

In Akbarian terms, the divine Essence (*al-dhāt*) is identical with Its knowledge (*ʿilm*); the immutable archetypal-essences (*al-aʿyān al-thābita*) are the non-existent (*ʿadam*) but eternally known forms of that knowledge. When Being flows forth as *fayḍ al-aqdas* (the Most Holy Effusion), those archetypes receive ontic realization according to their *istiʿdād* (preparedness). Each of al-Aḥsāʾī's key expressions mirror this structure exactly. When al-Aḥsāʾī states that "*the essences of things asked by their question* (*suʾāl*) *and It judged for them according to their question*," he is restating verbatim the Akbarian principle of request and response (*suʾāl wa ijāba*)—the eternal dialogue of the possibles with the Necessary through the medium of Divine Knowledge.

Where al-Aḥsāʾī departs from Ibn ʿArabī is not in ontology but in rhetorical caution. Living within the early Qājār-era Imāmī scholastic milieu—who to some degree at that point appeared to exhibit some hostility towards Mullā Ṣadra and everything associated with him, and especially his influences—he carefully avoids the terminology that had been condemned as *waḥdat al-wujūd* (the Unity of Being). Instead of *immutable archetypal essences* (*aʿyān al-thābita*), he speaks of *dhawāt al-mumkināt fī ʿilm allāh*—the *essences of possibles* as known in the Knowledge of God. Instead of *fayḍ* (effusion), he uses *rubūbīya*. His *ṣifat rasm* performs the same role as Ibn ʿArabī's *nisba ʿilmīya*—a notional relation within divine knowledge that secures intelligibility without compromising simplicity. In his *Sharḥ al-Ziyāra al-Jāmiʿah al-Kabīra* (**IV**) he explicitly warns against ascribing multiplicity to the divine Essence: "*The Names and Attributes are not additions to the Essence, but Its very relations*

(*nisab*) *to creation; they are considered only in respect of creation, not in Itself,*"[2] a verbatim echo of Ibn ʿArabī in the first chapter of the *fuṣūṣ*. This is functionally identical to Ibn ʿArabī's distinction between *al-dhāt bi-lā nisba* and *al-dhāt bi-l-nisba*, Essence without relation and Essence with relation. Hence, the theological divergence is pedagogical, not conceptual. Al-Aḥsāʾī recasts Akbarian metaphysics within Imāmī parameters, but the metaphysical logic—Being's Self-Disclosure through Self-Knowledge—remains intact.

Both masters articulate a triadic structure of reality:

1. Divine Self-Knowledge (*ʿilm dhātī*) – the Essence knowing Itself;
2. Immutable Archetypal Essences/Latent essences of the possibles (*aʿyān thābita/ dhawāt mumkināt*)–the latent differentiations within that knowledge;
3. Manifest Existence (*wujūd*)–the realized forms of that knowledge through *mashīʾa* (the Divine Will).

In Ibn ʿArabī, this triad is expressed as *fayḍ al-aqdas* (the Most Holy Effusion) to *fayḍ muqaddas* (the Holy Emanation) to *khalq* (creation); in al-Aḥsāʾī as *rubūbīya idh lā marbūb* (lorship without the one lorded over) to *rubūbīya idh marbūb* (lordship with the one lorded over) to *ẓill al-kaynūna* (the shadow of essential-being). Each schema represents an identical metaphysical rhythm: from unity to multiplicity, from concealed self-awareness to manifest relationality. Even al-Aḥsāʾī's double reference to the Qurānic verse "*They encompass nothing of Its knowledge save what It wills*" (**Q. 2:255**) parallels Ibn ʿArabī's constant citation of the Throne Verse as the textual warrant for the doctrine of *taʿalluq al-ʿilm*. Both understand the Divine Will (*mashīʾa*) as the *barzakh* (*isthmus*) between the unknowable Essence and the knowable cosmos.

The comparison makes clear that al-Aḥsāʾī's position is not a negation but a re-semanticization of Ibn ʿArabī's ontology. His avoidance of the term *aʿyān al-thābita* does not indicate rejection of the concept but a desire to express it through his own Qur'ānic-Shiʿi idiom. His doctrine of the "*shadow of essential-being*" (*ẓill al-kaynūna*) mirrors the Akbarian teaching that the world is the "imagination of the Real" (*khayāl al-ḥaqq*). In both,

multiplicity is real as relation, unreal as independence. Therefore, the divergence between the Shaykh al-Akbar and al-Aḥsāʾī is razor thin, mostly semantic and contextual, but not ontological. Both proclaim the same thing: that the Real, in knowing Itself, knows all things; that every creature is the self-disclosure of that knowledge in a determinate form; and that creation, from beginning to end, is the continuous event of divine self-recognition. In this way, al-Aḥsāʾī stands not as any genuine opponent of Ibn ʿArabī but, ironically, as an Akbarian heir—his Imāmī interlocutor—translating the doctrine of the Unity of Being into the dialect of the Unity of Lordship, where *rubūbīya* and *kaynūna* together signify the eternal act by which the One knows Itself through Its many faces. Below now is our translation followed by a vocalized text of the original Arabic.

Translation

In the Name of God, the Compassionate, the Merciful!

And upon It is my trust. Praise be to unto God, the Lord of the worlds, and blessings be upon Muḥammad and His Pure Family.

As for the matter at hand: the poor servant, Aḥmad ibn Zayn al-Dīn al-Aḥsāʾī, has said in exposition of what can be expressed concerning the manner of God's Knowledge of the relation (*taʿalluq ʿilm allāh*) to the things known (*maʿlūmāt*) insofar as they are things known—for apart from that aspect, the possible being has no way of access unto It—that this attribute is an attribute of delineation (*ṣifat raṣm*), not an attribute of primordiality (*ṣifat qidam*). For the Eternal is exalted above all occurrence and origination from every perspective.

And expressions are but means of indication and communication—even though that perception be by an essence from It, for such perception and that very essence belong to

the realm of meanings (*maʿānī*); and It, in us, is among the lower meanings, while they, in It, are among the higher meanings, as the ray is from the luminous source. And that higher meaning is the First Determination (*al-taʿayyun al-awwal*)—the first of the Manifestations of the Essence. So understand!

I say, then: Know that God, exalted be It, knew the things known (*maʿlūmāt*) by Its Knowledge, which is Its very Essence, since there is nothing other than It. It knew them with respect to what is possible within their essences and what is impossible within the rank of possibility. And It, at that time, was Knowing, even though there was yet no known thing (*maʿlūm*). Its Knowledge of them was the Essential-Being (*kaynūna*) of the Essence itself as it is in Itself, by Itself, for Itself—without difference or multiplicity. And this is *Lordship (rubūbīya)* before there was a thing lorded over (*marbūb*).

Thus, their essences, as mentioned within every rank of existence and contingency, from Pre-Eternity to origination, and from origination to everlastingness (which everlastingness is that very pre-eternity), entailed in themselves—by that which they were mentioned therein—what was possible for them and what was impossible in the rank of possibility.

Every rank, in its own mode, entailed from the attribute of Essential-Being (*ṣifat al-kaynūna*), which is the Lordship of those entailments. And that attribute is the Light of Being and its shadow. Those entailments are the questioning of the things known concerning what pertains to them from that attribute. So It judged for them, secondly, when It questioned them by their own questioning of It, according to each rank and what pertained to it therein. And that judgment was that same attribute, which is the shadow of Being; and it is Lordship insofar as there is the lorded-over *(rubūbīya idh marbūb)*. And by it every *lorded-over* thing subsists, each in its rank according to what pertains to it.

And these things known, in every consideration, are nothing—but they are "nothing" in pre-eternity in the sense of impossibility, except insofar as they are "something" in origination in the sense of possibility within possibility. Yet in the state of

possibility they are "something" as It willeth, and how It willeth—that is, they are "something" by that judgment, which is the shadow of Being.

So It granted them, by Its Judgment and Its Will, that which they asked of existence, and made possible within them that which they entailed of possibility—even if they did not entail it in existence itself. For that which they did not entail in actual existence, they entailed in potential existence. These two ranks are the entailment of what is possible for them from that aforesaid attribute. For when It willeth, they entail what is in actual existence within possibility, and what is in possibility within existence; for this is what pertains to them from that attribute which is the Will (*mashīʾa*), by which the entailment takes place. That is the judgment of Lordly choice (*ḥukm al-ikhtiyār al-rubūbī*). Thus, they entailed only what It willed, since Its Will is Lordship inasmuch as there is the *lorded-over* (*marbūb*). It is the attribute of Lordship before there was the lorded-over, as already mentioned. And It willed only what they entailed of Its Will; and the two (Will and entailment) are concomitant in manifest realization, while Will precedes entailment in essence—like the relation of action and passion in manifest realization, such as breaking and brokenness, where breaking precedes brokenness in essence even though they coincide in appearance.

And that Lordship before there was the *lorded-over*, which is Essential-Being (*kaynūnīya*), as already explained, is Its Knowledge of Its creatures *in the first instance*. Its attribute, which is the shadow of Being—and Lordship insofar as there is the lorded-over—is Its Knowledge of Its creatures *in the second instance*. The Exalted said, alluding to these two ranks: "*And they encompass nothing of Its knowledge except what It wills*" (**Q. 2:255**). Thus, whatever It wills of Its Knowledge, they encompass of it something, as It wills. So understand!

And this Knowledge, of which they encompass nothing—that is, *Essential-Being itself (al-kaynūnīya)*—is from Its Knowledge of Its Essence, which is Its very Essence itself, as thy hand is from thee, as related in the report of Ḥumrān ibn Aʿyūn from Abū Jaʿfar (peace be upon Him), and likewise in the report of Hishām ibn al-Ḥakam from Abū ʿAbd Allāh (peace be upon Him).

Temples of the Pure Religion of Gnosis

"*And unto It belongs the loftiest similitude in the heavens and the earth, and It is the All-Hearing, the All-Knowing*" (**Q. 30:27**)! "*Glorified be thy Lord, the Lord of Might, above what they ascribe! Peace be upon the Messengers, and praise be to unto God, the Lord of the worlds!*" (**Q. 37:180**). May blessings be upon Muḥammad and His pure Family.

Arabic Transcription

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

وَبِهِ ثِقَتِي. الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ. أَمَّا بَعْدُ: قَالَ الْعَبْدُ الْمِسْكِينُ أَحْمَدُ بْنُ زَيْنِ الدِّينِ الْأَحْسَائِيُّ فِي بَيَانِ مَا يُمْكِنُ الْعِبَارَةُ عَنْهُ مِنْ صِفَةِ تَعَلُّقِ عِلْمِ اللّٰهِ بِالْمَعْلُومَاتِ مِنْ حَيْثُ هِيَ مَعْلُومَاتٌ، إِذْ بِغَيْرِ تِلْكَ الْحَيْثِيَّةِ لَا سَبِيلَ لِلْمُمْكِنِ إِلَيْهِ. وَتِلْكَ الصِّفَةُ صِفَةُ رَسْمٍ، لَا صِفَةُ قِدَمٍ، فَإِنَّ الْقَدِيمَ يَتَعَالَى عَنِ الْحُدُوثِ بِكُلِّ اعْتِبَارٍ، وَالْعِبَارَاتُ تَعْبِيرٌ وَتَفْهِيمٌ، وَإِنْ كَانَ ذٰلِكَ النَّظَرُ بِعَيْنٍ مِنْهُ، فَإِنَّ ذٰلِكَ النَّظَرَ وَتِلْكَ الْعَيْنَ مِنَ الْمَعَانِي، وَهِيَ فِينَا مِنَ الْمَعَانِي السُّفْلَى، وَهِيَ مِنَ الْمَعَانِي الْعُلْيَا كَالشُّعَاعِ مِنَ الْمُنِيرِ. وَتِلْكَ الْعُلْيَا هِيَ التَّعَيُّنُ الْأَوَّلُ، وَهُوَ أَوَّلُ مَظَاهِرِ الذَّاتِ، فَافْهَمْ. فَأَقُولُ: اعْلَمْ أَنَّ اللّٰهَ سُبْحَانَهُ عَلِمَ الْمَعْلُومَاتِ بِعِلْمِهِ الَّذِي هُوَ ذَاتُهُ، إِذْ لَا شَيْءَ غَيْرُهُ، بِمَا يُمْكِنُ فِي ذَوَاتِهَا وَمَا يَمْتَنِعُ فِي رُتْبَةِ الْإِمْكَانِ، وَهُوَ إِذْ ذَاكَ عَالِمٌ، إِذْ لَا مَعْلُومَ، وَعِلْمُهُ بِهَا هُوَ كَيْنُونَةُ الذَّاتِ عَلَى مَا هِيَ عَلَيْهِ لِذَاتِهَا، بِلَا اخْتِلَافٍ وَلَا تَكَثُّرٍ، وَهُوَ الرُّبُوبِيَّةُ إِذْ لَا مَرْبُوبَ. فَاقْتَضَتْ ذَوَاتُهَا، بِمَا هِيَ مَذْكُورَةٌ بِهِ، فِي كُلِّ رُتْبَةٍ مِنْ مَرَاتِبِ الْوُجُودِ وَالْجَوَازِ، مِنَ الْأَزَلِ إِلَى الْحُدُوثِ

إِلَى الْأَبَدِ (الَّذِي هُوَ ذٰلِكَ الْأَزَلُ)، مَا يُمْكِنُ لَهَا وَيَمْتَنِعُ فِي الْإِمْكَانِ، كُلٌّ فِي رُتْبَتِهِ بِحَسَبِهَا، مِنْ صِفَةِ الْكَيْنُونَةِ الَّتِي هِيَ رُبُوبِيَّةُ تِلْكَ الِاقْتِضَاءَاتِ. وَتِلْكَ الصِّفَةُ هِيَ نُورُ الْكَيْنُونَةِ وَظِلُّهَا، وَتِلْكَ الِاقْتِضَاءَاتُ هِيَ سُؤَالُ الْمَعْلُومَاتِ مَا لَهَا مِنْ تِلْكَ الصِّفَةِ، فَحَكَمَ لَهَا ثَانِيًا، حِينَ سَأَلَهَا بِسُؤَالِهَا، بِمَا سَأَلَتْهُ فِي كُلِّ رُتْبَةٍ بِمَا لَهَا فِيهَا. وَهٰذَا الْحُكْمُ هُوَ تِلْكَ الصِّفَةُ الَّتِي هِيَ ظِلُّ الْكَيْنُونَةِ، وَهِيَ الرُّبُوبِيَّةُ إِذْ مَرْبُوبٌ، وَبِهَا قَامَ كُلُّ مَرْبُوبٍ فِي كُلِّ رُتْبَةٍ بِحَسَبِهَا. وَتِلْكَ الْمَعْلُومَاتُ بِكُلِّ اعْتِبَارٍ لَا شَيْءَ، إِلَّا أَنَّهَا لَا شَيْءَ فِي الْأَزَلِ بِمَعْنَى الِامْتِنَاعِ، إِلَّا بِمَا هِيَ شَيْءٌ فِي الْحُدُوثِ بِمَعْنَى الْإِمْكَانِ فِي الْإِمْكَانِ. وَأَمَّا فِي الْإِمْكَانِ فَهِيَ شَيْءٌ بِمَا شَاءَ، كَمَا شَاءَ، أَيْ إِنَّهَا شَيْءٌ بِذٰلِكَ الْحُكْمِ، وَهُوَ ظِلُّ الْكَيْنُونَةِ. فَأَعْطَاهَا بِحُكْمِهِ وَمَشِيَّتِهِ مَا سَأَلَتْهُ مِنَ الْوُجُودِ، وَأَمْكَنَ فِيهَا مَا اقْتَضَتْهُ مِنَ الْإِمْكَانِ، وَإِنْ لَمْ تَقْتَضِهِ فِي الْوُجُودِ. فَمَا لَمْ تَقْتَضِ وُجُودَهُ فِي الْوُجُودِ، تَقْتَضِي وُجُودَهُ فِي الْإِمْكَانِ. وَهَاتَانِ الرُّتْبَتَانِ اقْتِضَاءُ مَا يُمْكِنُ لَهَا مِنْ تِلْكَ الصِّفَةِ الْمَذْكُورَةِ، لِأَنَّهُ إِذَا شَاءَ اقْتَضَتْ مَا فِي الْوُجُودِ فِي الْإِمْكَانِ، وَمَا فِي الْإِمْكَانِ فِي الْوُجُودِ، لِأَنَّ ذٰلِكَ هُوَ مَا لَهَا مِنْ تِلْكَ الصِّفَةِ الَّتِي هِيَ الْمَشِيَّةُ الَّتِي بِهَا الِاقْتِضَاءُ، وَذٰلِكَ حُكْمُ الِاخْتِيَارِ الرُّبُوبِيِّ. فَلَمْ تَقْتَضِ إِلَّا مَا شَاءَ، لِأَنَّ مَشِيَّتَهُ هِيَ الرُّبُوبِيَّةُ إِذْ مَرْبُوبٌ، وَهِيَ صِفَةُ الرُّبُوبِيَّةِ إِذْ لَا مَرْبُوبَ، كَمَا مَرَّ. وَلَمْ يَشَأْ إِلَّا مَا اقْتَضَتْهُ مِنْ مَشِيَّتِهِ، وَتَلَازُمُهُمَا فِي التَّحَقُّقِ الظُّهُورِيِّ كَتَلَازُمِ الْفِعْلِ

وَالِانْفِعَالِ فِي التَّحَقُّقِ الظُّهُورِيِّ، كَالْكَسْرِ وَالِانْكِسَارِ، وَتَقَدُّمِ الْكَسْرِ عَلَى الْانْكِسَارِ ذَاتًا، وَإِنْ تَسَاوَيَا فِي التَّحَقُّقِ الظُّهُورِيِّ. وَتِلْكَ الرُّبُوبِيَّةُ، إِذْ لَا مَرْبُوبَ، الَّتِي هِيَ الْكَيْنُونَةُ، كَمَا مَرَّ، هِيَ عِلْمُهُ بِمَخْلُوقَاتِهِ أَوَّلًا، وَصِفَتُهَا الَّتِي هِيَ ظِلُّ الْكَيْنُونَةِ، وَالرُّبُوبِيَّةُ إِذْ مَرْبُوبٌ، عِلْمُهُ بِمَخْلُوقَاتِهِ ثَانِيًا. قَالَ تَعَالَى إِشَارَةً إِلَى الرُّتْبَتَيْنِ :﴿**وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ، البقرة، ٢:٢٥٥**﴾. فَمَا شَاءَ مِنْ عِلْمِهِ يُحِيطُونَ بِشَيْءٍ مِنْهُ كَمَا شَاءَ، فَافْهَمْ. وَهٰذَا الْعِلْمُ الَّذِي لَا يُحِيطُونَ بِشَيْءٍ مِنْهُ—أَيْ الْكَيْنُونَةُ—هُوَ مِنْ عِلْمِهِ بِذَاتِهِ الَّذِي هُوَ ذَاتُهُ، كَيَدِكَ مِنْكَ، كَمَا فِي رِوَايَةِ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، وَكَمَا فِي رِوَايَةِ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللهِ عَلَيْهِ السَّلَامُ. ﴿**وَلَهُ الْمَثَلُ الْأَعْلَى فِي السَّمَاوَاتِ وَالْأَرْضِ، الرّوم ٣٠:٢٧**﴾، وَهُوَ السَّمِيعُ الْعَلِيمُ. ﴿**سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ، الصّافات ٣٧:١٨٠**﴾. وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ.

Notes

[1] Such as the infamous polemicization of Ibn ʿArabī as *mumīt al-dīn* (the killer of religion) in the fourth volume of *Sharḥ al-Ziyārah al-Jāmiʿa al-Kabīra*.

[2]

الأسماءُ والصّفاتُ ليستْ زائدةً على الذّات، بل هي نِسَبُها إلى الخلق، وتُعتبرُ من جهةِ الخلقِ لا من جهةِ نفسِه

10

Response regarding God's Knowledge of
Universals and Particulars[1]

383

In the Name of God the Knower of all things!

Praise be unto God the Knower of all things, unchanged and unchangeable, in their ***creation****,* ***sustenance****,* ***life****,* ***death*** *and* ***resurrection****! And the Splendor of God be upon the Chosen Ones from before and after; and praise be unto God, the All-Knowing Knower of the worlds!*

As for the matter at hand: thus saith the **Camphorated Servant of the Truly Real**! Following from my second response to you, you have now asked me to explain to you our position regarding God's immutable knowledge of universals and particulars, since this matter goes to the heart of the question around the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) which we have now explained to you in two parts. Here now, in brevity, the discussion is augmented around this specific question.

We will first underscore the fact that terms and predicates such as '*universal*' and '*particular*', '*absolute*' and '*relative*', can only exist in a relationship between polarities and

opposites wherein neither term of the opposite can exist or be defined without the other. In other words, neither term possesses an intrinsic existence without the other setting its limits, boundaries, and so definition. Thus a '*universal*' can only be *universal* by virtue of a totality of particulars that constitute a universality whilst a particular can only be what it *is* in virtue of a universality of particulars facing it that then constitutes its singular identity as opposed to those multitude of others. However, here attempting to employ the five predicables of the Aristotelian *organon*[2] to understand the overall situation can mislead us since we are speaking of that which by definition cannot be made divisible into parts: God, glorified and High be It, Who possesses neither an equal, nor a counterpart, nor a likeness, nor a peer, nor a similitude, nor a universal or a particular! And since this is the case, any discussion of the *howness* of God's knowledge of universals and particulars must be approached from other routes.

In our last response to you, we cited the *ḥadīth* attributed to the Learned One, the Sixth Imām (ع), regarding the **Primal Will**:

God created the Will by itself then It created all created things through the Will![3]

Here again, this report will serve as our proof text for discussing this specific topic which is related to the last.

We say that God at the level of the **Pre-Eternal Essence** only knows Itself since at that level of the Ipseity there is nothing with It other than Itself to know. This knowledge is comprehensive without such comprehensiveness implying parts. Yet this knowledge of Itself does not inhabit the dualism of subject and object regarding Itself because there is no content to this knowledge but Itself to know such that absolute Perfection knows only Itself and nothing else because there is nothing but Itself to know. Nor does such knowledge of Itself change or alter inasmuch as this knowledge of Itself is *already-always* as it has always been, since neither time nor eternity touches It because neither exists with It as both are relations of opposites, and It possesses neither an opposite or any relation thereunto. Thus there is nothing about Itself that it did not know at one point that it comes to know at another. Given this, Plotinus is correct in the **Enneads** when suggesting that *the One does not*

know Itself (**V.3**)[4] since with such definition knowing implies the duality of subject and object and so delimitation regarding that which is absolutely non-delimited. Yet the Pre-Eternal Essence of the One does in fact know Itself non-delimitedly without there being a duality of subject or object therein, so in this respect Plotinus is wrong insofar as his definition of '*knowledge*' denotes the delimitation of subject, object and content, since the Ipseity's knowledge of Itself is non-delimited and does not require subject, object or content since It is impregnably sanctified beyond such delimitations. As such, and as it were from this vantage point, the awareness of the Essence is Itself and Its Ipseity is Its own infinite self-awareness of Itself as, unchanged and unalterable, a *single thing*, a *single act*, a *single moment*. This is implied to us unequivocally by the wording of the *ḥadīth* of the **Hidden Treasure** itself wherein the All-High proclaims Its own self-awareness at that level of inscrutability as being the **Hidden Treasure** when referring to Itself in the first person as '*I was a Hidden Treasure*' (*kuntu kanzan makhfīyan*). Therefore, this Self-Knowledge of the Essence can neither be understood in terms of a universal knowledge or a particular knowledge, since Its Reality is *both* and *neither*, *and God warns you about Its Self* (**Qur'ān 3:28**), other than that this Ipseity can only be known as *already-always* remaining '*the Most Impregnable*, *the Most Holy*' (*al-ʿamna al-aqdas*) with any true noesis regarding Its Nature forever barred and bolted shut from eternity and temporality alike!

Thus the question of God's knowledge of universals and particulars in no wise relates to the level of the non-manifest and non-delimited Pre-Eternal Essence. Rather this question only becomes relevant at the level of Manifestation below It which is the level of the **Inclusive Unity** (*wāḥidīya*) and the **Primal Will** from which all things emerge. And indeed the **Primal Will** does in fact know all things—whether *as things* or not—in their universality and in their particularity since, as we indicated earlier in our last response, the **Primal Will** is the **Absolute Existence** (*wujūd muṭlaq*) to which every relative existent is directly related in its ***creation***, ***sustenance***, ***life*** and ***death*** as this level is the level of the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) which is all things but not any single one of them. And the manner of Its knowing of things, whether universally or particularly, is by the **Primal Will's** *already-always* **Voliting** of each thing through Its **Determination** by Its **Authorization** within Its **Realization** in the **Appointed Time** of Its **Decree**.

Let us take the seven letters of '*Be, and it is*' (كن فيكون), for instance. The ***kāf*** (ك) as the **will** (*mashʿīa*) of a thing is known by the **Primal Will** as the essential-being (*kaynūnīya*) of that thing; and the ***nūn*** (ن) as the **volition** (*irāda*) of a thing is known by the **Primal Will** as the inner light (*nūr al-bāṭin*) of that thing inextricably joined to its essential-being; and the ***fāʾ*** (ف) as the **determination** (*qadar*) of a thing is known by the **Primal Will** by the very thought (*fikr*) of that thing in its unique inner self-awareness; and the ***yāʾ*** (ي) as the **authorization** (*qaḍāʾ*) of a thing is known by the **Primal Will** as the alertness or wakeful consciousness (*yaqẓa*) of that thing; and the second ***kāf*** (ك) as the **realization** (*imḍāʾ*) of a thing is known by the **Primal Will** as the *beingness* (*kawnīya*) of that thing in relation to other things; and the *wāw* (و), which is the appointed time (*ajal*) of a thing, is known by the **Primal Will** as the material consciousness (*waʿī*) of that thing with its five senses and how this thing comes to know the contents of the external world around it through them; and, finally, the second ***nūn*** (ن) as the decree (*kitāb*) of a thing is known by the **Primal Will** as the outer light (*nūr al-ẓāhir*) of that thing, which constitutes the cumulative sum of all of that thing's thoughts, cogitations, intelligible and actual realizations as well as all actions, great or small, deliberate or not. And see how each thing is known by the **Primal Will** by two lights—the inner and the outer light—which is a meaning to *Light upon Light* (*nūr ʿala nūr*) (**Qurʾān 24:35**) as well as 'the First' (*al-awwal*) and 'the Last' (*al-ākhir*) and 'the Manifest' (*al-bāṭin*) and 'the Hidden' (*al-ẓāhir*), *for It is knowing of all things* (**Qurʾān 57:3**); and so all things great or small are with the **Primal Will** in the state of every moment, before the state of every moment and after the state of every moment *in a Perspicuous Record* (**Qurʾān 10:61**) that now establishes for you the axiom whereby the **Primal Will** possesses comprehensive knowledge of both the universals and particulars. This above should also act for you as a gloss upon the Learned One's (ع) saying that *God created the Will by itself then It created all created things through the Will!*

Now, as Its creation from out of Its own non-delimited Self-Knowledge without anything, the **Primal Will** as **Absolute Existence** (*wujūd muṭlaq*) looks upon its Lord, the Pre-Eternal Essence of the Ipseity, as the **Being of the Truly Real** (*wujūd al-ḥaqq*), that is the *Being-beyond-Being*, which is, as it were, an emulation of the act of the Pre-Eternal Essence in Its own act of *already-always* Self-Knowledge; and this *already-always* turning to its Lord

makes it turn to itself as a consequence of which the essences of all things *already-always* emanate and flow out from the **Primal Will**, since such is the penetration of **Knowledge** as it becomes **Power** wherein the power of divine knowledge produces the multiplicities of the world that all return to It as they originated with It. Thus this world and all worlds are the best of possible worlds[5] inasmuch they are the theatre for the infinite overflow and outflow of God's Singular **Knowledge** and **Power** as the **Hidden Treasure** desiring to be known in all things, great or small, universal and particular, high and low alike.

And thus is the matter sealed, so reflect, and say: *praise be unto God, the Knower of all the worlds!*

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Notes

[1] This short response was composed in early 2025 and came after the responses to the question of the **Simple-Expansive Reality** addressing the same person.

[2] I.e. genus, species, differentia, property and accident.

[3] خَلَقَ اللَّهُ الْمَشِيئَةَ بِنَفْسِهَا ثُمَّ خَلَقَ الْأَشْيَاءَ بِالْمَشِيئَةِ

Kulaynī, *al-Kāfī*, **Book of the Hiero-Intelligence and acosmic ignorance** (*kitāb al-ʿaql wa'l-jahl*) (بَابُ الْإِرَادَةِ أَنَّهَا مِنْ صِفَاتِ الْفِعْلِ وَسَائِرِ صِفَاتِ الْفِعْلِ).

[4] https://www.loebclassics.com/view/LCL444/1984/volume.xml (retrieved 4 February 2026).

[5] Even in this time of peak insanity among the majority of the human subject.

11

Regarding the Alteration of the Divine Plans (*al-badāʾ*)[1]

383

In the Name of God the Most Powerful, the Supreme Suzerain!

Praise be unto God, the Suzerain of the worlds, unchanged and unalterable, Who doeth whatsoever It wills whensoever It wills in whatsoever manner It wills! And blessings and salutations be upon Its Chosen Ones from before and after; and praise be unto God, the Light of all the worlds!

As for the matter at hand: thus saith the **Camphorated Servant of the Truly Real**! We say, *the alteration of the divine plan* (*al-badāʾ*) *with God is true* and *that God is not worshiped by anything like the alteration of the divine plan,*[2] *since the alteration of the divine plan is confession to the power of God to do whatsoever It wills* (**the 3rd gate of the Fourth Unity of the Persian Bayān**).[3]

First, know that a meaning to the alteration of the divine plan (*al-badāʾ*) can be glossed by the Reality of two specific verses of the **Qurʾān**: **1.** *Nothing is like unto It* (**42:11**) and **2.** *each day It is upon some* [new] *task* (**55:29**). Next, as the Learned One (ع) highlights in a well-known *ḥadīth* recorded in Kulaynī,[4] the alteration of the divine plan can only actualize at the level of the Divine Authorization (*qaḍāʾ*) in the overall flow of Divine action in the trajectory of the **seven creative attributive** imprints, which means—just as the Divine Authorization itself—the alteration of the divine plan is that function which can occur at the level of the Divine Will (*mashīʾa*) which is the level of Absolute Existence (*wujūd muṭlaq*) wherein all the Names and Attributes arise. Thus, all such alteration occurs at the level of Divine Manifestation in the specific attributive imprint of Authorization, but not at the level of the Existence of the Truly Real (*wujūd al-ḥaqq*), the Pre-Eternal Essence, at the level of non-Manifestation Who remains as It always has been sanctified and independent of the worlds, simultaneously immune from any predicated immutability or alteration in the realities of Its creations.

And understand that to comprehend God's alteration of the divine plan is to understand the meaning behind the Learned One's (ع) saying that *there is neither predestination nor free will. Rather the matter is in between the two*.[5] Where the alteration of the divine plan is concerned, this matter is in between the two matters because at the levels of the Divine Will, Volition (*irāda*) and Determination (*qadar*) each entified and created thing is created alongside all of its trajectoral possibilities such that whether it be a *thing* or an *event*, that thing or event is generated into existentiation together with its own various possibilities and alternatives already inherent in it, whether to be one thing and not another as well as to be that thing and then the other as well simultaneously. When the *already-always* mutability of all substances in their transubstantial motion (*ḥaraka jawharīya*) is grasped as being the presential Divine inherence in them, this point is also grasped.

But this simultaneity of occurrences and alternatives inherent in things in principle occurs at the level of the immutable-archetypal essences (*aʿyān al-thābita*)—that is, the quiddities (*māhīyāt*)—such that every possible trajectoral unfolding and alternative within a given creation is *already-always* known and imprinted within that thing from the *locus* of

the Divine Knowledge itself, whether or not a given created thing manifests a given alteration or not in actual existence. And this matter is exceedingly fine and subtle, nor does it in any way denote duality in the Divine Knowledge since necessity, contingency and impossibility occur in the Divine Knowledge of each created thing as a single, contiguous thing, for this is the meaning by the Learned One (ع) that *verily, God has two types of knowledge* [regarding any given thing]: *a hidden, concealed knowledge that none knoweth except Itself, from which comes the alteration of the divine plan*[6] because this knowledge is at the level of the generation of the *immutable-archetypal essences* themselves included in which is the knowledge of their actualization and every possibility and alternative accruing to that actualization.

Be that as it may, we hold as a principial fundament to our metaphysics the complete unpredictability of the All-High at all levels of Its acts and actions such that even the science of metaphysics itself—with all of its categories, rules, contexts and subtexts—becomes nothing more than a secondary intelligible of mentally projected human cogitation with all of its limitations, since this science can only axiomatize and schematize Reality according to its own delimited understandings occurring within the duality and dualisms of human language and *languaging* located in spatiotemporality, but neither taste nor experience the Reality Itself as it truly is. This is why previously in the Bayān the Primal Point forbad its study[7] whereas in the **Completion of the Bayān** we (with the aforementioned caveat in place) have now abrogated that ordinance altogether once forbidding it, thereby now making it permissible, in one respect and from one angle to demonstrate the reality of the alteration of the divine plan itself.

Now, to take any philosophical axiomatization or schematization of God as being categorically veridical, is to fall into an intellectual trap of idolatry and into the abyss of a mighty veil in associating mental partners with the All-High because *nothing is like unto It* (Qurʾān **42:11**). Since *nothing is like unto It*, this denotes that no act or working of God—let alone the All-High Itself—can fall into any notions of predictability in the created domain wherein the creature is able predict anything It does. In other words, creation cannot predict what God may or may not do, nor does it possess the comprehensive benchmark or

categories in order to do so because creation is not God in Its totalizing comprehensiveness. This includes scripture itself, and especially the literal wording of the prophecies therein that often even become veils to Its greater will at any given moment. This is also a point that the Bayān itself repeatedly emphasizes in a variety of different ways. And so if *nothing is like unto It*, this denotes that what the creation would posit as an alteration of plans from its own vantage point is something that is *already-always* proverbially hardwired into the ontological facticity of existence itself: the complete unpredictability in God's acts and workings because to be able to predict God is to be God at that totalizing, comprehensive level, which is absurd. A Complete Human and Manifestation of God is a *locus*—however complete—but this *locus* is a vehicle of its Source and not the totalizing Source and Principle Itself which encompasses the totality of all things beyond even that specific *locus* of Manifestation, hence one of the reasons for 'progressive revelation'. Thus even for every Complete Human and Manifestation of God the principle of *nothing is like unto It* remains firmly intact as a continually operative one, *for It doeth whatsoever It wills and decrees whatsoever It desires*! Given this perspective, therefore, truly, God cannot be worshiped in a greater way than in the alteration of the divine plans (*al-badāʾ*) because it is a confession to Its absolute Power and freedom, Its complete unpredictability in Its acts and workings, and the total dependence (*iftiqār*) of all things towards It as a consequence.

In realms of thought where scholars tread,
The axioms of God are often said!

Yet to claim these truths as whole or fixed,
Is to with idolatrous traps be mixed!

For nothing matches the Divine,
A Truth the Qurʾan does underline!

Temples of the Pure Religion of Gnosis

Predicting acts of the All-High,
Is folly under the endless sky!

Not even scripture, nor prophetic word,
Can cage Its Will, however heard!

For literal veils may lead astray,
From the greater Will, from the truest way!

The Bayān too, with diverse voice,
Repeats this theme, confirms the choice:

What seems a change in human eyes,
Is ordained Truth, beyond the skies!

Predict God's will? A task absurd,
For such would mean you are the Lord!

Each Manifest, though reflection pure,
Is but a part, not the Whole's allure!

Progressive revelation teaches us,
God's ways unfathomed, in It we trust!

Temples of the Pure Religion of Gnosis

In alteration of divine decree,
We find the highest form of piety!

To acknowledge this, is to admit,
In total dependence, we must submit!

Thus worship finds its truest form,
In praising change, through every storm!

That stated, along with the principle that *nothing is like unto It* (**Qurʾān 42:11**) there is the fact that *each day It is upon some* [new] *task* (**Qurʾān 55:29**). When these two verses are meditated upon together, the Reality of the alteration of the divine plan (*al-badāʾ*) becomes glaringly obvious since this verse establishes the principle of creation at each moment (*tajdīd khalq*) such that the creation a moment ago is not the same creation at this moment nor will the creation at this moment be the creation at the next moment, and so on. Thus, from one perspective, the alteration of the divine plan (*al-badāʾ*) is a process that is ongoing at every moment, before every moment, and after every moment in the Hands of the One Who nothing is like unto. Therefore, based on this, God cannot even be properly worshiped without the Reality of the alteration of the divine plan (*al-badāʾ*) since to do so without it is to be stuck and ossified in the moment of a previous creation and Self-Disclosure. And so we say, *every moment It is upon some* [new] *task*[8] since every moment constitutes a unique Theophanic Self-Disclosure that does not repeat itself in the next such that in the moment the Presence of the Living God abides whereby in the one previous to it, for the servant, the Living God does not abide under the Name 'the Living' (الحيّ) in the *locus* of that moment which has passed, but under another Name—this showing to you the alteration in the self-disclosures of the Names from moment to moment. Yet for the servant It will again become manifest in the moment to come under the Name 'the Living' (الحيّ), and so on. But each time

the Name 'the Living' (الحيّ) manifests in a given moment, it is not like Its Manifestation at a previous moment because *nothing is like unto It*, and so the servant may experience this Name differently from moment to moment, sometimes this way and sometimes that, and so on, since each moment is a new creation wherein to the true gnostic it is, as it were, like he is Adam looking upon each moment as his first creation. So from moment to moment he is being recreated anew, and each recreation is unlike the last, nor will the subsequent be like the one before it, for *each day It is upon some* [new] *task* (**Qur'ān 55:29**).

So understand this and worship God by the Reality of the alteration of the divine plans (*al-badā'*) in order to taste the self-disclosures of the moment, for *nothing is like unto It* (**Qur'ān 42:11**) when *each day It is upon some* [new] *task* (**Qur'ān 55:29**) wherein bewilderment at Its acts and workings becomes the proper etiquette towards It through which It will disclose Its mysteries to you. We will at a later time elsewhere return to this topic again.

And to God is the Path and the Destiny, seen and unseen, and by It is the Way and its culmination! There is no god but God Truly, Truly, for God is the Path of Resplendence!

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Notes

[1] This item was composed on the last day of Year 19 of the NUR calendar (corresponding to the 19th of March 2025).

[2] Which itself in Persian is a verbatim citation of the Arabic wording of a *ḥadīth* attributed to the Learned One, the Sixth Imām (ع):

مَا عُبِدَ اللَّهُ عَزَّ وَجَلَّ بِشَيْءٍ مِثْلَ الْبَدَاءِ

[3] Its wording in the same gate of the **Arabic Bayān** (which is being addressed to the Primal Point by God) is phrased as:

> *You will not worship like how You worship Me by the alteration of the divine plan! That is the essence of Your alteration in Your finality and Your beginning when You were turning inside Your mother's womb! Had You not turned as You did, You would not have been certain of My alteration of plan! And verily, you are Unique! I have not created for You either an equal, nor a counterpart, nor a likeness, nor a peer, nor a similitude! Thus, I create what I will, and indeed, I am the All-Powerful, the All-Knowing!* (*my trans.*)

لَنْ أَعْبُدَ مِثْلَ مَا تَعْبُدُنِي بِالْبَدَاءِ وَذَلِكَ ذَاتُ بَدَائِكَ فِي آخِرِيكَ وَأَوَّلِيكَ حِينَمَا تَقَلَّبْ فِي بَطْنِ أُمِّكَ لَوْ لَمْ يَتَقَلَّبْ بِمَا تَقَلَّبْ مَا أَيْقَنَ بِبَدَائِي وَإِنَّكَ وَاحِدٌ مَا خَلَقْتُ لَكَ مِنْ كُفْوٍ وَلَا عَدْلٍ وَلَا شَبَهٍ وَلَا قَرِينٍ وَلَا مِثَالٍ كَذَلِكَ أَخْلُقُ مَا أَشَاءُ وَإِنَّنِي أَنَا الْقَادِرُ الْعَلَّامُ

Here a point that would trigger the criticism of the traditional Arabic grammarians is the Bāb's unconventional use of *lan* لن (future tense negation) with an imperative in the second person

indicative mood. In the context of classical Arabic grammar, using لَنْ with an imperative sense would be considered unconventional or a deviation from the standard rules of grammar. Normally لَنْ is used strictly to negate future actions in the non-imperative indicative mood, and it is conventionally followed by a verb in the subjunctive mood. Its use directly before a verb typically signals that the verb is expected to convey a future action, not a command. The standard way to negate a command in Arabic is using لا followed by the jussive mood of the verb. For example, to negate the command 'write!' (اُكتُبْ), one would say لا تكتبْ (Do not write!). Using لَنْ in this imperative context doesn't align with this conventional grammatical rule. Placing أَعْبُدَ as imperative under the influence of لَنْ would normally seem out of place because أَعْبُدَ in the context of لَنْ would typically be read in the subjunctive mood as part of a statement about the future, not as an imperative command. The Primal Point's usage here would therefore represent a creative use of Arabic, which was among the issues that drove the orthodox seminary grammarians up the wall and was among their points of criticism and attack against Him.

However, besides grammar and the labyrinthine rules therein with classical Arabic, there is also a lettrist code by number encoded in the first two words of this passage by the Primal Point that seeks to convey the perpetuity of the alteration of the divine plan for all time because in this formulation لن أعبد holds a numerical value of **157** which is equivalent to the sum of هو الحقّ (He/It is the Truth/Truly Real) (= 150) plus أبد (post-eternal/post-eternity) (= 7); or بداء itself when the final *hamza*ʾ of the word not be counted wherein we can derive the phrase بداء هو الحقّ (*Badā*ʾ is the Truth). Such examples are replete throughout the writings of the Primal Point, and they effectively mute and simultaneously invalidate for all posterity the attacks and criticisms launched against the Him on the part of the biased turbans of the seminary and their followers regarding His faulty grammar.

[4] Kulaynī, ***al-Kāfī*, H 375, ch. 24, h.16**:

> *It Knew, and It Willed, and It Volited, and It Determined, and It Authorized, and It carried out. So It carried out what It Authorized, and It Authorized what It Determined, and It Determined what It Willed. Thus, by Its Knowledge came the Will, and by Its Will came the Volition, and by Its Volition came the Determination, and by Its Determination came the Authorization, and by Its Authorization came the Execution. And Knowledge precedes the Will, and the Will comes second, and the Volition comes third. Determination falls upon the Authorization with Execution. Thus, to God, Blessed and Exalted be It, belongs the prerogative of Revision/Alteration (al-badāʾ) in what It knew whenever It Wills, and in what It Wills for the Determination of things. But when Authorization occurs with Execution, then there is no Revision/Alteration. For the Knowledge of*

the known things existed before their being, and the Will was in the originated things before their appearance, and the Volition was in the willed things before their manifestation. The Determination was for these known things before their specification and connection in time and sight. Authorization with Execution is what is finalized among the created, embodied things that are perceived by the senses—those with color, scent, weight, and measure; and whatever walks and crawls from among humans, jinn, birds, beasts, and others that are sensed through the faculties. To God, Blessed and Exalted be It, belongs the prerogative of Revision in what has no visible form. But when the visible, comprehending and perceived form comes into being, there is no Revision/Alteration. And God does what It Wills. By Knowledge, It knew things before their being, and by Will, It defined their attributes and limits, and It brought them into being before their appearance. By Volition, It distinguished their essences in their colors and attributes, and by Determination, It measured their sustenance and made known their beginnings and ends. By Authorization, It clarified their places to the people and guided them to them, and by Execution, It explained their causes and revealed their affairs. And that is the Determination of the Granderous, the All-Knowing!

عَلِمَ وَ شَاءَ وَ أَرَادَ وَ قَدَّرَ وَ قَضَى وَ أَمْضَى فَأَمْضَى مَا قَضَى وَ قَضَى مَا قَدَّرَ وَ قَدَّرَ مَا أَرَادَ فَبِعِلْمِهِ كَانَتِ الْمَشِيئَةُ وَ بِمَشِيئَتِهِ كَانَتِ الْإِرَادَةُ وَ بِإِرَادَتِهِ كَانَ التَّقْدِيرُ وَ بِتَقْدِيرِهِ كَانَ الْقَضَاءُ وَ بِقَضَائِهِ كَانَ الْإِمْضَاءُ وَ الْعِلْمُ مُتَقَدِّمٌ عَلَى الْمَشِيئَةِ وَ الْمَشِيئَة ثَانِيَةٌ وَ الْإِرَادَةُ ثَالِثَةٌ وَ التَّقْدِيرُ وَاقِعٌ عَلَى الْقَضَاءِ بِالْإِمْضَاءِ فَلِلّٰهِ تَبَارَكَ وَ تَعَالَى الْبَدَاءُ فِيمَا عَلِمَ مَتَى شَاءَ وَ فِيمَا أَرَادَ لِتَقْدِيرِ الْأَشْيَاءِ فَإِذَا وَقَعَ الْقَضَاءُ بِالْإِمْضَاءِ فَلَا بَدَاءَ فَالْعِلْمُ فِي الْمَعْلُومِ قَبْلَ كَوْنِهِ وَ الْمَشِيئَةُ فِي الْمُنْشَإِ قَبْلَ عَيْنِهِ وَ الْإِرَادَةُ فِي الْمُرَادِ قَبْلَ قِيَامِهِ وَ التَّقْدِيرُ لِهَذِهِ الْمَعْلُومَاتِ قَبْلَ تَفْصِيلِهَا وَ تَوْصِيلِهَا عِيَاناً وَ وَقْتاً وَ الْقَضَاءُ بِالْإِمْضَاءِ هُوَ الْمُبْرَمُ مِنَ الْمَفْعُولَاتِ ذَوَاتِ الْأَجْسَامِ الْمُدْرَكَاتِ بِالْحَوَاسِّ مِنْ ذَوِي لَوْنٍ وَ رِيحٍ وَ وَزْنٍ وَ كَيْلٍ وَ مَا دَبَّ وَ دَرَجَ مِنْ إِنْسٍ وَ جِنٍّ وَ طَيْرٍ وَ سِبَاعٍ وَ غَيْرِ ذَلِكَ مِمَّا يُدْرَكُ بِالْحَوَاسِّ فَلِلّٰهِ تَبَارَكَ وَ تَعَالَى فِيهِ الْبَدَاءُ مِمَّا لَا عَيْنَ لَهُ فَإِذَا وَقَعَ الْعَيْنُ الْمَفْهُومُ الْمُدْرَكُ فَلَا بَدَاءَ وَ اللَّهُ يَفْعَلُ مَا يَشَاءُ فَبِالْعِلْمِ عَلِمَ الْأَشْيَاءَ قَبْلَ كَوْنِهَا وَ بِالْمَشِيئَةِ عَرَّفَ صِفَاتِهَا وَ حُدُودَهَا وَ أَنْشَأَهَا قَبْلَ إِظْهَارِهَا وَ بِالْإِرَادَةِ مَيَّزَ أَنْفُسَهَا فِي أَلْوَانِهَا وَ صِفَاتِهَا وَ بِالتَّقْدِيرِ قَدَّرَ أَقْوَاتَهَا وَ عَرَّفَ أَوَّلَهَا وَ آخِرَهَا وَ بِالْقَضَاءِ أَبَانَ لِلنَّاسِ أَمَاكِنَهَا وَ دَلَّهُمْ عَلَيْهَا وَ بِالْإِمْضَاءِ شَرَحَ عِلَلَهَا وَ أَبَانَ أَمْرَهَا وَ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

[5] لا جَبْر وَلا تَفْوِيض وَلَكِنْ أَمْر بَيْنَ أَمْرَيْنِ

Muḥammad Rayshahri *mīzān al-ḥikma*, vol. 1 (h.482): 363.

[6] إِنَّ لِلَّهِ عِلْمَيْنِ: عِلْمٌ مَكْنُونٌ مَخْزُونٌ لَا يَعْلَمُهُ إِلَّا هُوَ، مِنْ ذَلِكَ يَكُونُ الْبَدَاءُ

Ibid. (h.336).

[7] The **10th gate of the Fourth Unity** of the Persian Bayān:

و نهی شده از انشاء ما لا يَسْمُنُ وَلا يُغْنِي مِثل اصول و منطق و قواعد فقهيه و حكميه وعلم لغات غير مستعمله وَمَا يُشْبِهُ هَذَا وَمَا قَدْ فُصِّلَ فِي الصَّرْفِ وَالنَّحْوِ فَإِنَّ قَدْرَ مَا يُكْتَفَى لِلْمُتَأَدِّبِينَ مَا يَعْرِفُ الْفَاعِلُ وَالْمَفْعُولُ وَمَا دُونَهُمَا مِنْ شُئُونِهِمَا إِذْ دُونَ ذَلِكَ لَنْ يَغْفِرَ اللَّهُ الْعَبْدَ إِذَا اشْتَغَلَ بِهِ

And it has been forbidden from publishing what does not nourish nor enrich, such as the principles of jurisprudence (uṣūl), logic (manṭiq), the rule of religious jurisprudence (fiqhīya) and metaphysics (ḥikamīya), the knowledge of dead languages, and the like, as well as what has been detailed in morphology (sarf) and syntax (naḥw). For, verily, the extent necessary for the literary educated is to know the subject, the object, and their related matters, since other than that, God will not forgive the servant if they busy himself with these! (my trans.)

The underlying reasons therein by the Primal Point - not overtly expressed above - specifically where divine matters are concerned, is best summarized by a famous poem of Rūmī's in His first book of the **Masnavī**, which is as pertinent now as it was back then:

پای استدلالیان چوبین بود
پای چوبین سخت بی‌تمکین بود

The rationalists' legs are made of wood,
These wooden legs stand not as they should!

Contrary to the sentiment expressed by a famous poem of Mīr Dāmād's (d. 1631 CE) claiming to refute this poem above, neither the Primal Point nor Rūmī are necessarily criticizing 'reason' as such or engaging in any anti-intellectual polemic *per se*. Rather what they are criticizing and reacting to is the attempt by reason and socially-constructed intellectual traditions to make idols of themselves, meander into areas they are simply incapable of entering into, and thereby attempt to grasp things divine when relying exclusively on their own self-generated categories, contexts and subtexts – all secondary intelligibles without actual reality as no more than mental and intellectual projections of the mind – in order to go beyond where the mind and partial intellect can possibly go. In the immediate context of things, such intellectual idolatry and the

establishments who uphold them has always invariably led to the wholesale persecution or outright physical murder of the Complete Humans based on those delusions such intellectual idolatry seems to generate. Whether it be the secular university culture of the West today or the seminary cultures of Islam (Sunnī or Shiʿi) and elsewhere, the current spiritual barrenness with its increasing intellectual poverty in the human condition as technology advances proves that all of their sciences combined are incapable of getting anywhere and nowhere near to There, as it were; and so they are – as Rūmī also says – *bent on the side of the road* whilst others not reliant exclusively on such socially-constructed intellectual traditions have indeed traversed the proverbial seven cities of the heart! While this former ordinance of the Bayān's has been an endless source of criticism and ridicule by its enemies, it is one however that any genuine gnostic can understand intuitively, i.e. the limits of human reason with the inability of the sciences to grasp Ultimate Truth and the Reality of things as they truly are. In his *EIr* (Encyclopedia Iranica) entry, Denis MacEoin attempted to subtly smear the Bayān *qua* Azalī Bābsim as a sort of impractical creed for a "gnostic elite" based precisely on such ordinances. It seems to us that MacEoin did not fully grasp the greater context and issues which our comments here have briefly highlighted.

[8] كُلَّ حِينٍ هُوَ فِي شَأْنٍ

12

Further Reflections on the Alteration of the Divine Plans[1] (*al-badāʾ*)

383

In the Name of God the Alterer, the Innovatively Wondrous!

Praise be unto God the Master of the alterations from before and after from a firstness before all firstness to it unto a lastness after all lastness to it! And the Splendor from God be upon the First Unity from before and after then the true Chosen Ones from before and after and then the illuminated ones from before and after; and praise be unto God, the wondrous, innovating Light of the worlds!

As for the matter at hand: thus saith the **Camphorated Servant of the Truly Real**! We have been asked to further explain the alteration of the divine plans (*al-badāʾ*) from what we have already delineated about it in the previous epistle on the subject; and since some have been desirous for a response sooner than later, here we will augment the discussion and make this reply now.

Temples of the Pure Religion of Gnosis

First, know that if you read our last epistle again, you would glean that all that we stated previously regarding this matter is by inference a gloss upon one of the meanings of '*In Name of God the Most Impregnable, the Most Holy*' (*bismillāh al-amnaʾ al-aqdas*) inasmuch as the All-High's absolute unpredictability in all things is a sign and token of its utter impregnability (*amnaʾīya*) wherein is established Its supreme sanctify (*aqdasīya*), since these two attributes of the Bayān's opening *bismillāh* formula inform us by such inference regarding the alteration of the divine plans (*al-badāʾ*) as one of the many effects of the Lord of Being's impregnability (*amnaʾīya*) and supreme sanctify (*aqdasīya*) in relation to Its creation. Simultaneously, in itself, this also now unpacks for us among one of the many meanings hidden behind that most beloved phrase of the Bayān's from the **1st gate of the Fourth Unity**, *say: God is Truth, and all other than God is creation, and all are Its servants* (قُلْ اللَّهُ حَقٌّ، وَإِنَّ مَا دُونَ اللَّهِ خَلْقٌ، وَكُلٌّ لَهُ عَابِدُونَ)! Therefore, a meditation upon the Bayān's opening *bismillāh* formula together with this most beloved of phrases will open up the noetic reality regarding the alteration of the divine plans (*al-badāʾ*) for the true gnostic perceiver such that we can say these thirteen words in Arabic from the **1st Gate of the Fourth Unity** of the **Bayān**, on one level, can be held to align with the Reality of the first seven words in Arabic of **Qur'ān 59:22** and **23**: *It is God Who there is no other God but It* (هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ)!

Here we can say that the first set of words, *say: God is Truth* (قُلْ اللَّهُ حَقٌّ), aligns with *It is God* (هُوَ اللَّهُ) since It is God Who is the True Reality[2] from which all things arise. The next set of words, *and all other than God is creation* (وَإِنَّ مَا دُونَ اللَّهِ خَلْقٌ), aligns with the Reality of *Who there is no other god* (الَّذِي لَا إِلَٰهَ), since the created insofar as it is created is that which is other than God.[3] Finally, *and all are Its servants* (وَكُلٌّ لَهُ عَابِدُونَ) can be said to align with the five letters of Affirmation that is the phrase *but It* (إِلَّا هُوَ) since, whatever be the state of any given created thing, all other than God is perpetually dependent on It alone[4] in the Reality of Its Affirmation (albeit not necessarily in relation to their own). And when you now bring forth the meaning given above for '*In Name of God the Most Impregnable, the Most Holy*' (بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ), and attach that to what we said here, you will grasp one of the foundational bases for understanding the alteration of the divine plans (*al-badāʾ*), since the absolutely dependent, which is creation (whether individually or collectively), is forever alternating

between the **Two Fingers of the Merciful** in the perpetual creation and recreation of the world at every moment, before every moment, and after every moment, Who—the **Merciful**—in Itself is the absolutely Impregnable and supremely Sanctified beyond the effects of the alternations of (and *alterations in*) Its creations.

In the Name of God, Most Holy, Most Strong,
Infinite Truth where all worlds belong!

"God is Truth," resound the spheres,
"It is God," the cosmos hears!

Reality's Heart, where Truth decreed,
From Its Essence, all things proceed!

Beyond Its Light, creation sprawls,
In shadows cast by the Divine walls!

"All other than God," a canvas wide,
Crafted by Hands where truths reside!

Servants all to Its Mighty Throne,
"None but It," the heavens intone!

Bound by need, in Its grace we thrive,
Only through Its Will, we come alive!

Most Impregnable, in Sanctity dressed,
Above creation's transient quest!

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In Divine scripts, Its plans unfold,
Merciful fingers, the universe hold!

Untouched, unswayed by time's embrace,
In Its purity, we find our place!

Merciful, Holy, forever set apart,
In Its constancy, we find our heart!

Now, as the Primal Point observes in the **3rd gate of the Fourth Unity** of the **Persian Bayān**, manifestation (*ẓuhūr*) and concealment (*buṭūn*) are the core attributes related to the **Divine Will** (*mashīʾa*) through which the existentiation of any given thing is said to occur while firstness (*awwalīya*) and lastness (*ākharīya*)—or, *origination* and *termination*—remain the dualitudinal structural imprints or geometry (*hindisa*) of the **Divine Volition** (*irāda*) upon any given existentiation.[5] Therefore, life (*ḥayyāt*) and death (*mawt*)—or the overall animation of a thing—would be how the overall **Divine Determination** (*qadar*) of a given existentiation is gleaned. But it is at the level of the **Divine Authorization** (*qaḍāʾ*) only wherein the actualization of that existentiation either comes forth or is otherwise withheld from coming forth. Here the **Divine Authorization** is that Reality which imprints the form of that unique sustenance (*rizq*) which a given existentiation will take such that the giving or withholding of that sustenance by the All-High is the difference between its full actualization or not. From this vantage point, the manifestation of a given existentiation can be gleaned from its initiation and life, and its concealment from its termination and death, with its form of sustenance and provision (*rizq*) contouring its specified **Realization** (*imḍāʾ*) within the **Allotted Time** (*ajal*) of the **Divine Decree/Book** (*kitāb*). And whenever such withholding occurs by the All-High, that is an instance of an alteration of the divine plans (*al-badāʾ*). However, conversely, if something has been withheld by the All-High at some time and then later actualized at a later time this is also an instance of an alteration of the divine plans (*al-badāʾ*) wherein one acts from the station of the ***alteration of withholding*** (*badāʾ*

al-manᶜ) with the other from the station of the ***alteration of bestowal*** (*badāʾ al-ᶜatāʾ*), with both being located as like two clefts within the attributive imprint of the **Divine Authorization** (*qaḍāʾ*)—and as we said in the **Effulgences of Wisdom**,[6] it is possible for a gnostic to penetrate into knowledge of this specific Reality and its secret, but not beyond it. Then there are third and fourth forms in the alteration in the divine plans (*al-badāʾ*): one in which the existentiation of a given thing is prolonged in its actualization from a time originally anticipated and one in which the existentiation of something is brought forward much sooner in time than anticipated (*time* being the specific substrate through which *al-badāʾ* operates with these two specific forms of its instantiation).

For example, any deferred justice by the All-High over a matter is a form of prolongation of alteration. As for an alteration brought forward: this Manifestation was not originally anticipated to occur as soon as it did. But due to the events of the **Direful Mischief** (*fitna-i-ṣaylam*) instigated by the satans and demons of the last dispensation, to which serious and irrepairable damage was inflicted upon the **Community of the Bayān**; the **Divine Will** (*mashīʾa*) brought it forward in the **Volition** of its **Determination** and fully actualized it by its **Authorization** in the **Realization** of this specifically **Appointed Time** in the self-entification of the **Divine Decree/Book**. Had the **Direful Mischief** (*fitna-i-ṣaylam*) not occurred at all—or if Ṣubḥ-i-Azal and the early believers had somehow managed to thoroughly overcome it— then this Manifestation would not have occurred at this time and the **Bayān** would have charted its originally anticipated course and trajectory in its original form until a millennia and half would have transpired. Nor would the world have found itself in the presently dangerous and abysmal condition it finds itself in, since one of the causes of this present situation has been precisely the usurpation of the **Bayān** by those satans and demons in the past dispensation that unleashed those chain of events that the world presently finds itself in:[7] such events in the human world then eliciting the Spirit's reaction by opening wide the doors to the alteration of the divine plans (*al-badāʾ*) with the actualization of this Manifestation at this present time (rather than at a later time) as one of the significant forms of the Spirit's direct intercession into the human world in order to rectify it.[8]

However, this should in no wise be taken as implying weakness or impotence on the part of the All-High in thwarting the onset of the forces of the *acosmic* ignorance (*jahl*) in instigating the **Direful Mischief** (*fitna-i-ṣaylam*) in the past. From this perspective, the All-High allowed it to happen (knowing full well that it would happen before it happened) since in Its grasp is the realities of all things—this being yet another form of the manifestation of the alteration of the divine plans (*al-badāʾ*)—in order to then deal with the enemies of the **Bayān** decisively at a later point, which is this time, whilst simultaneously separating the proverbial wheat from the chaff, given that It is *the greatest of all plotters* (*khayr al-mākirīn*).[9] As such perhaps **chaology**[10] is one of those contemporary discursive tools and contexts by which the alteration of the divine plans (*al-badāʾ*) can be better grasped, this reinforcing our axiom in the previous epistle regarding the All-High's absolute unpredictability wherein neither the literal wording of scripture nor any of its prophecies (when taken in a linear or literalist fashion) can be relied upon in order to understand how It really acts—for It doeth whatsoever It wills whensoever It wills howsoever It wills as *nothing is like unto It* (**Q. 42:11**) and *each day It is upon some* [new] *task* (**Q. 55:29**).

This latter point is explicitly indicated by the Primal Point, when He states in the **3rd Gate of the Fourth Unity of the Persian Bayān**:

> *...With It, whether it be the Qurʾān or the Bayān—or whether it be the Quranic or Bayānic authorizations—is for no other purpose than for the exaltation of Its Power and the victory of Its Suzerainty such that all may know that they are and have always been within the grasp and complete control of their God, and for them there is nothing without Its Permission...*(*my trans.*)[11]

Such 'permission' (*idhn*) includes allowing the enemies of God to seemingly violate Its **Will** within the attributive imprint of Its **Authorization** in the execution of the flow of events so that at a later time It can open the gates of the alteration of the divine plans (*al-badāʾ*) in order to chastise such enemies and pass the Divine judgement (*ḥukm*) against them, as It

has in this Day through us, thereby re-establishing the intent of Its **Will** by Its **Authorization** in the redirection of the execution of a given flow of events—this in itself demonstrating the nuance in how *there is neither predestination nor free will. Rather the matter is in between the two.*[12] Of course, humans always possess agency. Nor does anything stated here negate this truth *eo ipso*. However, human agency is *already-always* delimited and possesses strict boundaries beyond which it cannot breach or intrude. The Supreme Agency in all things and at every moment, before every moment and after every moment—unchanged and unalterable from a firstness before all firstness to it unto a lastness after all lastness to it—remains with God alone, the Lord of the worlds, *for the Command of God is already-always in operation*[13] (**Qur'ān 4:47**)!

In the twilight of Divine decrees, where fate and free will intertwine,
Lies a tale of celestial schemes, where divine and human align!

A tale of deferred justice, by the All-High, an alteration prolonged,
Where destinies shift and spirits lift, in a Divine narrative strong!

The Direful Mischief stirred, a storm by satans sown,
Led the Divine Will to shift, its potent powers shown!

Manifestation hastened, not by human hands devised,
But by Divine decree, unexpectedly realized!

Direful Mischief raged, a test of faith and fire,
Testing each soul's mettle, raising the stakes ever higher!

Had not chaos reigned, had peace the day claimed,
A different path the Bayān, unaltered, would have remained!

Yet through this turmoil, the Divine plot unfolds,
Separating wheat from chaff, as each destiny holds!

The All-High, greatest of plotters, in mysteries engages,
Each day anew, Its sovereign will stages!

From chaos theory to divine unpredictability,
The alteration of plans, a divine capability!

Scriptures and prophecies, not always as they seem,
For the Divine acts beyond what mere words can deem!

Permission granted for trials, the enemies to test,
To later bring about justice, in Divine interest!

Thus, the flow of events, divinely redirected,
A balance between predestined paths and moments elected!

So stands the Command, the Supreme Agency alone,
From the earliest beginnings to the Great unknown!

In the grasp of the All-High, every moment's course,
For the Command of God, an unyielding force!

A narrative of Divine Power, Sovereignty declared,
That all may know, in God's control, they're paired!

With every decree, with every Divine intervention,
A lesson in power, a Divine dimension!

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Now, from the human perspective—let us say from that of the glaze-eyed Hot Airist—they believe themselves to be among the forces of the Hiero-Intelligence/Nexal Consciousness (*ʿaql*), Affirmation (*ithbāt*) and Light (*nūr*), with all the illusions and trappings of material reality confirming this to them, when the reality of the matter with God is that they are in truth with the forces of the acosmic ignorance (*jahl*), negation (*nafy*) and fire (*nār*). This is an instance of alteration (*al-badāʾ*) with God that is true, and has been an example predominant throughout countless dispensations. Conversely, true believers look upon their own condition seeing their enemies materially triumphant, numerically widespread and physically dominant over them, often despairing. Yet with God—whatever be their material condition and meagerness of numbers—these true believers stand as the true legions of the Hiero-Intelligence/Nexal Consciousness (*ʿaql*), Affirmation (*ithbāt*) and Light (*nūr*), and not their enemies. This instance of alteration (*al-badāʾ*) has always been true with God as the historical examples to that end are abundant. This is because with Spirit *quality* reigns whilst in matter—the *dunyā*—it is the illusion of quantity that does so, hence why there exist many grains of sand but so few diamonds. But the quantity in matter has no reality or existence whatsoever without the qualitative emanations of the Spirit upon it that enliven it and give it existence, so understand this allusion, O true believers, and despair not—for the Living Spirit is with us and not with them, for this is a manifest meaning to the alteration of the divine plans (*al-badāʾ*)!

From the eyes of man, where Hot Airism rises, perceptions swayed,
Believing in the Light, the Affirmative, the intelligence displayed!

Yet in the Divine realm, what truths unfold,
They stand with ignorance, with negation, with the cold!

The forces of darkness, under the guise of fire and night,
An alteration true, with God's unwavering sight!

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Through ages and epochs, this pattern holds fast,
The illusion of power, in material realms vast!

Yet, true believers see beyond the physical might,
Where enemies boast in numbers, in the shadow's light!

In despair, they witness a triumph not their own,
But with God, their true essence is known!

Standing with the Spirit of Light, Truth, and Mind,
Their small numbers belied by the strength they find!

For in the realm of Spirit, it's quality that reigns,
Amidst the sands of many, the diamond remains!

Material quantity, a facade without grace,
Only through Spirit's quality does existence take its place!

O true believers, grasp this profound clue,
Despair not, for the Living Spirit stands with you!

In every grain of sand, a lesson deep and vast,
In every spark of fire, a story from the past!

With the Living Spirit, find your peace and rest,
For in the truest battle, you are eternally blessed!

This response shall more than likely elicit more questions, and we promise to answer any further questions that arise regarding the matter. But we ask that the truth of these three Qurānic verses be contemplated upon in what we have said in the foregoing discourse: *all who are on it* [i.e. the path of Hot Airism] *shall pass away, but there shall remain the Face of thy Lord imbued with Majesty and Grace! And which of the bounties of thy Lord will ye deny* (**Qurʾān 55:56-8**)?

And no power and no strength is there save in God the High, the Supreme, the Granderous, the Mighty—for there is no god but God Truly, Truly, the Alterer, the Innovatively-Wondrous!

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Notes

[1] This response was composed a few days after the last one in early 2025 just after the beginning of Year 20 of the NUR.

[2] هُوَ اللّٰهُ الَّذِي الحَقِيقَةُ

[3] المَخْلُوقُ بِمَا مَخْلُوقٌ هُوَ الَّذِي مَا دُونَ اللَّهِ

[4] مَهْمَا كَانَتْ حَالَةُ أَيِّ شَيْءٍ مَخْلُوقٍ، كُلُّ مَا سِوَى اللَّهِ يَبْقَى فِي افْتِقَارٍ دَائِمٍ إِلَى هُوَ وَحْدَهُ

[5] و ظهور و بطون صفت مشیت است و اول و آخر هندسهٔ اراده

[6] https://catalogue.nla.gov.au/catalog/10052633 (retrieved 24 March 2024).

[7] Reasons which we have spelled out in detail in the **Completion of the Persian Bayān**.

[8] One reason, among others, would be the climate crisis, environmental degradation and the overall looming ecological general system failure which the ordinance of the **11th gate of the Ninth Unity** has always been the decisive remedy against and would have completely prevented had it been globally implemented. Had the Bayān endured in its original form and succeeded in vanquishing both its enemies within and without by establishing a Bayānī state or kingdom, it would have become a genuine counterpoint and resistance axis to the onslaught of Western capitalism and colonialism which has been responsible for all of this. The Middle East/North Africa region would also not have experienced the turmoil it has since the 1850s – turmoil that has left it totally devastated on all levels - which has been subjected upon it by the forces of Western colonialism. Indeed a Bayānī state or kingdom in the combined regions of Iran and Iraq would have stood as a mighty bulwark against Western imperialism as a whole, preventing it from the kind of things it did during the post-WWI era of the present timeline in that region. Given this, the dirty politics of petroleum would not have transpired in the region that systematically destabilized it since the early 1900s. There would not have been a Zionism able to infiltrate the region in order to set-up its own parasitic white colonial settler state in the Levant. The Kingdom of Saudi Arabia would never have existed either and Wahhabism would have more than likely been completely eradicated in short order by a Bayānī regional order. In Iran and Iraq, the very existence of the Twelver Shiʿi clerical class would have been completely uprooted from its foundations and burned to the ground for all posterity. In short, the world would have faced a completely different reality than the one it has since the founder of Bahāʾism triggered the world-shattering treason he did against the **Covenant**

of the Bayān embodied by its Mirror. Thus, with heaven, every last drop of blood spilled as a consequence of his treason against the Bayān bears his exclusive stamp and responsibility as well as that of his followers throughout all the worlds. And so it is for such reasons wherein the **Divine Will** unlocked the doors of *al-Badāʾ*.

[9] **Qurʾān 3:54**:

وَمَكَرُوا وَمَكَرَ اللَّهُ ۖ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

[10] Or **Chaos Theory**, https://en.wikipedia.org/wiki/Chaos_theory (retrieved 24 March 2025 CE).

[11]

الا نزد او چه قرآن و چه بیان و چه قضایای فرقانیه و چه بیانیه این نیست الا ارتفاع قدرت او و امتناع سلطنت او که بدانند کل که در قبضهٔ قدرت و تصرف خدای خود بوده وهستند و از برای ایشان شیئ نبوده الا باذن او

[12] لا جَبْر وَلا تَفْوِيض وَلَكِنْ أَمْر بَيْنَ أَمْرَيْنِ

Muḥammad Rayshahri *mīzān al-ḥikma*, vol. 1 (h.482): 363.

[13] وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

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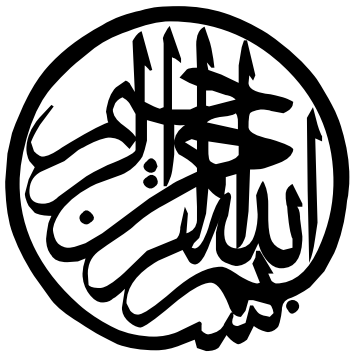
A Kabbalistic Commentary on the *Bismillāh*[1]



Praise be unto God Who at each moment reveals the logoic mysteries of the Book of Its Cosmos via the science of the numbers and letters. And salutations and blessings be upon the pentagrammic loci of Its continual Theophanic Manifestations from before and after! Amen!

In Arabic the *abjad* numerical value of *In the Name of God the Compassionate, the Merciful!* (بسم الله الرحمن الرحيم) is **786**. First note that 7 + 8 + 6 = 21 = אֶהְיֶה (*ehyeh*) ("*I AM*"). In the operation of **AIQ BKR** (i.e. the *gematria* of the nine chambers), this number is reduced to **3**.

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Three (**3**) is *gimel* (ג) in Hebrew and *jīm* (ج) in Arabic. The number three on the metaphysical plane in itself represents the **i.** the Divine world (العالم الإلهية), **ii.** the world of the divine Command (العالم الأمر) and **iii.** the creation (الخلق). ***Gimel*** (ג) is claimed by some kabbalists to be derived from the word "*gemul*," which in Hebrew means both the giving of reward as well as the giving of punishment. Gimel (גִּימֶל) also means *action* and is a word for "camel." The camel, according to some sources, is the animal associated with the Asherah (אֲשֵׁרָה), i.e. a sacred tree or pole wherein the descent of the **Shekinah** is held to occur. The individuals responsible for writing the books of **Deuteronomy** and **Leviticus** were against the Israelites worshiping God at trees or sacred groves, due to the obvious pagan Canaanite-Assyrian pedigree to such a practice.[2] Nevertheless, and even though derived from an originary Assyro-Babylonian nexus, this was a common practice of the ancient Israelites in reverence to Moses's (ع) experience at the Burning Bush at Sina'i where the **Shekinah** of the Name (**HaShem**) descended and gave Him His mission to save the children of Israel from Pharaoh while revealing the Law of Heaven to this chosen humanity for that specific period in history—which, per the Bayān, was a rank, together with its Law, which was altogether abrogated in the succeeding divine dispensation—and with it bringing these Israelites back to the land of their forefathers, Jacob (ع) and Abraham (ع). The "*I Am*" (*ehyeh*) as such is the theophany of the archangel **Metatron** who is the Supreme Manifestation of the **Shekinah** and the **Voice** Moses (ع) conversed with on Sina'i Who is the *gimel/jīm*—and thus the manifestation of God's *action* (*gimel*) as the dispenser of divine legislative rewards and punishments (*gemul*) in the spatiotemporal world—which is the number **3**. Note also how in the **Tarot** the letter *gimel* is associated with the **Major Arcana** card (**ATU II**) of the **High Priestess** Who is the physical embodiment or spatiotemporal manifestation of the **Shekinah** on earth.

As for the seven letters of the *bismillāh* ("*In the Name of God*") (بسم الله): each of these letters represents one of the **seven divine creative attributive imprints** (خصال السبعة). The letter ***Bā'*** (ب) represents the **Divine Will** (المشيئة) which is the locus for the manifestation of the Divine Name '*the Originator*' (*al-bārī'*) (الباريء). The letter ***Sīn*** (س) is the **Divine Volition** (الإرادة) which is the locus for the manifestation of the Divine Name '*the Peace*' (*as-salām*) (السّلام)

that is the *sakīna* (السّكينة)—or **Shekinah**. The letter **Mīm** (م) is the **Divine Determination** (القدر) which is the locus for the manifestation of the Divine Name '*the Sovereign Owner*' (*al-mālik*) (المالك). The letter **Alif** (أ) represents the **Divine Authorization** (القضاء) which is the locus for the manifestation of the Divine Name '*the First*' (*al-awwal*) (الأوّل). The first ***Lām*** (ل) is the **Divine Realization** (الإمضاء) which is the locus for the manifestation of the Divine Name '*the Magnanimous*' (اللطيف). The second ***Lām*** (ل) is the **Appointed Time** (الأجل) which is the locus for the manifestation of the Divine Name '*the Irradiator*' (*al-lamīʿ*) (اللميع); and the ***Hā'*** (ه) is the **cosmic Book** (الكتاب) which is the locus for the manifestation of the Divine Name '*the Guide*' (*al-hādī*) (الهادي).

Now, the two attributes following the *bismillāh* ("In the Name of God") (بسم الله)—that is, *al-raḥmān* ("the Compassionate") (الرّحمن) and *al-raḥīm* ("the Merciful") (الرّحيم)—both are related by their etymological root/*maṣdar* to *raḥim* (رحم) which means '*womb*'. As such one of the denotations of *al-raḥmān al-raḥīm* ("the Compassionate, the Merciful") (الرّحمن الرّحيم) indicates the All-High in the station of the Mother of all creation. *Al-raḥmān* ("the Compassionate") (الرّحمن) represents the Divine Womb and all things in their potential state[s] gestating within this Divine Womb as the immutable archetypal forms (الاعيان الثابتة) "*...which have* [as yet] *not whiffed from the taste of existence...*"[3] *Al-raḥīm* ("the Merciful") (الرّحيم) represents their state of actualization and existentiation, the substrate upon whose actuality and existence continually depends the influx of the Divine Mercy (رحمة الإلهية). The twelve letters of *al-raḥmān al-raḥīm* ("the Compassionate, the Merciful") (الرّحمن الرّحيم) (ا ل ر ح م ن ا ل ر ح ي م) are associated with the twelve letters of the *tahlīl* (i.e. "there is no god but God" *lā ilāha illā allāh*) (ل ا ا ل ه ا ل ا ا ل ل ه) which in the realm of the **Theophany of Persons** are associated with each of the **Twelve Imāms** (ع) Who are, as it were, the mothers of the true initiates.

The four words composing the *bismillāh*, i.e. "*In the Name of God the Compassionate, the Merciful*!" (بسم الله الرّحمن الرّحيم), correspond to the four phrases of the *Tasbīḥ al-Fāṭima* (ع) (The Theophanic Praise of Fāṭima), i.e. "*Glory be to God and praise be unto God and there is no god but God and God is the Most Great*!" (سبحان الله والحمد لله ولا إله إلّا الله و الله أكبر) *subhān allāh wa'l-ḥamduli'Llāh*

wa lā ilāha illā allāh wa allāhu akbar! These four words in turn correspond to the four worlds within the cosmic Tree which are *lāhūt* (the Divine realm), *jabarūt* (the Empyreans of Power), *malakūt* (the Angelic world) and *nāsūt* (the material world) that correspond to the four worlds of the **sephirotic kabbalah** which are *atziluth* (the World of Emanation), *briah* (the world of the Creation), *yetzirah* (the world of Formation) and *assiyah* (the world of Action). These in turn have their archetypal correspondences with the four elements that are Air, Fire, Water and earth. So the *bism* ("In the Name of") (بسم) is 'glorification' (تسبیح) and is associated with *lāhūt* (the Divine realm) that is the *atziluth* (the World of Emanation)—and which the Imāms (ع) designate as being the **World of the Mother of the Book** (عالم اُمّ الکتاب)—and the element Air (= *white*). This first correspondence is also associated in the subtle physiology with the **Blaze-Flux** (فؤاد) that is equivalent to **existence** (وجود). Next, the word "*God*" (الله) is 'praise' (تحمید) and is associated with *jabarūt* (the Empyreans of Power) that is the *briah* (the world of the Creation)—and which the Imāms (ع) designate as being the **First World of the Primordial Particles of Light** (عالم ذرّات الاوّل) which is also known by its alternative title of the **First World of the Luminous Silhouettes** (عالم الاشباح الاوّل)—and the element Fire (= *yellow*). This second correspondence is associated in the subtle physiology with the **Spirit** (روح) and **essence** (ماهیة/عین). *Al-raḥmān* ("the Compassionate") (الرّحمن) is 'testification to the divine unity' (تهلیل) and is associated with the *malakūt* (the Angelic world) that is the *yetzirah* (the world of Formation)—and which the Imāms (ع) designate as being the **second World of the Primordial Particles of Light** which is bifurcated into a *celestial heaven* (علییون) and a *celestial hell* (سجّین)—and the element Water (= *green*) and *prima materia* (هیولی). This second correspondence is associated in the subtle physiology with the soul (نفس). Finally, *al-raḥīm* ("the Merciful") (الرّحیم) is the 'magnification' (تکبیر) and is associated with *nāsūt* (the material world), or the Dominion (*mulk*), that is the *assiyah* (the world of Action) which is associated with the element of the earth (= *red*), the composite body (جسد) and form (صورة).

Nineteen letters in total constitute the *bismillāh*, i.e. "*In the Name of God the Compassionate, the Merciful!*" (بسم الله الرّحمن الرّحیم). 19 in Hebrew is the gematria of the name of Eve (*chavah*) (חַוָּה) which in itself is derived from *em kol chai* (אם כל חי), i.e. "the All-Living Mother," that instantiates the manifesting power of the cosmos which is cryptically

referred to as "the Bride" that represents the sphere of **Malkuth** (מלכות = 496 = 19) in the **sephirotic Tree of Life**. In His **commentary on the *sūrah* of the Cow** (2), the Primal Point indicates that the transfiguration of Eve (ع) in the **Garden of Eden** was in fact the Self-Disclosure (تجلّي) of Fāṭima (ع) as the **Tree of Reality** (شجرة الحقيقة): Fāṭima (ع) Who is the mother to eleven of the Twelve Imāms (ع) as well as the 'Mother of Her Father' (أُمّ أبيها) and the "Bride" to the first amongst these twelve vicegerent providential guides (اولياء الله) Who is ʿAlī (ع). Finally, and most importantly of all, in the dispensation of the Bayān the nineteen letters of the *bismillāh* represent the Theophany of Persons that is the **First Unity** (الواحد الاوّل), i.e. the Primal Point and His Eighteen Letters of the Living Who are the '*Return*' to the world of the Fourteen Infallibles (ع) and the Four Gates together with the Theophanic Self-Disclosure of the Primal Will within the **Celestial Earth** of the **Pentagrammic Talisman** of ʿAlī Muḥammad Shīrāzī, the Bāb.

Notes

[1] The following item was composed in 2020.

[2] Note here the rabbinic corruption of ‘Asherah’ as *Astarte* and their association of Astarte *qua* ‘the Morning Star’, i.e. Venus, with Lilith due to Asherah’s original association with the Sumero-Babylonian-Assyrian mother goddess Ishtar, not to mention its later Christian association with Lucifer *qua* satan.

[3] Ibn ʿArabī *The Bezels of Wisdom* (*fuṣūṣ al-ḥikam*): Enoch.

14

Brief commentary/*midrash* on Genesis 1:1

بِسْمِ ٱللَّهِ ٱلْأَحْيِيِّ ٱلْأَجَلَّى

سُبْحَانَ اللَّهِ نُورِ الْعَالَمِينَ وَكَاشِفِ أَسْرَارِ الْمُقَنَّعِينَ

I. **Bereshit** (בראשית) - ***In the Beginning***. Six letters here in Hebrew with a basic gematria of **913** (9 + 1 + 3 = 13, i.e. the number of spheres to my Tree of Reality). While conventional Kabbalah says there are 4 worlds within the Tree of Life (i.e. **Atziluth**, **Briah**, **Yetzirah** & **Assiah**)—or five if you count the **Ain Sof** —in fact we are dealing with 6 realms of Being. In their Bayānī denotation, these are named:

1. **Hāhūt** - realm of the ipseity.

2. **Lāhūt** - realm of the divinity proper.

3. **Jabarūt** - the Empyrean of power and the world of the first existential particles of light (*dharrāt*) and archangelic intelligences. This is the eternal realm of the plane of *Alast* ("Am I not") where the primordial covenant occurs.

4. **Malakūt** - the angelic world proper.

5. **ʿAzamūt** - The mighteous realm which is bifurcated into two sections: heaven and hell (whose gates are guarded over by 19 angels according to the **Qurʾān**).

6. **Nāsūt** - the material world proper.

In my interpretation, each of the six letters of ***Bereshit*** (בראשית) refer to each of these six realms which are, then, ciphers denoting the six days of creation which, then, indicate six of the sigils (*sans* the pentagram seal) of the **Greatest Name** calligram that instantiate the 6 theophanic sequences of the *ḥadīth kumayl* which indicate the 6 Names (*fard*/single, *ḥayy*/alive, *qayyūm*/peerless self-subsistent, *ḥakam*/judge, *ʿadl*/just & *quddūs*/holy فرد حيّ قيّوم حكم عدل قدّوس) which are God, Muḥammad, ʿAlī, Fatima, Ḥasan and Ḥusayn (ع). In the Tarot, the letters associated with the letters of (בראשית) are the **Magus** ב (or according to me, really the **High Priestess**) then the **Sun** ר then the **Fool** א then the **Aeon** ש then the **Hermit** י and finally the **Universe** ת. Overall, the number **6** is of great significance here, since it is the penultimate solar number not to mention the specific number denoting **Binah** in the sephirotic Tree of Life. **6** is also the second letter (namely, ו vav) occurring only once in the Tetragrammaton (יהוה) as the third letter, and the second letter in Arabic to **HUWA** (هو), denoting the *ipseity*. The waw/vav (و ו) represents the Divine Name the Hidden (الباطن) whereas ه *he*/*hāʾ* represents the Divine Name 'the Manifest' (الظاهر). *Vav* ו itself is, of course, the **Hierophant** in the Tarot.

II. **bara** (ברא): "[he] created/creating," which means also "to separate" such as light from darkness. This word has a gematria of **203** and is equivalent in Arabic to برء *baraʾa*, meaning 'pure' and 'angelic', while it is also associated in meaning with 'disassociation' and 'disavowal' (of evil and the non-genuine, i.e. especially the enemies of the Imāms of the House ع who have usurped their authority) that is one of the pillars of Shiʿism.

III. **Elohim** (אלהים): A feminine plural word serving as a generic word for God with a gematria of 86 that is equivalent in Arabic to the Divine Names *Mawla* (مولى), Master, and the Wondrous-Innovator (بديع), *Badīʿ*. Although most of the commentators have tortured themselves claiming that the feminine plural Elohim actually refers to a singular, I say that the feminine plural is quite intential in that it refers to what Suhrawardī designates as the Mothers (اُمّهات), i.e. the foremost among the lords of the species (ارباب النوع) which are both the creative powers of the Light of lights, i.e. the Godhead, as well being individuated angelic hypostases of light in their own right.

IV. **et** (אֵת): the feminine particle qualifying the feminine plural Elohim whose gematria is **401** that is equivalent in Arabic to the Divine Name the Unveiler (كاشف), *Kāshif*.

V. **Hashamayim ve'et ha'aretz** (השמים ואת הארץ): "the heavens and the earth." There are twelve letters here that, first, instantiate the 12 constellations of the zodiac from Aries to Pisces. Next, they refer to the twelve letters of the *tahlīl* (لا إله إلّا الله) which refer to each of the Twelve Imāms (ع) from ʿAlī (ع) to the 12th whose return, in my view, was the Bāb. The final letter is Tzaddi צ which is ص in Arabic (i.e. among other things, the letter associated with the adepti of Fatima). The gematria is **1098** equivalent to the original Hebrew of Psalm 68:33 "*to him who rides across the highest heavens, the ancient heavens*" (לרכב בשמי שמי־קדם) and the phrase in Arabic (محمّد + ليس كمثله شيء), i.e. Muḥammad + *nothing is like unto It* (**Q. 42:11**).

VII. The next two words closing this first verse of Genesis are the Hebrew letters ה and then ו which are the Arabic ه and و that (bearing the numerical value of 11) as the word **HUWA** in the Bayān denotes **i.** the *ipseity*, **ii.** the locus of the Manifestation of the Godhead and **iii.** the pentagram (i.e. 5 perspectives in its exterior and six in its interior). There are 28 letters here in this first verse of Genesis which is equivalent in its Arabic numerical value to my name *Waḥīd* (وحيد), the number of letters in the Arabic alphabet, the days of an actual lunar month, etc. The gematria of the entire first verse of Genesis is **2712** (12/3) which is equivalent to the combined value of the two Divine Names (مستغاث & ناسخ), *mustaghāth* & *nāsikh*, i.e. the Aid Invoked & the Abrogator.

15

Questions and Answers[1]

In the Name of God the Compassionate, the Merciful!

By It—and by all of Its points and Its mirrors—we seek aid! Praise be unto God Who has lifted the veil from the primordial mysteries of Unicity (tawḥīd)), drawn forth from the concealed treasuries of the divine feminine sextadic order, and from the plenary stations within the Bayānī rank! Blessings be upon Muḥammad and His Pure and Immaculate Family, and the curse of God be upon all their enemies—at every moment, before every moment, and after every moment—unto the eternity of eternities! O Truly Real, Amen! And for the matter at hand:[2]

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Manian: ***In all of the media appearances you've made which specifically deal with the Fatimiya Order, the centrality of the divine feminine has been strongly emphasized. A particular point I noticed in Nicolas' treatment of the Arabic Bayan was the use of the feminine pronoun for God. The reorientation of the abrahamic current towards a feminine iteration of the godhead has implications spanning that spiritual orientation. One which has been pressing on my thoughts is a transliteration of 'Christ-consciousness' into a Marian or Fatimayyic configuration. Or the Cosmic Christ/Cosmic Mary/Cosmic Fatima. Is this what we see in Rabia, Hildegard, and Tahira? In the contemporary***

west's understanding of gender these apparent dichotomies seem far less tethered to physiology than what the Bab would have understood.

First, this discussion needs to be framed primarily around first principles (*principia*) and not necessarily historic individuals, although individuals become relevant when we discuss the *theophany of persons*. In other words, these first principles precede the sacred individuals of history who may embody them. Next, *apropos* are the traces left behind of the divine feminine *eidai*-archetype from the religion of the ancient Mesopotamians within the Abrahamic tradition itself and what this may reveal to us about the primordial religion of humanity. I will not speak here to either Rābiʿa al-ʿAdawīya of Basra (d. 801) or Hildegard von Bingen (d. 1179) because the discussion would take us too far afield into other domains best left for another occasion. However, right from the outset it needs to be emphasized—and then once more underscored—that (post)modernist conceptualizations of physiology and biology—and particularly the way contemporary gender studies and critical theory have contextualized the entire question of gender—are completely irrelevant (and not even *tangential*) to what is being discussed here. So the question is definitely not tethered to physiology whatsoever but rather to first principles (i.e. metaphysics) and the anagogical symbolologies (which in themselves move as animated, multi-contextual ciphers, if you would, within amphibolous trajectories of unfolding on both temporal and atemporal levels) that guide the overall understanding of such principles. In other words, I am speaking to a theophanological methodology, for lack of a better term, which will then offer the basic contextual lens for the later discussion around Theophanocracy. Nevertheless for basic contextualizing purposes history is also important.

Now, to discuss the first point: one can argue that such "reorientation," as you mention, has always been present as a pre-existing *orientation* (whether latently or explicitly articulated among certain tendencies) within the greater Abrahamic tradition for a very long time. In Judaism, it is there in the early part of the **Book of Genesis** itself. The fact that **Genesis 3:20** explicitly designates the name of Eve as being some kind of an acrostic to the Hebrew (אם כל חי) the "All-Living Mother" (or the "Mother of All-Living")[3] should give pause and thereby provide clues to anyone that such ideas were present among the early

Israelites themselves from the very beginnings of their own tradition; and as much as the post-Babylonian exilic Jewish tradition attempted to whitewash, erase, excise and otherwise obfuscate it altogether, they did not fully succeed in doing so but instead (as the narratival evidence of the Old Testament and then the Talmud shows) they went on to polemicize overt instantiations of the trope of the divine feminine and its *eidaic*-archetype(s) among the Canaanites as well as the Bablyonians and Assyrians (who had earlier conquered them and who were both intimately connected to the very civilization the Israelites themselves originally sprang from, *viz.* Sumeria)—this, while try as they might, never fully succeeding in shedding its traces from themselves completely. I posit that this here is where elements of the overall cultural and ideological schizophrenia around the question within the exoteric milieu of the Abrahamic traditions actually stems from. As interesting a question as it may be, it is not even necessary here to broach speculations around whether *Yahweh* and *Shekinah* represented two competing deities among the early Israelites.

Yet it is here where the late Israelite Jewish demonization of Ishtar/Asherah/Astarte (and the transformation of this Sumero-Babylonian-Assyrian goddess into Eve's antitype specifically in the form of Lilith)—or, rather, Talmudic and *halakhic* orthodox Judaism's ideological schizophrenia regarding the trope of the divine feminine as a whole—originates, notwithstanding the fact that the archetype of Eve herself bears distinct and unmistakable imprints of the Ishtar/Asherah/Astarte figure of Mesopotamian mythos. Nevertheless, despite the best efforts to erase the memory of the divine feminine within the later Israelite tradition, the clues were permanently left behind within their own sacred texts and oral traditions; and once we enter into the Kabbalah proper during the late medieval period of the common era, these latent archetypes and *eidai* of the divine feminine that never went away come back and become articulated within the complex metaphysics of the *Shekinah* in that system. Also, tangentially, note here how the *khamsa*/*hamsa*, which both Islam and Judaism appropriated as a symbol from the ancient Mesopotamians (one designating it as the symbol of the *Shekinah* with the other as the Hand of Fāṭima, with its usage in Islam predating the one in Judaism), was considered

by these ancient Mesopotamians as being among the most sacred symbols of their mother goddess, evidence of it even found among the pre-Persian Iranian civilization of the Elamites as well as in southern Arabia and Yemen.

To me, at least, and when pushing further back than even the early Mesopotamian and Sumero-Babylonian-Assyrian religions—including even the Indus Valley one—such things demonstrate lingering elements of a primordial religion of humanity (which I hold both the polytheisms and monotheisms to have originally emerged from)—the *dīn al-fiṭra*, as it were—where the unicity of the divine was articulated in terms of the *eidaic* archetype of the divine feminine as a first principle. In other words, my belief is that early humanity understood (and so practiced) a form of *tawḥīd*, a primal monotheism, as it were, that characterized and depicted the greater mysteries of Being in terms of the one divinity *qua* Mother. The Neolithic Çatalhöyük civilization of southern Anatolia, particularly with regard to the effigy of the seated Mother Goddess (which bears an uncanny resemblance to the Venus of Willendorf that is at least 22,000 years older) appears to intuitively substantiate this. The indigenous civilizations offer numerous other explicit clues to that end as well, and this is where I believe the dismissive ideas of those Neo-Traditionalists around the question of the divine feminine (such as Julius Evola's, for example, in his *Eros and the Mysteries of Love*: 1991) to be completely counter-intuitive and even downright false.

To put it another way, my belief is that the religion of the primordial Adam (what the Bāb indicates in several places with the phrase *ādam badīʿ al-fiṭra*) revolved around the archetype of the divine feminine, which is why I find a seminal Gnostic text such as the Nag Hammadi's "The Apocalypse of Adam"[4] such a pivotally interesting text to meditate upon —even beyond the explicit content of the actual narrative it offers with its plot and characters—and especially in the section where we find the apotheosis of Eve as the Sophia who bears the Revelation from the Pleroma to Adam: i.e. Eve as *the primal avatar* or the first manifestation of the feminine Godhead, as it were, to whom Adam acts as second in rank as Her *walī* such that She is the *Initiarix*, the mediator between heaven and earth, the divine messenger (*rasūl allāh*) of that hiero-historical cycle with Adam as the mediator, providential guide and hierophant; She being the Point (*nuqṭa*) and Adam Her Mirror

(*mirāt*). Intimations of this doctrine—and the overall narratival reversal in the story of Adam and Eve[5]—are given explicitly in one notable instance in the Bāb's commentary on the *sūrah* of the Cow (*al-baqara*) where the proverbial "fall" is contextualized as Adam's mistaken approach towards his own wife who (i.e. Eve) is symbolized in this commentary as being the **Tree of Reality** (*shajara al-ḥaqīqa*) which elsewhere as a term acts as one of the ciphers indicating the divine theophany as such (*ẓuhūr allāh*). This, then, in essence would make of the Judeo-Christian-Islamic exoteric narrative of Adam, Eve and the *fall* in both the Old Testament as well as the **Qur'ān** by definition an intended veil—a deliberate concealment and obfuscation, as it were, guarding the true narrative around Eve's real station, if you would: a veil that needs be overcome by the clues left within Abrahamic scripture itself for the true adepts and initiates to piece together in order to take back to its narratival origin (i.e. its *tawīl*). As such, what I am speaking of is, for lack of a better designation, an Evenic consciousness, or the *ḥaqīqa ḥawā'īya* which is the *ḥaqīqa fāṭimīya*. Note that in the same commentary on the *sūrah* of the Cow the Bāb explicitly holds that the transfiguration of Eve as the **Tree of Reality** was in fact the theophanic self-disclosure (*tajallī*) of Fāṭima (ع).

Be that as it may, and beyond what I said at the conclusion of the 2014 **Reality Sandwich** interview with Benton Rooks,[6] one of the best symbolic significations of this archetype of the feminine godhead occurs in the Kabbalah via its lettrist meditation on the gematria of Adam whereby some Kabbalists propose that the mystery of the feminine godhead can be gleaned from within the three letters of the name of **A-D-M** (אדמ) itself—here Adam obviously signifying the *Adam Kadmon* within the **Tree of Life**—such that when the middle letter *daleth* (ד) is taken away we have the word *em* (אמ) (mother). Here "Adam" without the *daleth* (ד) represents the cosmic Mother pregnant with her own creation (i.e. the universe; or multiverse, rather, i.e. the *daleth*) such that the totality of the Tree itself, with all of its *sephirot*, represents the universal cosmic Mother; this, even though the word for "tree" (עץ) in Hebrew (as opposed to the Arabic *shajara* which is feminine) is grammatically masculine. One can even posit the *daleth* (ד) in Adam as signifying the door or gate ("*bāb*") to the mysteries of the cosmic Mother (אמ), as it were, in the same sense

where Muḥammad (ص) represents the city of knowledge to which ʿAlī (ع) acts as the gate and threshold. Another way to configure this on a higher octave is to say that Adam is the embodied manifestation of the Primal Will (*mashīʾa al-ūlā*) while the Mother is the Godhead who manifests from Herself the Primal Will such that first א and then מ represent the manifest (*al-ẓāhir*) and the hidden (*al-bāṭin*) aspects respectively of the divinity with the medial ד between these two letters representing the Primal Will or Universal Intellect. On a related note, I also draw attention to the Zoharic doctrine that the Messiah—the *re-Manifestation* of Adam at the end of time—is in fact the manifestation of the *Shekinah* within the spatiotemporal form of a man. When reading between its lines and beyond its explicit, outward meaning, this specific Zoharic doctrine of the Kabbalah simultaneously foreshadows by inferred implication what I said earlier regarding the true station of Eve (ع).

Beyond that, the rules of Hebrew grammar hold that every noun that ends with the letter ה (*he*, i.e. the Arabic ه) is grammatically feminine. The final letter of the Tetragrammaton (יהוה) holds ה as its final letter which theoretically—the longstanding debates over the specific construct notwithstanding—makes the Tetragrammaton as a construct itself to be *eo ipso* grammatically feminine as well. Some of the Kabbalists consider this final ה as representing the *Shekinah* in the 10th sphere of *Malkuth*, with the medial ה representing the *sephira* **Binah**, i.e. the 2nd sphere, from which the second of the four words within the Tree (namely, *briah*) emanates; this, with each of the four letters of the Tetragrammaton representing the four worlds within the Tree (i.e. *atziluth* י, *briah* ה, *yetzirah* ו and *assiah* ה). Nevertheless the supreme manifestation of the *Shekinah* is held to occur in the 1st *sephira* which is **Kether** (the crown).

Now, contrary to popularly received opinion, I will also say here that the divine feminine as an *eidaic* archetype—or as a symbological lens through and by which a tradition can be contextualized in its highest principles—is not by definition necessarily a pagan phenomenon at all (that is, when we take the word '*pagan*' in its negative connotation). That traces of it already occur in the earliest of the Abrahamic scriptures; and, moreover, that it phenomenologically reoccurs repeatedly throughout the histories of all three monotheistic

faiths; is proof of the staying power of this Idea/*eidai*. The historical phenomenon of the *fedeli d'amore* (the Lieges of Love) within Christianity, Judaism and Islam suffices as additional proof.[7] Furthermore, when dealing with the divine feminine within a specifically theophanological Abrahamic context, the categories "pagan" and "non-pagan/monotheism" actually become quite irrelevant dichotomies, because in this domain we have transcended the very content of these registers and are in the presence of a highly elevated form of esotericism, i.e. the *bāṭin* of the *bāṭin*, as it were, where the ultimate reality is superlative Being/Existence Itself (Who simultaneously reveals and conceals Itself through every form) and not merely '*a being*' among others. As such what defines and exemplifies paganism in this perspective (within the negative connotation of the word) is the inability to see beyond circumscribed forms as such, or to circumscribe a particular form or effigy as being representative of an animated totality; and this is also the **Qur'ān**'s own definition of paganism when it explicitly criticizes those who construct effigies of wood and stone to which they bow down in worship; and not whether the Godhead, the ultimate reality, or its theophanic personifcations are in *principia* either gendered in grammar or ideationally represented in language with a gender. Given this, the charge of *paganism* (in its negative denotation) can be equally laid as well at the feet of monotheistic exoteric religionists themselves who construct ossifying effigies from circumscribed ideas to which they bow down, and not merely those polytheists who make such circumscriptions from the *materia* of wood and stone.

Now, regarding the question of the feminine grammatical case replete throughout the writings of the Báb and in the Arabic Bayān particularly—being one of the incessant points of criticism by his orthodox Muslim detractors about the ungrammatical nature of his Arabic style—the case can be made that (beyond the apparent linguistic surface of the matter) the usage is deliberate in what it is implicitly attempting to convey about a metaphysical fact from His point of view. There are a few ways to contextualize this. Here I will provide one of its justifications. While taking Shaykhī reverse *hylomorphism* into account (where *matter* مدّة, a feminine word, rather than *form* صورة becomes the active principle, i.e. فاعل), in Arabic the phrase "primal will" (مشيئة الاولى) is itself grammatically

feminine. In the Bayān, the Bāb consistently maintains that he is the physical embodiment of the Primal Will; or, rather, the locus of the manifestation (*maẓhar*) of the talismanic-temple (*haykal*) of the universal Primal Will, as it were. With reference to this implied Shaykhī reverse *hylomorphism* as a subtext, whenever we find these feminine grammatical cases in His writings, the Bāb (as the locus of the manifestation of the Primal Will) is in many ways simultaneously asserting to be the active celestial matter to which form is given to all-things (*kullu-shayʾ*). Now, Shaykhī esotericism identifies the Super-Celestial Earth of *Lāhūt* (i.e. the divine realm proper and the second divine presence after the ipseity)—which is the core of this specific realm—with the Super-Celestial Reality of Fāṭima (ع).[8] In his own metaphysics, the Primal Will is *Lāhūt* Itself whereby everything in the created world is ultimately generated by It and proceeds from It such that everything we understand within the created world by the concept of 'divinity' as such is likewise referable to the Primal Will and not to the ipseity *per se* which transcends all such predications and categorizations. This then provides one contextual justification as to why the Bāb consistently uses feminine grammatical cases within his written Arabic—a matter which would not have been lost on many among His devoted (and originally Shaykhī) audience (which, in itself, then makes those criticisms of his grammar to not only be beside the point but ultimately irrelevant criticisms as well since the animating intention behind the Bāb's usage is something entirely different, occurring as it does on a much higher plane than the circumscribed material rigors of the grammarian).

Beyond the symbological femininity of the Primal Will and the realm of *Lāhūt*, in the technical terminology and concepts spawned by the school of Ibn ʿArabī, discussions around the nature of the ultimate unicity of the ipseity itself are gendered; and these terms and concepts were fully appropriated by the Shaykhīs and the Bābīs with their intended range of meanings intact. I am speaking of the speculative bifurcation made by Ibn ʿArabī's school regarding the unknowable essence and ipseity as the "Exclusive Oneness" (*aḥadīya*) and the "Inclusive Unity" (*wāḥidīya*), where the first is asserted to be the feminine aspect of the **Hidden Divine Essence** (*dhāt al-ghayb*) with the second as the masculine—and where the *aḥadīya* atemporally precedes the *wāḥidīya*. Without getting into a drawn out technical

discussion around these two concepts and what they mean, it should be pointed out here that in one place in his *Futūḥāt al-Makkīyyah* (the Meccan Revelations), Ibn ʿArabī explicitly asserts that the ultimate secret of the divine essence is to be found within the pronoun ***hīya*** ("she") where he cryptically references the "Exclusive Oneness" (*aḥadīya*). These notions that metaphysically gender God in the feminine were very much operative in the background within the thinking of both Shaykh Aḥmad al-Aḥsāʾī (d. 1826) and his successor as well as with the Bāb—and probably more so in the latter than even the former.

Finally for this first section of the questions and answers, I briefly draw your attention to the *ghulat mukhammisa* text (appropriated by the Niẓārī Ismāʿilīs as one of their own proof texts) and known as the *Umm al-Kitāb*[9] (which at its conclusion becomes a sort of *shiʿified* pericope of the Gnostic Nag Hammadi text known as "*The Thunder, Perfect Mind*").[10] In the version of the Persian text edited by the late Russian Orientalist Vladimir Ivanow (d. 1970), in its finale we find a theophanic dramaturgy unfold whereby the fifth Imām Muhammad al-Bāqir (ع) transfigures into all of His illustrious ancestors one by one, culminating with Fāṭima (ع) Who then asserts Her *tout court* divinity while claiming Her father, husband and progeny (ع) to be the ornaments of Her metaphysical (Super-Celestial) Body. While it is nearly impossible, historically speaking, that this text could have had any direct influence on either Shaykh Aḥmad al-Aḥsāʾī or the Bāb, nevertheless this concluding theme of the *Umm al-Kitāb* is very much thematically present with both of them, especially in the former's *magnum opus* the *Sharḥ al-Zīyāra Jāmiʿ al-Kabīra* (the Commentary on the Greater Visitation Prayer for the Imāms) and the latter's commentary on the second chapter of the **Qurʾān**. I mention this because this text—whatever its actual genealogical antiquity—is one of the most notable (and, moreover, early) examples of the *eidaic*-archetype of the divine feminine within the Islamic context, regardless as to whether this text was originally authored by a marginal heterodox sect of Shiʿism or not. What this also demonstrates is that this specific idea of the divine feminine—and Fāṭima's (ع) divinity specifically—had found a fertile ground at the very earliest stages of Islamic confessional history while later on becoming fully codified as a veritable article of faith within both the mass and elite pieties of orthodox Twelver Shiʿism itself. In conclusion here, let us not

forget the epithet '*the Creatrix*' (*al-fāṭir*) by which Fāṭima (ع) was referred to by some Ismāʿilīs: an epithet and attribute by which the Bāb specifically refers to Ṭāhirih Qurra'tul-ʿAyn (d. 1852) in the sections addressing Her in several noted **MSS** of his **Book of the Five Grades** (*kitāb-i-panj shaʾn*); and, of course, in the Bayān Qurra'tul-ʿAyn is explicitly held to be the 'return' (*rajaʿa*) of Fāṭima (ع).

Manian: ***Another of the refrains across your work has been the Hadith Kumayl, which on more than one occasion you indicated was the pinnacle of Shi'i esotericism, and at another offered it up as the lens through which one could best begin to contextualize the Babi dispensation. I'm not embarrassed to say that I find it somewhat inscrutable on the surface. Is there a commentary, or a cypher, or some sort of exegesis upon the hadith available and accessible to English readers?***

Firstly, I should probably mention here that five independent commentaries on the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa*[11] were already offered by myself in English: the first being a sub-commentary within **LDM**; the second within my 2008 commentary on the calligram of the **Greatest Name**;[12] two by way of prayer (with the first prayer being part of text of the **Greatest Name** commentary)[13] and another within an unpublished work circulated among the **FSO**. Below, after the introductory comments and general orientation around the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa* in its Bābī trajectory, a short sixth commentary by way of correspondence will also be offered here as well.

Now, indeed the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa* is enigmatically inscrutable, and as it should be to the non-initiate, precisely because it is an *initiating* discourse pointing to a higher reality of things. Given this, there are no fast, easy, cut and dry approaches to it; nor should there be. Intensely spiritual and elevated esoteric truths such as this—and especially those highly elevated esoteric and spiritual truths articulated by the Infallibles (ع)—are not supposed to give their secrets away to just anyone, particularly as with this piece we are in the presence of exactly what the sixth Imām (ع) indicates when he says, "*Verily Our Cause is*

the Real Truth and the Truth of the Real Truth, and it is the Manifest and the Hidden, and the Hidden of the Hidden, and it is a Secret and the Secret of the Secret, and a secreted Secret, and a Secret concealed by yet another Secret."[14] As such, rather than finding easy answers to its enigmas, one must necessarily struggle in its pathways of meaning, as it were. Instead the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa* should be continuously reflected and meditated upon—and for a lifetime if necessary—as a sort of conceptual *dhikr* (mantra). I have spent twenty-eight years (28) now, as of this writing, reflecting and meditating daily upon it—and in recent years using both my own prayers cited below in their original Arabic composition to that end.

This is so because the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa*, when approached with the correct attitude or *adab*, can function as the entryway into the universe of High Imamology and the realization of the *Imām-of-ones-being*, i.e. the *ʿaql* (i.e. the Hiero-Intelligence/Nexal Consciousness). This is also why it has elicited such a substantial commentary tradition over nearly twelve-eleven centuries now and why it functioned as such a pivotally important meditative item and referential point to both Shaykh Aḥmad al-Aḥsāʾī as well as the Bāb. As I have said many times, the entire esoteric tradition of Islam with all of its highest insights is encapsulated within the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa*, not to mention that all of the secrets of wayfaring upon the path to the All-High are contained within it as well. As such the range and scope of its possible interpretations are truly limitless and without end, with each interpretation hued, coloured and nuanced by the given standpoint of the interpreter at the time of their interpretation and with consideration to their given state (*ḥāl*) and station (*maqām*) at the specific moment of interpretation, since no divine self-disclosure (*tajjalī*) in an authentic *situs* of knowledge (*al-ʿilm*) ever repeats itself, as "*each day He/It is in a* [new] *state*" (كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ) (**Qurʾān 55:29**). In other words, there can never be a definitive, all-encompassing interpretation of it offered by any human. If not scripture, then the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa* is certainly a treasured proof-text to every genuine Shiʿi gnostic of whatever approach or tendency, especially (and whatever opinion the naysayers may hold of it) as it comes directly from the first Imām (ع) Himself. Without exaggeration, to me at least, to truly know (*maʿrifa*) and love (*ḥubb*) the Eternal Imām (i.e. the Primal Will) is to know and realize the depthless truths of the *Ḥadīth Kumayl*/*Ḥadīth al-*

Ḥaqīqa—for it is a literal gift from the celestial heavens that will not cease to give of itself to the one who properly, sincerely and earnestly engages with it and struggles in its pathways of endless meaning; and I have certainly not found anything better that *orients* a subject to the **Orient of Light** as powerfully and as authentically as it does.

As for the vast commentary literature that this item has spawned over the centuries: Recently during the past few years a publication was put out from Iran by Sayyid Maḥmūd Ṭāherī entitled *The Embellished Goblet* (*jām-i-murṣaʿ*) (Intishārāt-i-āyāt-i-ishrāq: Qum, 1394 *solar*/2015 CE) which is inclusive of twenty-seven (**27**) of the shorter commentaries on this item translated by Ṭāherī into Persian from Arabic, beginning with the commentary of ʿAllāmih Ḥillī (d. 1325 CE/726 AH) and concluding with Ḥājj Mullā Ḥādī Sabzvārī's (d. 1873 CE/1289 AH). However, these twenty-seven commentaries are by no means a complete, exhaustive tally of all the commentaries ever penned on the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa*; nor for that matter was ʿAllāmih Ḥillī the first to ever comment on it either. But it was certainly refreshing to see a contemporary *hawzavī* of Qum include one of the commentaries of Shaykh Aḥmad al-Aḥsāʾī in it, i.e. the shorter commentary from his aforementioned *Sharḥ al-Zīyāra Jāmiʿ al-Kabīra* (the Commentary on the Greater Visitation Prayer for the Imāms) (336-40). That aside, references to the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa* can be found literally everywhere in the vast literature of the mystical tradition of Islam, and in virtually all of its branches and tendencies; and (beyond mere references or even quasi-commentaries in either prose or verse) I have counted well over one-hundred and eighty-nine (**189**) proper independent commentaries on it—and I am certain there are bound to be far, far more than even that number among names we have never heard of—with the longest presently known commentary being that of Mullā ʿAbdu'llāh Zunūzī (d. 1841 CE/1257 AH) which was written during the early nineteenth century and is entitled ***The Majestic Lights*** (*anwār-i-jalīya*). This text was edited by the late Siyyid Jalāluddīn Āshtīyānī (d. 2005) during the 1970s and published by the Tehran branch of McGill-Queens University in 1974. This last mentioned commentary by Zunūzī is edited at 383 pages of text and is a specific commentary from the Avicennan-Illuminationist/Akbarian-Ṣadrian speculative gnosis (*ʿirfān-i-naẓarī*) perspective of the Shiʿi seminary (*hawza*). Beyond

traditional commentaries, the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa* also continues to act during contemporary times as the source and subject of numerous graduate and post-graduate university theses, dissertations, monographs as well as countless scholarly articles in Iran.

In English Dwight M. Donaldson penned a somewhat problematic journal article about it in *The Moslem World* Volume 28, Issue 3 (July 1938), 249-57, entitled '**Al-Kumail: A Companion of the Secret**'[15] much of whose sourcing (and the commentary around the sourcing) should not be taken at face value. A good discussion around it can be found in the first volume of Henry Corbin's *En islam iranien*, which if you read French I encourage you to look at since it is presently the best, most reliable source on the subject in any Western language.[16] I would also look at Bahāʾī scholar Stephen Lambden's work on it online.[17] A publication was announced during the last decade by the Ismāʿīlī Institute in London, co-authored by Bruce Wannell and Herman Landolt, and entitled *A Tradition of Esoteric Commentary: Imām ʿAlī's Ḥadīth al-ḥaqīqa*; but nothing has yet appeared and it is not likely that it will any time soon either. Rezā-Shāh Kāzemī (even though he offers a full chapter on another discourse addressed to Kumayl by Imām ʿAlī) briefly touches on it on a single page of his ***Justice and Remembrance: Introducing the Spirituality of Imām ʿAlī*** (I.B. Tauris: London and New York:, 2006): 170.

Which brings me to the following: it would appear that for all their pretences to being immersed in all facets of the esoteric tradition(s) of Islam, the Guénonian as well as the Schuonian Neo-Traditionalists have generally shied away from offering either any substantial scholarly treatments or original commentaries of their own on this pivotally important item of the esoteric tradition of Islam. My personal view on this reticence and timidity by the Neo-Traditionalists is because the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa* is by and large sealed to them and also due in large measure to this piece's quite intimate connection to esoteric Shiʿism—and especially, during the past two hundred years, to the Shaykhī school and Bābism particularly—not to mention that the Islam of the Neo-Traditionalist school (for all their claims to universalism and the *philosophia perennis*, and whatever the original national and confessional pedigree of one of their eminent contemporary figures) has frankly always been quite acutely sectarian in a specifically Sunnī mould, and so they do not appear to be really all that interested in it and so generally keep their distance from

this diadem of Islamic esotericism offered by Imām ʿAlī (ع). When engaging with Islamic esotericism and not the Indian Vedanta, most of the central figures of the Neo-Traditionalist school appear to have been much more interested in making an idol of Ibn ʿArabī—but a sanitized Ibn ʿArabī after their own predilections instead of the *real thing*[18] — than to earnestly engage with Imām ʿAlī's (ع) *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa* which, without any exaggeration, veritably contains by inference and allusion the sum total of all the loftiest insights and highest metaphysical speculations by the Great Andalusian Master and within just six short *stanzas* or (as I specifically label them) '***theophanic sequences***'. But whither can one find those seasoned, fair minded and realized gnostics to truly grasp and comprehend this truism?

Be that as it may, if one can theophanologically contextualize the six years of the Bāb's ministry from May 1844 to July 1850 then these six years are the veritable spatiotemporal manifestation that is the theophanic dramaturgy of the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa* as if it literally came to life as an animated narrative from the *bāṭin* to the *ẓāhir* narrating itself within the space of *dunyā*. And this is precisely how the Bāb Himself and all of the early Bābīs conceptualized it as well. In a countless number of his works, and from the earliest stages too, either overtly or by an implied parallelism, the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa* acts as a kind of referential refrain (like a chorus to a musical symphony, if you would) throughout the Bāb's writings. The early Bābī *hiero-history* by Hājjī Mīrzā Jānī Kāshānī (d. 1852), ***The Book of the Point of Kāf*** (*kitāb-i-nuqṭat'ul-kāf*),[19] is literally strewn and littered with continuous references to it from its opening to closing pages. As a counterweight and juxtaposition to the sanitized, heavily redacted and re-imagined Bahāʾī hagiography he had just translated, E.G. Browne (d. 1926) translated some of Kāshānī's *hiero-history* in an epitome as the second appendix to his translation of Mīrzā Ḥusayn Hamadānī's ***New History*** (*tarīkh-i-jadīd*) (Cambridge University Press: Cambridge, 1893), 327-396 (see esp. 330).[20] You will see the constant references to the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa* even in this shortened epitome of the *kitāb-i-nuqṭat'ul-kāf* by Browne (also see his translator's introduction for your own general edification, **vii.-lii.**; and also look at Browne's actual English introduction to his edition of the *kitāb-i-nuqṭat'ul-kāf* itself which begins from the back of the edition in the linked **PDF**, **xiii.-xcv.**).

Temples of the Pure Religion of Gnosis

Now to map out this Bābī theophanic dramaturgy of the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa* in its unfolding years, which elsewhere is explicitly mapped out by the Bāb himself (but up to only the fifth theophanic sequence) in his **Seven Proofs** (*dalaʾil-i-sabʿa*):[21]

(i.) ﴿كَشْفَ سُبُحَاتِ الْجَلَالِ مِنْ غَيْرِ إِشَارَةٍ﴾ "*The Disclosure of the glorifications of the Divine Majesty without indication*" represents the first year (1260-61 AH/1844-5 CE) of the Bāb's ministry with his declaration and acceptance by Mullā Ḥusayn Bushrūʾī (d. 1849), the *bāb al-bāb*, and the "revelation" of his first major public work, the **Commentary on the Sūrah of Joseph** (12) (تفسير سورة اليوسف), the "*Best of Stories*" (احسن القصص), the ***Peerless Names*** (قيّوم الاسماء);[22] the composition of the eighteen Letters of the Living (حروف الحيّ), i.e. his first eighteen disciples; and the Bāb and the 18th disciple Mullā Muḥammad ʿAlī Bārfurūshī *Quddūs' hājj* journey together to Mecca and Medīna where at the *Kaʿba* apparently the Bāb also made some kind of public proclamation. In his own independent commentary on the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa*,[23] regarding this theophanic sequence, the Bāb states "*...the 'glorifications' are the pure veils* [of absoluteness] (حجب البحت) *and the unadulterated/transcendental Hidden Cloud of Unknowing* (عماء الصّرف)*; and this is the station of the Names and the Attributes whereby* ' [the divine] *Majesty*' *represents the station of the Named* [i.e. God] *from which all attributes are negated...*" (150/**PDF** 2b) (*my trans.*)

(ii.) ﴿مَحْوِ الْمَوْهُومِ مَعَ صَحْوِ الْمَعْلُومِ﴾ "*The negation of speculation in the realization of the Known*" represents the second year of the Bāb's ministry (1261-2 AH/1845-6 CE) wherein the Bāb returned from the *hājj* journey; was arrested en route to Shīrāz in Bushihr; was brought back to Shīrāz under escort; placed under house arrest by its governor and then publicly made to recant his claim to *bābīyat* (i.e. gateship and exclusive deputyship to the Hidden Twelfth Imām) at the *Masjid al-Wakīl*; then ordering his disciples to destroy all copies of his **Commentary on the Sūrah of Joseph** and to exercise the discipline of the arcane (*taqīya*) until further notice; whereby in this period a less bold, or "less transcendental" (as Browne characterizes it), and somewhat more orthodox doctrine was set forth that

would not antagonize mainstream Shiʿi religious sensibilities. In his commentary on the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa*, regarding this theophanic sequence, the Bāb states "*...the 'negation of all speculation' denotes 'the glorifications'* (التسبحات) *and the 'realization of what can be realized' is 'the* [divine] *Majesty'* (الجلال), *and this is the singular reality* (الحقيقة الواحدة) *but with* [its] *expressed locutions* [occurring instead] *within* [the world of] *multiplicity* (كثرة)..." (*my trans.*) (ibid.)

(iii.) ﴿هَتَكُ السّترَ لِغُلْبَةِ السّرِّ﴾ "*The rending of the veil by the victory of the Secret*" represents the third year of the Bāb's ministry (1262-3 AH/1846-7 CE) wherein, following the outbreak of a cholera epidemic, the Bāb fled Shīrāz, first, to Isfahān, briefly finding patronage and protection under its Georgian governor Manūchehr Khān Gurjī *Muʿtamid al-Dawlih* (d. 1847); but after Manūchehr Khān Gurjī's death in early 1847, the new governor instead handed the Bāb over to an imperial escort ordered by the premier (and Bābī antichrist) Hājjī Mīrzā Āqāsī (d. 1848) who had the Bāb diverted from His route to the capital Tehrān to imperial banishment instead at a mountain fortress in the Western Azerbāijānī town of Mākū (which the Bāb dubbed *jabāl al-bāsit*). This is also the year wherein the Bāb outright declared himself to be the Mahdī and Twelfth Imām (ع) in person.[24] In His commentary on the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa*, regarding this theophanic sequence, the Bāb states "*...and the primary and secondary meaning/signification of this is that whosoever has apprehended it, apprehended it, and whosoever is ignorant of it, is ignorant of it* (عرفها من عرفها و جهلها من جهلها)..." (*my trans.*) (ibid., 151/**3a**)

(iv.) ﴿جَذْبَ الْأَحَدِيَّةَ لِصِفَةِ التَّوْحِيدِ﴾ "*The attraction of the Exclusive Oneness by the attributive apprehension of the Divine Unicity*" represents the fourth year of the Bāb's ministry (1263-4 AH/1847-8 CE) and marks the "revelation" of both the Arabic and Persian Bayāns at Mākū and the elevation of the Bāb's own claims from *maḥdawīya* to divinity (and it was here when the Bāb first began using for Himself the title "the Primal Point" نقطة الاولى). This is also the year when Qurra't'ul-ʿAyn was expelled by Ottoman authorities from the Shīʿi shrine center of the ʿAtabāt in Irāq back to Irān; the year when the Badasht conference in Māzāndārān occurred (i.e. the Bābī dramaturgy of Alamūt) wherein the assembled Bābīs under the leadership of Qurra't'ul-ʿAyn and Quddūs made their

public proclamation claiming the end of the exoteric dispensation of Islam; the beginning of the Qājār state versus Bābī showdown/armed conflict at the fort of Shaykh Ṭabarsī led by Mullā Ḥusayn Bushrūʾī and Quddūs following the conference of Badasht; and the independent theophanic claims advanced by Quddūs during the siege of Shaykh Ṭabarsī as the *Qāʾim* (Ariser). In his commentary on the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*, regarding this theophanic sequence, the Bāb states, "*...O Kumayl, the Exclusive Oneness* (الاحدية) *is your magnetizing attraction* (جاذبك) *towards the Divine Unicity* (الى التّوحيد) *because your visionary witnessing* (مشاهدك) *is in/by God* (بالله), *disclosing therein the coverings and the veils; and the Reality of the Majesty is in the primal* [station], *the Known is in the second, the Secret in the third, and the Exclusive Oneness in the fourth...*"(*my trans.*) (ibid.)

(v.) ﴿نُورٌ أَشْرَقَ مِن صُبْحِ الأَزَلِ فيَلُوحُ عَلَى هَيَاكِلِ التَّوْحِيدِ آثَارَهُ﴾ "*A Light illuminating from the Dawn of Pre-Eternity and shedding its traces upon the tablets of the Talismanic-Temples of Unicity*" represents the fifth year of the Bāb's ministry (1264-5 AH/1848-9 CE) wherein occurred His trial in Tabrīz; on Russian diplomatic insistence to the central government in Tehrān, His banishment from Mākū to a mountainous prison fortress in a remote part of north-western Azerbāijān known as Chihrīq (which the Bāb dubbed جبال الشّديد). In this year the Bābī insurrection and siege at the fort of Shaykh Ṭabarsī was brutally suppressed by Qājar government troops with the majority of its participants, including its two leaders Mullā Ḥusayn Bushrūʾī and Quddūs, massacred. Most significantly in this year (following the death of Quddūs and "in order to console the believers," as Hājjī Mīrzā Jānī Kāshānī puts it) was the appearance or "theophanic manifestation" (ظهور) of Mīrzā Yaḥyā Nūrī *Ṣubh-i-Azal* (the Dawn of Pre-Eternity) (d. 1912) and his appointment as the Bāb's 'Mirror' (مرآت) and 'vicar/successor' (وصي).[25] In his commentary on the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*, regarding this theophanic sequence, the Bāb states, "*...His* (i.e. ʿAlī's) *intention, upon Him be peace, is that he* (i.e. Kumayl) *apprehend the appearance/elucidation* (بيان) *of the stations of the theophanic manifestation* (ظهور) of *the* [divine] *activity* (الفعل) *and its traces. The Dawn of Pre-Eternity is ʿAlī, upon Him be Peace, and the Sun of Pre-Eternity* (الشّمس الازل) *is Muḥammad, peace be upon Him, and*

what pertains to Ḥusayn, upon Him be peace; and what illuminates (اشرق) *indicates the Imāms, upon Them be peace; and the Light* (النّور) *is Fāṭima, upon Her be peace; and the Talismanic-Temples of Unicity* (هياكل التّوحيد) *indicates the prophets and the inheritors* (الانبياء و الاوصياء)*; and its traces* (آثاره) *is your station and the station of the Shiʿi* (مقامك و مقام الشيعة)..." (*my trans.*) (ibid.) In his **Seven Proofs**, the Bāb there corresponds this specific theophanic sequence to the fifth verse of Imām Mūḥammad al-Bāqir's (ع) **Dawn Prayer** (دعاء السّحر) (also known as the دعاء البهاء),[26] wherein the attribute of Light (نور) is specifically invoked, and here he says it relates to "the Prince of Martyrs" (سيّد الشّهداء), i.e. Ḥusayn (ع) (دلائل السّبعة, ibid., 58). Now, Ḥusayn (حسين) in *abjad* numerology is 128 which when multiplied by two (128 x 2) equals **256** which is نور (light). In the paragraph just above it in the **Seven Proofs**, the Bāb relates this fifth theophanic sequence of the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa* to the fifth year of His ministry, which at the time of writing the **Seven Proofs** had not as yet occurred (it is generally presumed that the **Seven Proofs** was composed somewhere around the later part of the fourth year). Here he tells the recipient of this treatise that if he (i.e. the Bāb's addressee) does not become perturbed or confused in the coming fifth year, he (i.e. the addressee) shall behold the "*Light Illuminating from the Dawn of Pre-Eternity*" (ibid.)

(vi.) ﴿فَأَطْفِئِ السِّرَاجَ فَقَدْ طَلَعَ الصُّبْحُ﴾ "*Extinguish the lamp for the Dawn hath indeed Arisen*!" represents the sixth and final year of the Bāb's ministry (1265-6 AH/1849-50 CE) and is marked by the rise and establishment of the vicegerency (ولاية) of Ṣubh-i-Azal over the Bābīs and the "martyrdom" (or execution) of the Bāb by firing squad in Tabrīz on 8 July 1850.[27] In His commentary on the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*, regarding this theophanic sequence, the Bāb states, "*...the intent here is in this, O Kumayl, that in extinguishing the lamp which your mind, your soul and your spirit treads within the darkness there may dawn upon you the blaze-flux* (فؤاد),[28] *for it* [i.e. the blaze-flux] *is the Dawn* (الصّبح)..."

Temples of the Pure Religion of Gnosis

Now, with reference to the previous discussion around Eve (ع) and the divine feminine, let us first briefly examine the esoteric significance of the number six (the number of theophanic sequences to the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa*). Because it is the sum and product of its parts (i.e. 1 + 2 + 3 = **6**/1 x 2 x 3 = **6**), the Pythagoreans and the Platonists considered six to be the *perfect number*. Generally speaking, in Sufism and esoteric Islam the number **six** is the number associated with the **Complete Human** (الانسان الكامل) because the **Complete Human** has synthesized within themselves the **five divine presences** (الحضرات الالهية الخمس),[29] or the five worlds, with the **Complete Human** being the sixth as the contemplating mirror to the five. Six is the number of inner houses or interior angles to the pentagram, i.e. the most sacred symbol of the Bayān, to which each house is associated first with God (top center) then Muḥammad (ص) (middle center or heart) then ʿAli (ع) (right) then Fāṭima (ع) (left) then Ḥasan (ع) (bottom right) and finally Ḥusayn (ع) (bottom left). These in turn are associated with six specific attributes of God descriptive of the Essence whose combined total letters in Arabic come to nineteen: فرد (Single), حيّ (Alive), قيّوم (Peerless/Self-Subsistent), حكم (Judge), عدل (Just) and قدّوس (Holy). All of these, then, are referable to the letter *wāw* و, which is the second letter of the masculine pronoun *hūwa* هو, which as a letter represents interiority as such and the Divine Name 'the Hidden' (الباطن).

Be that as it may, in the **Book of Genesis** (as well as the **Qurʿān**) the world is created by God in six days and the book itself begins with six letters in Hebrew, i.e. (בראשית) *b'reshit* ("*in the beginning*"). Interestingly enough, some Kabbalists have read these first six letters differently than the conventional reading and derived instead the alternative reading of *bara shīth* (ברא שית) "*He/It created the Six*." In Hebrew *gematria* (as in the Arabic *abjad*) six is the numerical value of the letter *vav* ו, and in the first chapter of the **Book of Genesis** it (as the 22nd letter of the verse) is the letter that binds heaven to earth, the celestial to the terrestrial. In the sephirotic Kabbalah, the number six itself has been related by some Kabbalists to the second *sephira* (or sphere) known as **Binah**. Now, before proceeding, I pause here briefly to mention that—although I abandoned the sephirotic system of the Kabbalah of the ten spheres and twenty-two paths for my own system of thirteen spheres

and thirty-six pathways over a decade and a half ago—nevertheless I consider **Binah** (also known as the Great Mother, ***Aimma***) and not **Chokhmah** to be the second sphere of the **Tree of Life** and for pretty much similar reasons as what I earlier asserted regarding the primacy of Eve (ع) over Adam (ع), since "*as above, so below*."

So here now, to conclude this section, I offer a brief Kabbalistic commentary by correspondence whereby I will associate each of the six acrostic letters from which the name of Eve (ع) is formed in Hebrew (אם כל חי) (امّ كلّ حيّ) (i.e. "the Mother of All-Living" or "All-Living Mother") to the six theophanic sequences of the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa* and leave any further explanations for a future commentary:

i.) א ا (كشف سبحات الجلال من غير اشارة) "*The Disclosure of the glorifications of the Divine Majesty without indication*!"

ii.) م م (محو الموهوم و صحو المعلوم) "*The negation of speculation in the realization of the Known*!"

iii.) כ ك (هتك السّتر لغلبة السرّ) "*The rending of the veil by the victory of the Secret*!"

iv.) ל ل (جذب الاحدية لصفة التوحيد) "*The attraction of the Exclusive Oneness by the attributive apprehension of the Divine Unicity*!"

v.) ח ح (نورٌ اشرق من صبح الازل فيلوح على هياكل التوحيد آثاره) "*A Light illuminating from the Dawn of Pre-Eternity and shedding its traces upon the tablets of the Talismanic-Temples of Unicity*!"

vi.) י ي (فاطف السّراج فقد طلع الصّبح) "*Extinguish the lamp for the Dawn hath indeed Arisen*!"

(אם כל חי) (امّ كلّ حيّ) = 109 = حقاً (truly)

Manian: ***Another remark which had been iterated during several of your interviews, and which caught my attention, is the tantalizing nugget that is Theophanocracy. I presume it's my oversight***

that I've not come across anything regarding the topic, but if you would expand on this topic I would be grateful.

First and foremost, a theory of Theophanocracy, i.e. the rule by theophanies, needs to be located in its basic outlines in the Bābī praxis of the early to middle Bābī periods (1844-63), and especially in the later writings of the Bāb Himself. But as well as this, Theophanocracy also occurs within the overall phenomenology of Henry Corbin (d. 1978). ***The Book of the Point of Kāf*** (*kitāb-i-nuqṭat'ul-kāf*), which I mentioned previously, and particularly in its account regarding multiple theophanic loci of manifestation in the history of early Bābism, is very much a narratival meditation on Theophanocracy. Throughout his later works, and especially *kitāb asmāʾ al-kullu-shayʾ* (the Book of the Names of All-Things)[30] and *kitāb-i-panj shaʾn* (the Book of the Five Grades),[31] the Bāb held his disciples to be the theophanic instantiations of various divine names and attributes with Himself (as the embodiment of the universal *primal will*) as the generating point of these names and attributes. *Kitāb-i-panj shaʾn* revolves around seventeen such divine names and attributes, and the individuals they are addressed to who are held to archetypally embody them. Given this, within the particular form of dialogue that the Bāb initiated between Himself and His disciples, without losing sight of *tawḥīd*, we are present to a *Theophany of Persons* discoursing with each other; and when other members of the Bābī hierarchy communicated with each other (and especially with the Bāb), to use now alchemical terminology, we are in the *presence* of *palengenicized* adepts—hence Theophanocracy—who have *embodified* the *Alchemy of the Word*, as it were, as a result of the spiritual *individuations* of their wayfaring, that when explicitly articulated in such unambiguous yet transcendentally sonorous tonalities, constitutes the loftiest horizons, the highest realizations of the Shiʿite *magnum opus* (nay, the Shiʿite *opus* has recited itself to *Itself*). A great example of what I mean by this are in the expressive diaologies seen in the theophanological refrains by which the Bāb addresses Ṣubḥ-i-Azal in those series of epistles appointing Him as His successor:

"...You are I and I am You (انت انا و انا انت)*, He and I* (هو و انا)*, He and You* (هو و انت)*, God, and I am God and You are God* (الله و انا الله و انت الله) " ; "*...this is a Book from God the Protector, the Peerless Self-Subsistent unto God the Protector, the Peerless Self-Subsistent* (هذا كتاب من عند الله المهيّمن القيّوم الى الله المهيّمن القيّوم)*...this is a Book from ʿAlī before Nabīl, the Remembrance onto the Worlds, unto He whose name is equivalent to the Name of the One, the Remembrance onto the Worlds. O Name of the One* (يا اسم الوحيد)*, protect that which has been revealed in the Bayān and command by it, for verily You are a Mighty way of Truth...;*" or "*O Name of the Pre-Eternal* (يا اسم الازل)*, verily, I testify that there is no other God besides Me the Tremendous, the Best Beloved, and then I testify that there is no other God besides You the Protector, the Peerless Self-Subsistent* (ان يا اسم الازل فاشهد على انّه لا اله الا انا العزيز المحبوب ثم اشهد على انّه لا اله الا انت المهيّمن القيّوم)*...And if God manifests one like unto You, He is accounted by God as the one singular inheritor of the Cause...And if God manifests grandeur in Your days, manifest the Eight Paths* (i.e. the remaining chapters of the Arabic Bayān)*...We have made the distributor of the tablets which have been written of the versical-signs of God a deliverance to the One Supreme*" (وحيد الاعلى, i.e. Ṣubḥ-i-Azal)...

A few words about the history and development of the term itself are in order now. Theophanocracy was a term I first coined in email during the course of a public discussion on the academic listserv talisman@indiana.edu in mid 1995. A gentleman in Omaha, Nebraska was broaching the topic of "the marriage of Ibn ʿArabī with Thomas Jefferson" and as consequence of his insight I first coined the neologism. However, a theory of Theophanocracy—while still even now in its developmental stages—has come a very long way since that time, with many of its assumptions today being far more radical than those of the mid 1990s, especially given the fact that since that period I have largely come to reject many of the operative assumptions behind Jeffersonian liberalism: Jeffersonian liberalism which is the theory behind a largely failed North American white settler colonial

project that not only did not deliver genuine social egalitarianism and economic equality anywhere but instead (besides its dark, checkered legacy of genocide of the native populations with the wholesale land and resource theft of these people, not to mention the slavery of Africans which actually built the so called "city on a hill" that is America) sowed the very seeds of the toxically classist and racially discriminatory *ahrimanic* neoliberal global capitalist order we see before us today that is responsible for the large-scale catastrophic ecocide perpetrated against the planet (a "*crime against existence*" itself) while simultaneously aiding and facilitating (via its internal contradictions) the re-rise of fascism and the demonic *naziesque* white supremacy during this second decade of the 21st century.

Instead since that time I have opted for much more leftwing and Marxian oriented discourses in the political theories I choose to bounce off the theophanology of a Theophanocratic political theory with. Deep Ecology, Latin American Liberation Theology, Critical Pedagogy, the ideas of Paulo Freire, Frantz Fanon, Hannah Arendt, Iranian Jalāl Āl-e Aḥmad, Palestinians Edward Saʿīd and Joseph Massad, Charles W. Mills's **The Racial Contract** (1999) and Hakim Bey's (Peter Lamborn Wilson) **Temporary Autonomous Zone** (TAZ), permaculture together with what may be labelled as '***Indigenocentric Third Worldism***', are quite important as secondary discursive lenses and theoretical building blocs through and around which a long term critical Theophanocratic theory may be better fleshed out and conceptually detailed. But, as should be patently obvious, I am neither an orthodox Marxist nor uncritically subscribe to its dialectical materialism (which I find quite a limited, limiting and narrow lens to look at the world through). However, even with that, a critical engagement with—and a careful, systematic reading of—Karl Marx's first volume of ***Das Kapital*** is essential to any basic understanding of how this toxic neoliberal capitalist world order actually works in its proverbial nuts and bolts. And while Marxism itself cannot be made into a *metanarrative* or taken as a '*metaphysics*' within such a perspective as a theory of Theophanocracy, it is still very much a useful sociological lens of critique to at least examine the toxicities and structural flaws and contradictions in this (post)modern world. That is also why I often say that one should critically (and neutrally) read and meditate upon René Guénon's ***The Reign of Quantity and the Sign of the Times*** together with Marx's ***Das Kapital*** while reaching novel conclusions of one's own about the greater problems of the world via a synthesis as well as a transcendence of both perspectives, since Guénonianism

on its own has some seriously fatal and dangerous flaws attached to it as does Marxism on its own. The ideas of Thorstein Veblen[32] around "conspicuous consumption" are also quite relevant to the theory of Theophanocracy, and I should mention that Italian social scientist Guido Giacoma Preparata has been bouncing off Veblen to Rudolf Steiner[33] (as I do with Bābism) for some time now.

At the moment, there are seven basic guiding axioms to the political theory of Theophanocracy: **(1)** the pivoting centrality of God/the Pure Spirit and Its theophanic self-disclosure in all things. As should be obvious, I am speaking here about the theosophic God of high esotericism, the Living Divinity within all forms and experiences, and not the static, authoritarian deity belonging to the exoteric religious dogma of church, mosque and synagogue (which by definition makes of all presently formulated notions of 'theocracy' into dangerously flawed human constructs and so permutations of ideological authoritarianism); **(2)** the rejection of all forms, all systems and all types and notions of authoritarianism (which is inclusive of both localized authoritarian political structures as well as imperialism and colonialism both, being that these two often act in structurally fluid forms yet by nature are authoritarian and abusive while often externally propping up localized authoritarian political structures; not to mention classism, racism and sexism, which are three intrinsically linked social *epiphenomenon* always acting in one form or another as the pillars to any authoritarian system); **(3)** the sacrality of the Earth and of the four elements (i.e. Air, Fire, Water and Earth) and (per the injunction in section 11 of chapter 9 to the Persian Bayān as set out by Ṣubḥ-i-Azal) the prohibition in the buying, selling, commerce and trade of the four elements; **(4)** the complete rejection of the neoliberal "market" capitalist system—including corporatism and corporatocracy—in its entirety together with its technocentrism and ecophobia (with the revolutionary dismantling of all the insidious epistemologies, perspectives, assumptions and mechanisms undergirding it), and its replacement by a communitarian-universalist, ecocentric, post-industrial, post-technocentric (because technology is supposed to be merely a tool and not an end in itself), global indigenizing and non-authoritarian democratic socialist order (i.e. a thoroughly spiritualized radical Green social democracy); **(5)** the full augmentation of the concept of human rights beyond the presently circumscribed liberal modernist secular (i.e. so-called "European Enlightenment") notions of right(s), with the definition(s) of the

individual to include the reality of the Spirit itself as the actor and anchor within the individual (in which, and by which, and through which, the individual ontologically occurs, subsists, exists and ultimately *individuates* and beyond); and, as a consequence of this, the expansion of the very jurisprudential notion of 'right(s)' to include all animal, plant and vegetative, mineral and bacteriological life-forms in its primary orbit of discussion as well (with an unequivocal recognition of their sentience) within any future jurisprudence of 'right(s)' as such; **(6)** the universal implementation of an egalitarian and critical theophanological pedagogy that utilizes as its starting point the insights offered by Brazilian Paulo Freire[34] in his magisterial ***The Pedagogy of the Oppressed*** (as well as Frantz Fanon's in his ***The Wretched of the Earth***) but one that goes well beyond them in both the larger conceptualization and contextualization of the greater issues involved around the question(s) of pedagogy as such; because such a pedagogy, when widely implemented across modalities and disciplines, would eventually become the first line of defence (and combat) against any and all creeping tendencies to authoritarianism, classism/racism/sexism, corporatism/corporatocracy, inequality, ecocide and the continued abuse of the non-human creatures and life-forms upon it, etc.; in short such a pedagogy can become the ultimate weapon against the capitalist "market" neo-liberal world order; and **(7)** *ethicocentrism*, meaning that beyond what either scripture(s), texts, philosophies or consensus realities may hold, a purposed teleology to the universe/multiverse actually exists and is true with the basic notions of right and wrong, good and evil, and especially "the golden rule" —albeit expressed differently on an outward level between cultures and civilizations (and even species)—recognized as existing everywhere and as such inherently woven into the very ontic fabric of being/existence itself by its Creator: axiomatic *eidai* which in turn can be discovered and demonstrated as concrete (and not merely subjective) empirical facts whether through the observation of (and interaction with) the laws of Nature or by introspective deductive and/or inductive methodologies, or processes not unlike the Platonic *anamnesis* and other similar discursive-meditative approaches.[35]

Now, the question of hierarchy is one that has become an incessant problem whenever esotericists have ventured into the political domain, where eventually esoteric spirituality and metaphysics have come to find themselves in the service of the worst forms of

rightwing authoritarianism imaginable. The Guénonian-Evolian-Schuonian neo-Traditionalists are a classic example of this, where after the awful experience of the Schuon cult of the Maryamīyah—with all the malevolent seeds it sowed—their contemporary dark, inverted transmorgification and descent into Duginism has made them now become the open handmaidens of a resurgent 21st century fascism and the Satanism which undergirds it all.[36] However, they are not alone, and much of the New Age and the conspiracy culture around it has likewise fallen into similar traps. Given its acutely critical approach to the problem of authoritarianism itself, not to mention its ultimate spiritual source being in Shaykhism and Bābism, Theophanocracy short circuits even the possibility of an esoteric organization or movement, such as for example the **FSO**, of falling into such traps in the first place. In other words, and as I briefly mentioned at the conclusion of **LDM**, an esoteric spirituality of the Left is very much a possibility and one especially that does not shy away from the word '*Revolution*'. The historical example of the post-Bāb trajectory of Iranian history in the political activism of the Bayānīs for five decades afterwards (and more) is a solid case in point. The Bayānīs were directly responsible for toppling the authoritarianism of the Qājār dynasty and state via the Iranian Constitutional Revolution of 1905-09 while during and after it seeding the liberal social democratic ideals and consciousness of the nationalist non-Marxian wing of the Iranian Left which then confronted the Pahlavi dictatorship. In fact, whether acknowledged or not, Mossadegh himself as well as the nationalization of oil was a product of the Revolution initiated by the Bāb in 1844 since it was within the covers of the Persian Bayān where the veritable concept of a 'nationalization' of Iran under a conceived Bayānī state was first articulated, to my knowledge anyway, during the nineteenth century—and this was a leftwing nationalism that did not become poisoned by those dislocative racialist, proto-fascist ideas imported later into Iran from Europe. So it is no surprise then that all of the initial revolutionaries of the Iranian Constitutional Revolution came directly out of Bābism, a fact that only now (together with its range and extent) is becoming more widely appreciated. However, it is now also time to augment and expand the struggle of these Bābīs and on to a global scale, since the proverbial 'enemy' is daily entrenching itself more and more within a system that is global and which will in fact destroy this planet and all life upon it if not confronted and toppled as the Bābīs confronted and ultimately toppled the Qājārs.

Manian: ***Your recent interview on the Glitch Bottle podcast***[37] ***was really a pleasure to hear. I was interested to hear your thoughts on theurgy. I am utterly new to this angle on spiritual development, having myself been exclusively a contemplative. Do you see living a Bayani life as inherently theurgistic, or is magical practice merely harmonious to that life? Does the average workaday Bayani do banishings and invoke spirits? I've only recently dipped my toes into such practices, and I really lack the orientation and context to truly clue me in to what is what.***

I'll keep my comments very general in this final section because it is a huge topic with many byways and countless detours of discussion better left for another occasion.

Now, prayer and *dhikr* (mantra) are all forms of practical theurgy; or, to put it in a better way, prayer and *dhikr* (mantra) *are* theurgy in practice without which there is no theurgical process whatsoever. This is why I believe that any form of esoteric spirituality which does not involve a deep and consistent daily prayer/*mantra* regimen (nay, any praxis not foundationally established and rooted in prayer/mantra) is nothing more than empty sophistry, intellectual mind—or *Wittgensteinian language*—games, identity politics by other means and so ultimately a vacuous costume party—which in our times (especially in the West, and particularly among many North American, western European and Australasian bourgeois New Age hipster cultures and also among countless self-professed contemporary Guénonian-Evolian-Schuonian neo-Traditionalists as well) is quite prevalent—and nothing more.[38]

The Islamic *ṣalāt*/*namāz*—from its precise sequence of movements to the formula of the words uttered—is a form of theurgy. The *dūʿā* of the Infallibles (ع) is both theurgy while simultaneously conveying an esoteric doctrine through its means. In his commentary on Mullā Ṣadrā's ***Wisdom of the Throne*** (شرح العرشية), Shaykh Aḥmad al-Aḥsāʾī says, "*Practicing is the cause of the rule-based light called practical* (ʿamalī) *potential; knowing is the cause of the cosmic light called cognitive or theoretical* (ʿilmī) *potential. And through practicing* (ʿamal) the *depths of knowing* (ʿilm) *are fathomed; through knowing the depths of practicing are fathomed*."[39] In other

words, it is via the practice of *ṣalāt*/*namāz*, *dhikr* and *dūʿā* together whereby, to put it in another specific context in which Shaykh Aḥmad al-Aḥsāʾī put its, the alchemical body of ascension (i.e. the palingenetic body of resurrection) is created by the adept and by which the station of the *fuʾād* (فؤاد) (i.e. blaze-flux)[40]—which is existence/being (وجود) itself and which the Bāb glosses as being the cipher for "the Dawn" (الصبح) in His commentary on the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa*—is attained. Another way to convey this principle is how Jibrāʿīl Khurramābādī (7th century AH), the author of the ***Gift of the Faqīr*** (تحفة الفقير), specifically conveys it when he says, "And the [Sufi] masters—*may the good favours of God be upon them all—have declared that the* ***dhikr*** [i.e. mantra] *to be an extension of the Providential Guidance* (*wilāya*, i.e. spiritual authority and proximity to God). *Whosoever has been bestowed the bounty of* [possessing] *the dhikr has been granted the Providential Guidance* (*wilāya*) *itself, and whosoever has been made bereft of* [or 'forbidden from'] *it has been demoted from the Providential Guidance* (*wilāya*)..." (*my trans.*)[41]

The Bayānī devotional writings in the grade of prayer (as well as in its other grades) are, by and large, augmented doxological novelizations deriving from the sacred wellsprings of the **Qurʿān**, the Imāmī *ḥadīth* and the *dūʿā* of the Infallibles (ع). In fact, and as the Bayānī doctrine itself holds about itself, the entire sacred corpus of the writings of the Bāb and Ṣubḥ-i-Azal are the very continuations of them. While the contemporary fundamentalisms (together with the modernist process of the institutional routinization of charisma) have largely obscured this point that was taken as axiomatic in another period and in a different time among Muslims, this is not a controversial idea in the world of esoteric Islam at all. In fact the Sūfīs and the Ismāʿīlīs have taken the writings and utterances of their own guides, masters and *imām*s in an identical light as well. The only controversy is in this, that the Bayān openly and brazenly states what others have largely conveyed and contextualized via allusions, subtle indications and through the discipline of the arcane (*taqīya*); and that is, that even though Muḥammad is indeed the Seal of the Prophets (ص), the actual Revelation of Tawḥīd and the theophanic self-disclosures of the All-High can never ever actually cease unless, that is, the world itself ceases to exist. As such, whether acknowledged or not, there must always exist in the world a Living Proof (حجة الحيّ) who is the Talismanic-Temple (هيكل) of this eternal Revelation of Tawḥīd, the Mirror (مرآت) for these

ceaseless theophanic-disclosures, who maintains within themselves the *eidaic*-archetypal principle of Peerless Self-Subsistence (قيّومية) and so via this *eidaic*-archetype they become an *embodification* of the eternal Qāʾim (the One Who Arises) Who is *already-always* 'arising' or 'dawning' as the Primal Will, the Eternal Imām: the Eternal Imām Who is necessarily *hidden* (*ghayb*) to the non-initiates, the spiritually blind and the unripe but present and always *manifest* (*ẓāhir*) to those who have realized "the Dawn" (الصّبح) of their own existence/being—that is, the blaze-flux or *fuʾād* (فؤاد), the *Imām-of-ones-being*, i.e. the *ʿaql* (Hiero-Intelligence/Nexal Consciousness). The Bayānī writings (especially the prayers and *dhikr*s) offer just such a path of spiritual self-realization, *palingenesis* and *theosis*, to anyone who sincerely and earnestly engages with them in the correct and proper manner, and this is its theurgy.

Now, whether consciously or unconsciously performed, one of the dual functions of high magic or theurgy is to invoke and to banish. Often this process also occurs in a sort of phenomenological synergy where what is invoked—say, one of the names of God or even an angelic presence—automatically banishes by its very invocation. Of course, the efficacy therein is always dependent on the intention (نية) and the sincerity (صدق), not to mention the state (حال) and the station (مقام), of the invoker; and there is always also the timing factor. Be that as it may, in effective theurgy, whenever the Light banishes the darkness through invocation it does so either by absorbing it or by erasing its presence. Whensoever it does not do so, even in the hands of a seasoned and experienced theurgist, inner or outer, this is because the presence of such darkness (whatever it may be) subsists within the scales of a larger ontological equilibrium of necessity determined by the wisdom of providence itself, as it were, whereby this darkness (whatever its nature) occurs within the greater nexus of a larger metaphysical ecology of things. Nevertheless, whatever it may be, inner or outer, the Light *already-always* subdues the darkness, for "*the light shineth in the darkness*; *and the darkness comprehended it not*" (**NT**, John 1:5).

Finally, beyond the Bayānī writings and the profoundly dense esoteric, spiritual doctrine that issues therefrom, what also ties everything together is the calligram of the **Greatest Name of God** (اسم الله الاعظم), the **Seal of Solomon**, or the **Seven Seals** (my commentary

upon which I have already referred to). This is the key to everything stated above—a symbol that must be continually visualized and contemplated—and it is the celestial vehicle as well as the sword and the weapon, the shield and armour, the ladder and the steed of this particular path. The **Greatest Name of God** also literally chooses its own!

Peace and the Light be upon whosoever follows the signs and indications from the illuminations of the Guidance; and praise be unto God, the Light of the worlds![42]

Notes

[1] This item was an interview between Lucas Manian and I during late 2017. We have polished it from its original online publication, also taking some of the online sourcing out that is no longer live. The exordium and concluding doxology have also been translated into English in this version with the original Arabic vocalized and located in the endnotes. In a few places of this text (such as our translation of the *ḥadīth al-ḥaqīqa/kumayl*), we have slightly altered the wording from the original 2017 publication to ones reflecting our preferred wording at present. Manian's questions have been bolded and italicized. Our answers appear underneath his.

[2]

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ.

وَبِهِ، وَبِكُلِّ نُقَاطِ وَمَرَايَاهُ، نَسْتَعِينُ. الْحَمْدُ لِلَّهِ الَّذِي كَاشَفَ الْغِطَاءَ عَنْ أَسْرَارِ التَّوْحِيدِ الْقِدَمِيَّةِ، مِنْ مَكْتُومَاتِ السَّادِسِيَّةِ الْإِلٰهِيَّةِ الْمُؤَنَّثَةِ، وَالْمَنَازِلِ الْكُمُولِيَّةِ فِي رُتْبَةِ الْبَيَانِيَّةِ. وَصَلَّى اللَّهُ عَلَىٰ مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ، وَلَعْنَةُ اللَّهِ عَلَىٰ أَعْدَائِهِمْ أَجْمَعِينَ، فِي كُلِّ حِينٍ، وَقَبْلَ حِينٍ، وَبَعْدَ حِينٍ، إِلَىٰ أَبَدِ الْآبِدِينَ. يَا حَقُّ، آمِينَ. وَبَعْدُ:

[3] Which, for its part, I find to be quite a fascinating and direct one to one correspondence with the Sanskrit MAJIVANI (*majivani*) which one often comes across in specifically *Shakta* texts of Indian Tantrism such as, for instance, the *Devi Mahatmya*, see, https://en.wikipedia.org/wiki/Devi_Mahatmya and https://devimahatmya.com/wp-content/uploads/2021/10/DEVI-MAHATMYA-FULL.pdf (retrieved 5 February 2026).

[4] http://gnosis.org/naghamm/adam.html (retrieved 5 February 2026).

[5] What I believe to be the actual meaning behind Shaykh Aḥmad al-Aḥsāʾī's cryptic "*the mystery of reversal in the secret of the chief*" (سرّ التنكيس في رمز الرئيس).

[6] http://realitysandwich.com/219826/ayahuasca-and-the-godhead-an-interview-with-wahid-azal-of-the-the-fatimiya-sufi-order/, now in *Against the Postmodern Germ*, online, https://catalogue.nla.gov.au/catalog/10194858 (retrieved 5 February 2026).

[7] That certain deceased contemporaries (meaning, Julius Evola) have corrupted this notion within their own praxis with the abusive rightwing, crypto-fascist cults they have founded does not remotely begin to discredit the genuine purity of what this represents in its essence.
[8] See Corbin's comments and translation in Chapter II, Section 1, of his *Spiritual Body and Celestial Earth: From Mazdean Iran to Shīʿite Iran* (trans.) Nancy Pearson (Princeton: Princeton University Press: 1977), 51-73.
[9] http://www.iranicaonline.org/articles/omm-al-ketab (retrieved 5 February 2026).
[10] http://gnosis.org/naghamm/thunder.html (retrieved 5 February 2026).
[11] At the time of that writing. Far more have been composed since that period, including a full commentary in Persian, see *Rashaḥāt al-barīqa fī sharḥ al-ḥadīth al-ḥaqīqa: yā sharḥ-i-ḥadīth-i-kumayl* (The Iridescent Spiritual Sprinklings Concerning the Tradition of Ultimate Reality: or the Commentary on the *ḥadīth kumayl*), online https://catalogue.nla.gov.au/catalog/10004762 (retrieved 5 February 2026). This Persian commentary by us will be eventually translated in full.
[12] Online, https://catalogue.nla.gov.au/catalog/10034632 (retrieved 5 February 2026).
[13] To wit,

a.) *Hū! In the Name of God the Most Praised, the Most Glorified, the Most Holy in the Highest Altitude of the Sanctification of the Glorification of the Holiness of Elevated Sublimity and Transcendence! Say: O Thou Who art the Light of all lights Effusing the Illumination of the Radiance of Thy Being by the blinding Godly Scintillance of the dazzling Divine Brilliance from the Fire of the Morning-Dawn Arisen! O my God, verily I testify at the Throne of the Resplendent Sun of Thy Pre-Eternal Oneness which hath ignited the Manifestations of those flames of holiness glaring the flares of the mirrored rays of the Revelation of the Unity of Thy Glory Self-Disclosing the Theophanic transfigurations of the manifestation of Thy Solitary, Most Singular and Unchanging Face which hath already always annihilated all-things! And O Thou Who art That inhabitant Sovereign of the horizons of my self unveiling the Singularity of Thy perspicuous Reality within the Selves of my horizon! Thou art indeed the Most Manifest and the Most Hidden as the Absolute Manifestation of the Ultimately Hidden! I verily, O my God, testify that Thou art That Who hath left Thy traces imprinted upon the Talismanic-Temples of Thy Unicity by the vestigial signs of the unificating ecstatic attractions of Thy Unicitarianism from a firstness before all firstness unto a lastness after all lastness! O my God, I verily testify at the vision effacing nullificative annihilation of the secret by the victorious rending of the veils off the secreted mysteries of Thy Secret through the apophatic negation of all speculation and the realization of That Realized Reality that is Thee Alone, the Truly Real; for I verily, O my God, testify by the disclosures of the regalitude of Thy Majesties of Glorification without indication from the locus of Thy Post-Eternity to the situs of Thy Everlastingness within the axis of Thy Durationless Perpetuity by the unveilings of Thy Endlessness from a beginning of no beginning unto an end of no end, for Thou art the Godhead and there is no other god but Thee Alone within Thee Alone by Thee Alone from Thee Alone and to Thee Alone, Truly, Truly!*

b.) *In the Name of God the Compassionate, the Merciful! O God, blessings and salutations be upon Muḥammad and the Family of Muḥammad, the manifestations of Thy Logos-Self and the Greatest Name! Glorified art Thou, O God my God, how Mighty is Thy Singularity and how Mighty are the Majesties of Glorification without indication! No other god is there besides Thee, O God, verily I am among the invokers! Glorified art Thou, O God my God, how Mighty is Thy Life and how Mighty is the apophatic negation of all speculation and the realization of that which can be realized! No other god is there besides Thee, O God, verily I am among the prostrators! Glorified art Thou, O God my God, how Mighty is Thy Peerlessness/Self-Subsistence and how Mighty is the nullificative annihilation of the secret by the victorious rending of the veil off the mystery of the secret! No other god is there besides Thee, O God, verily I am among the thankful! Glorified art Thou, O God my God, how Mighty is Thy Wisdom and how Mighty is the ecstatic attraction of the Divine Exclusive Oneness by the attributive apprehension of the Divine Unicity! No other god is there besides Thee, O God, verily I am among the certain! Glorified art Thou, O God my God, how Mighty is Thy Justice and how Mighty is a Light Illuminating from the Dawn of Pre-Eternity and shedding its traces upon the Talismanic-Temples of Unicity! No other god is there besides Thee, O God, verily I am among the well-secure! Glorified art Thou, O God my God, how Mighty is Thy Holiness and how Mighty is the Dawning of Thy Face! No other god is there besides Thee, O God, verily I am among the faithful believers! And the blessings of God be upon Muḥammad and the Family of Muḥammad, the Pure; and the curses of God be upon all of Their enemies; and praise be unto God, the Lord of all the Worlds!*

[14] In *Baṣā'ir al-Darajāt* (also in *Biḥār al-Anwār*, vol. 2: 71):

إِنَّ أَمْرَنَا هُوَ الْحَقُّ وَحَقُّ الْحَقِّ، وَهُوَ الظَّاهِرُ وَالْبَاطِنُ وَبَاطِنُ الْبَاطِنِ، وَهُوَ سِرٌّ وَسِرُّ السِّرِّ وَسِرٌّ مُسْتَسِرٌّ وَسِرٌّ مُقَنَّعٌ بِالسِّرِّ

[15] https://www.mediafire.com/file/v92bfq51nvnavlu/Donaldson%20kumayl.pdf (retrieved 5 February 2026).

[16] See particularly 110-118, 131, 245n., 304 and 309; he also addresses it in **Tome II** at 15, 75 and 151; in **Tome III** at 179-180 and 187; and in **Tome IV** only at 408ff and 421ff.

[17] http://hurqalya.ucmerced.edu/node/682 (retrieved 5 February 2026).
http://hurqalya.ucmerced.edu/node/683 (retrieved 5 February 2026).
http://hurqalya.ucmerced.edu/node/684 (retrieved 5 February 2026).

[18] https://www.academia.edu/31936474/De-Semitizing_Ibn_%CA%BFArab%C4%AB_Aryanism_and_the_Schuonian_Discourse_of_Religious_Authenticity (retrieved 5 February 2026).

[19] https://archive.org/details/NuqtatulKaforiginalE.G.BrowneEdition (retrieved 5 February 2026).

[20] https://archive.org/details/cu31924102028549 (retrieved 5 February 2026).

[21] See page 58 in the printed edition http://www.h-net.msu.edu/~bahai/areprint/bab/A-F/dalail/dalail.pdf (retrieved 5 February 2026).

[22] http://www.bayanic.com/showPict.php?id=ahsan&ref=0&err=0&curr=0 (retrieved 5 February 2026).

[23] https://www.mediafire.com/file/6ralvz4i23crvfh/Hadith%20Al-HaqiqaBAB1.pdf (retrieved 5 February 2026).

[24] The actual proclamation of *maḥdawīya* can be found in *qismatī az alvāh-i-khaṭṭ-i-nuqṭa-i-ūla va āqā ḥusayn-i-kātib* (Segments from the tablets in the handwriting of the Primal Point and Āqā Ḥusayn the scribe) (n.p., n.d.), online, http://bayanic.com/showPict.php?id=some (original pagination) 12-13 (digital pagination: 23-4) (retrieved 5 February 2026).

[25] *...After the martyrdom of Hazrat-i-Kuddús and his companions, the Master was filled with sadness, until such time as the writings of Jenáb-i-Ezel met his gaze, when, through the violence of his delight, he rose up and sat down several times, pouring forth his gratitude to the God whom he worshipped...About forty days after his departure the news of the martyrdom of Hazrat-i-Kuddús came to Jenáb-i-Ezel. I have heard that after receiving this news he suffered for three days from a violent fever, induced by the burning heat of the fire of separation; and that after the three days the signs of holiness (áthár-i-kudsí) appeared in his blessed form and the mystery of the 'Return' was [once more] manifest. This event took place in the fifth year of the Manifestation of the Truth, so that Jenáb-i-Ezel became the blessed Earth of Devotion, and His Holiness 'the Reminder' [i.e. the Báb] appeared as the Heaven of Volition...Now when the letters of Jenáb-i-Ezel came to His Holiness 'the Reminder' [i.e. the Báb] he rejoiced exceedingly, and thenceforth began the decline of the Sun of 'the Reminder' and the rising of the Moon of Ezel. So he [i.e. the Báb] sent his personal effects, such as pen-cases, paper, writings, his own blessed raiment [i.e. his clothing], and his holy rings, according to the Number of the Unity [Váhid = 19], that the outward form might correspond with the inward reality. He also wrote a testamentary deposition, explicitly nominating him [i.e. Ezel] as his successor [Walí], and added, 'Write the eight [unwritten] Váḥids of the Beyán, and, if " He whom God shall manifest" should appear in His power in thy time, abrogate the Beyán; and put into practice that which we shall inspire into thine heart.' Now the mystery of his bestowing his effects on Ezel according to the 'Number of the Unity' is perfectly evident, namely that he intended the inner meaning thereof, that it might be known to all his followers that after himself Ezel should bear the Divine influences. And his object in explicitly nominating him as his successor also was to re-assure the hearts of the weak, so that they might not be bewildered as to his real nature, but that enemies and friends alike might know that there is no intermission in God's grace, and that God's religion is a thing which must be made manifest. And the reason why [the Báb] himself refrained from writing the eight [unwritten] Váḥids of the Beyán, but left them to Ezel, was that all men might know that the Tongue of God is one, and that He in Himself is a sovereign Proof. And what he meant by 'Him whom God should manifest' after himself was Hazrat-i-Ezel and none other than him, for there may not be two ' Points ' at one time. And the secret of the Báb's saying, ' Do thus and thus,' while Ezel was himself also a ' Proof,' was that at this time His Holiness ' the Reminder was the Heaven of Volition, and Ezel was accounted the Earth of Devotion and the product of purified gifts, wherefore was he thus addressed...*Mīrzā Ḥusayn Hamadānī **New History** (***Tarīkh-i-Jadīd***), (trans.) (ed.) E.G. Browne, Appendix II (Cambridge: Cambridge University Press, 1893), 374; 380-381.

[26] http://www.duas.org/Dua_Baha.htm (retrieved 5 February 2026).

[27] Or as Hājjī Mīrzā Jānī Kāshānī puts it, "...In short, as soon as the time had come when the 'Eternal Fruit' [Thamara-i-Ezeliyyé] had reached maturity, the Red Blossom of Reminder-hood [i.e. the Báb], casting itself from the branch of the Blessed Tree of the Ká'imate (which is 'neither of the East nor of the West') to the simoom-wind of the malice of foes, destroyed itself, and prepared to ascend from the outward and visible 'World of Dominion' to the inward realm of the Mystery of Godhead... Mīrzā Ḥusayn Hamadānī **New History (Tarīkh-i-Jadīd)**: 381.

[28] Which in the system of Shaykhī-Bābī subtle physiology is the highest organ of perception and which Shaykh Aḥmad al-Aḥsā'ī directly associates with existence/being (وجود) itself, see Idris Samawi Hamid in Idris Samawi Hamid *The Metaphysics and Cosmology of Process According to Shaykh Aḥmad al-Aḥsā'ī*, doctoral dissertation, SUNY-Buffalo (1998), 99, online http://walayah.org/wp-content/uploads/2013/08/Hamid-phd_dissertation-Shaykh_Ahmad.pdf (retrieved 5 February 2026).

[29] https://www.scribd.com/document/83022012/William-Chittick-The-Five-Divine-Presences (retrieved 5 February 2026).

[30] http://www.bayanic.com/showPict.php?id=asma&ref=0&err=0&curr=0 (retrieved 5 February 2026).

[31] http://bayanic.com/showPict.php?id=ahsan&ref=0&err=0&curr=0 (retrieved 5 February 2026).

[32] https://en.wikipedia.org/wiki/Thorstein_Veblen (retrieved 5 February 2026).

[33] https://en.wikipedia.org/wiki/Rudolf_Steiner (retrieved 5 February 2026).

[34] https://en.wikipedia.org/wiki/Paulo_Freire (retrieved 5 February 2026).

[35] Given this, notions and suggestions that 'anything goes', that 'there are no rules the higher one goes', 'that reality is malleable to the conceits and contrivances of humans,' and where morality and ethics can either be discarded altogether or opportunistically bent to some convenience are patently false and fallacious, insidious ruses by the counterpowers of darkness in whatever form they appear and whoever advocates them. However, the central point is that ***ethicocentrism*** cannot and should not be imposed by force or by any coercive authoritarian measures or modalities. Rather the space must be created and all means found allowing for individuals as well as collectives to discover and personally interact with these truisms in their *facticities* via both experiential as well as theoretical knowledge (in the sense of *theoria*) around these immutable ontological facts of creation. This also means that the metaphysics of Theophanocracy fully acknowledges the "reality of hell," as it were, and what the religion of Mazdaeanism (i.e. Zoroastrianism) designates as "the counterpowers of darkness"(*druj*) and the necessity to struggle against these malevolent and malefic forces in the material and the spiritual worlds.

[36] https://www.counterpunch.org/2016/02/10/dugins-occult-fascism-and-the-hijacking-of-left-anti-imperialism-and-muslim-anti-salafism/ (retrieved 5 February 2026).

[37] https://youtu.be/vEwCDlNGsPQ?si=ugDo575EXD4DR_u6 (retrieved 5 February 2026).

[38] The Duginists do not even believe in the concept of prayer/mantra even though many of them pretend to Eastern Orthodox Christianity whose ***hesychasm*** is quite a profound theurgical tradition in its own right, which should tell you what these people are really all about and how fake, inverted and tragicomical their entire notion of 'Traditionalism' together with their professions of conversion to Eastern Orthodox Christianity ultimately really is.

[39] Shaykh Aḥmad Zayn al-Dīn al-Aḥsāʾī *Sharḥ al-Ḥikma al-ʿArshiyya* (Commentary on the Wisdom of the Throne of Mullā Ṣadrā), JK2 (*jawāmiʾ al-kalim*, 2nd edition), Vol. 4, p. 633, Trans. Idris Samawi Hamid

[40] Which can also be glossed with the Mazdaean '*Xvarnah*' (the Light of Glory).

[41] In (ed.) Najīb Māyil Harawī *dar shabestān-i-ʿirfān* (Nashr-i-Goftār: Tehran, 1369 *solar*/1990 CE): 124.

[42]

وَالسَّلَامُ وَالنُّورُ عَلَىٰ مَنِ اتَّبَعَ الْعَلَامَاتِ وَالْإِشَارَاتِ مِنْ إِشْرَاقَاتِ الْهُدَىٰ، وَالْحَمْدُ لِلَّهِ نُورِ الْعَالَمِينَ

16

The Castle of the Soul

A Jungian Commentary on Suhrawardī's *Reality of Love*

Two Worlds Meet

In the twelfth century, Shihāb al-Dīn Yaḥyā Suhrawardī (1154–1191), the Master of Illumination, composed visionary treatises that weave philosophy, myth, and mystical experience into a unified imaginal cosmos. Among these, the *Reality of Love* (*Ḥaqīqat al-ʿIshq*), preserved through Persian transmission and translated into French by Henry Corbin in *L'Archange empourpré* (1976) and Wheeler Thackston during the early 1980s, stands out as a concentrated allegory of the soul's drama. Here **Beauty** (*nīkūʾī*), **Love** (*ʿishq*), and **Nostalgia** (*shawq/andūh*) are personified as primordial siblings, and the human journey unfolds through their interplay. Adam and Joseph appear as archetypal figures, the Castle-Fortress of the Soul (*shahrastān-i-jān*) serves as psychic topography, and the culmination is the encounter with the Sage who guards the Water of Life.

From a psychological perspective, this narrative is strikingly consonant with what Carl Gustav Jung (d. 1961) described as the process of *individuation*—the unfolding of the psyche toward wholeness under the guidance of archetypes. Jung was himself fascinated by myths and visionary recitals, regarding them as spontaneous symbolic productions of

the unconscious. His method of *amplification* treated such narratives as manifestations of the collective unconscious in culturally specific form.

The aim of this essay is not to collapse Suhrawardī into Jung, nor to secularize his mystical theosophy, but to stage a dialogue: how does the *Reality of Love* appear when read as a psychodrama of archetypes? What might Jungians gain by encountering an Islamic Illuminationist map of the psyche? And what do readers of Suhrawardī gain when they recognize that his allegory resonates with psychological structures still discernible in modern depth psychology?

Archetypes of the Primordial Triad

At the center of Suhrawardī's cosmogony lies a luminous triad: **Beauty**, **Love**, and **Nostalgia**. Each arises from the Intellect (*ʿaql*), which is itself the first creation of God. These three are not arbitrary abstractions but personifications of psychic principles. From a Jungian standpoint, they constellate archetypes of the collective unconscious.

1. Beauty (*nīkūʾī*)

Beauty is presented as the firstborn, the radiance of form. She is sovereign, enthroned, and immediately recognized as ruler by the angelic hosts. Psychologically, Beauty corresponds to the ***anima*** archetype in its numinous aspect: the Imaginal Feminine Image that mediates the Self. For Jung, the *anima* is both guide and danger: she enchants, seduces, and elevates. Beauty in Suhrawardī functions precisely so—drawing the soul toward higher realities, yet also binding it to the image. Beauty is the archetype of the form through which transcendence becomes visible.

2. Love (*ʿishq*)

Love is described as Beauty's elder brother and eternal companion, unable to detach from her gaze. He is the principle of *adhesion*, *movement*, and *passion*. For Jung, Love here corresponds to ***eros***, the psychic energy or *libido* that seeks connection, union, and ultimately wholeness. Love's smile generates "sparks," angelic beings, echoing Jung's

insight that libido, when constellated by archetype, spawns manifold symbolic images. Love is both generative and disruptive; he collides with the fortress of Adam and laments. He is the restless dynamism of the psyche.

3. Nostalgia (*shawq / andūh*)

The youngest sibling, Nostalgia, suspends Love and introduces sorrow. She is *longing*, *distance*, and the *pain of separation*. From a Jungian lens, Nostalgia is the *transcendent function*, that psychic capacity to hold opposites in tension until a new symbol emerges. Nostalgia is the bridge between consciousness and unconsciousness, between what is and what is not yet. She embodies both grief and hope, the restless *dynamis* that prevents premature closure. In Jung's terms, she is the function that allows individuation to unfold.

Archetypal Dynamics

Together, this triad illustrates a psychic law:

- **Beauty** (image of perfection) constellates the archetype.
- **Love** (*eros/libido*) binds the ego to it, generating movement.
- **Nostalgia** (transcendent function) introduces lack, distance, and thus opens the field of transformation.

This is structurally homologous to Jung's understanding of symbolic life: archetypal image (*anima/animus*), libido as drive, and the transcendent function holding tension of opposites. Suhrawardī, however, dramatizes this as a myth of cosmic birth.

Adam and Joseph: Archetypes of the Self

Suhrawardī's *Reality of Love* does not leave the triad of *Beauty*, *Love*, and *Nostalgia* suspended in the heavens. Their drama is woven into the story of humanity itself, and here two figures

dominate: ***Adam*** and ***Joseph***. Each, in Jungian terms, represents an archetypal manifestation of the ***Self***—the totality that transcends and encompasses the ego.

Adam: The Anthropos Archetype

Adam is described as the new being composed of four hostile natures (the four elements), enclosed in a six-sided prison (the body). The rumor of his creation excites the angelic hosts, and Beauty descends first to enthrone him.

- **Jungian reading:** Adam is the archetype of the *Anthropos*, the primordial human in whom opposites are compacted. He is both terrestrial (four elements) and celestial (crowned by Beauty). For Jung, this figure corresponds to the Self in its *uroboric* or original wholeness—a wholeness not yet differentiated.
- The "prison with six sides" recalls the **cube**, symbol of the bounded material world. The ego first encounters itself as trapped in oppositions (hot/cold, moist/dry), which demand reconciliation.
- Beauty embracing Adam "until no empty space remained" dramatizes the archetypal truth that the human form is wholly permeated by the Imaginal; the ego is never without the Self's image shining through it.

Adam's enthronement is thus the first stage of individuation: the recognition that the human being is already a synthesis of above and below. Yet Love crashes into this fortress and laments, and Nostalgia suspends him—symbols of the inevitable psychic conflict that follows incarnation.

Joseph: The Beloved Child

If Adam embodies the first human totality, **Joseph** is the archetype of the Self revealed in history. When Beauty joins herself to Joseph, Love and Nostalgia follow. Joseph is not

merely a patriarch; he is the *chosen youth*, radiant and envied, thrown into exile, imprisoned, yet exalted.

- **Jungian reading:** Joseph is the *puer aeternus* in his divine aspect—the eternal youth who is also the hidden king. In dream analysis, such figures appear when the psyche discloses its center: dazzling, magnetic, but fragile.
- Beauty's fusion with Joseph shows the Self's concretion: the transcendent archetype is no longer abstract but embodied in a single face. For Jung, this corresponds to the Self-image in dreams and visions—the moment when totality shines through the finite.
- Joseph's dream of the eleven stars, sun, and moon bowing before him (**Qur'ān 12:4**) is the Self's ***mandala vision***. Jung remarked that such cosmic symbols appear when the psyche approaches integration: the ego dreams the Self as a stellar center surrounded by planetary functions.

Thus, Joseph in Suhrawardī is not a historical personage only, but the vision of the Self as both beloved and sovereign, to whom all faculties (stars, sun, moon) prostrate.

Zolaykhā and Jacob: The Anima and the Senex

The Joseph narrative is framed by two dramatic companions: ***Zolaykhā*** in Egypt and ***Jacob*** in Canaan. Each corresponds to an archetypal polarity in Jung's schema.

- **Zolaykhā (Beauty's mirror):** She is the *anima* as temptress and *initiatrix*. Her tearing of the veil, her scandal, her obsessive passion—these are images of the anima's ***destructive eros***, which strips the ego of its social masks. Jung would call this a stage in individuation where the *anima* disrupts adaptation, forcing the psyche into crisis. Yet Zolaykhā is also faithful: she becomes the one through whom Love is housed, and she ultimately guides the seeker toward Joseph.

- **Jacob (wise old man):** Blind Jacob, who calls his oratory the "House of Sorrows," is the *senex* archetype. His whitened eyes symbolize inner vision, the introversion that comes when outer sight fails. Nostalgia attaches to him: he is the one who embodies patience, mourning, and the slow work of fidelity. For Jung, this is the archetype of the ***inner guide***, the old sage who interprets dreams and sustains longing until fulfillment.

Together, Zolaykhā and Jacob show the *anima* and *senex* as two poles of individuation: the disruptive passion that tears veils and the patient mourning that endures distance. Both are necessary to approach Joseph, the Self.

Splitting of Love and Nostalgia

At this stage, Love takes the road to Egypt, Nostalgia to Canaan. The psyche is split: eros seeks embodiment and passion, while longing adheres to mourning and absence. This is the archetypal separation between ***desire*** and ***contemplation***.

In Jungian terms, the ego cannot yet reconcile eros and longing; libido bifurcates into outer attachment (Zolaykhā) and inner yearning (Jacob). Individuation requires that both paths eventually converge on Joseph, where Beauty is enthroned.

Joseph as Integration of the Self

When Jacob finally encounters Joseph and sees him enthroned with Zolaykhā, Nostalgia prostrates, and Joseph proclaims the fulfillment of his dream. This is the moment of ***integration***: the anima (Beauty/Zolaykhā), eros (Love), and longing (Nostalgia/Jacob) are all united in a single vision. For Jung, this is the climactic moment in individuation when disparate archetypes—the *anima*, the shadow of longing, the wise old man, the *puer*—are recognized as facets of the Self. Joseph is not merely a figure in a story but the ***psychic center in its fullness***, radiating order and reconciliation.

The Castle-Fortress of the Soul (*shahrastān-i- jān*)

The longest and most elaborate section of Suhrawardī's *Reality of Love* is the vision of the ***Castle-Fortress of the Soul***. Here, the psyche is mapped as a city with three levels, five gates, a forest of beasts, an alchemical kitchen, and a source of eternal water guarded by a sage. For a Jungian, this is a treasure map of the **individuation process** rendered in medieval Persian symbolic form.

The City as Psyche

Jung often noted that the unconscious produces *mandala* symbols—circular cities, fortified castles, labyrinthine enclosures—to represent the Self. Suhrawardī's fortress is a direct example. The ***walls*** and ***gates*** symbolize psychic boundaries; the ***knight*** is the ego-consciousness, moving through trials; the ***levels*** and ***chambers*** correspond to layers of the unconscious. The castle as a whole is a ***mandala of the psyche***, an imaginal construction of inner totality.

The Three Levels: Layers of the Unconscious

First Level: Water and Fire

- **Water-throne figure**: moist, receptive, but forgetful. This represents the psyche's *immediate sensory impressions*—they are absorbed but not retained.
- **Fire-throne figure**: dry, ingenious, but impure. This is the ***phantasmic faculty***, producing lasting but distorted imaginations.

Jungian reading: This is the **personal unconscious**. Some contents are ephemeral (*water*), others fixate obsessively (*fire*). Both are unstable and must be passed beyond.

Second Level: Air and Vapor

- **Air-throne figure**: liar, chatterer, slanderer. This is the psyche's restless discursivity.
- **Vapor-throne figure**: alternating angelic and demonic forms, skilled in incantation. This is the psyche's ***ambiguous imagination*** (*wahm*), at once creative and deceptive.

Jungian reading: This is the ***intermediate unconscious*** where images flood consciousness. Jung would call it the field of ***projection***. The psyche veers between inflation (angelic identification) and corruption (demonic seduction). The knight must brandish the sword—symbol of ***discrimination***—to terrify these images.

Third Level: Earth

- **Earth-throne figure**: custodian of trusts, balanced, silent. This is the faculty of ***retention*** and ***equilibrium***.

Jungian reading: This is the ***ego-center of consciousness*** in its mature form, capable of storing, holding, and balancing psychic material. The ego is now prepared to face deeper gates.

The Five Gates: Thresholds of Transformation

Gate 1: Black and White Lamps, Watchman

The alternation of black and white lamps evokes day and night, consciousness and unconsciousness. The vigilant watchman is sometimes absent, sometimes swift.

Jungian reading: This is the **gate of vigilance** (*muraqabah*). It represents the regulation of incoming thoughts (*khawāṭir*). Jung compared this to the necessity of "psychic hygiene": guarding against possession by intrusive contents.

Gate 2: Informer Galleries, Messenger

Messengers run back and forth, seizing forms, reporting them, but with discrimination.

Jungian reading: This is the ***gate of dreams and inspirations***. The unconscious sends images (messengers) to the ego, but not indiscriminately—there is already a selective function. Jung would call this the **filtering activity of the unconscious**, which decides what surfaces.

Gate 3: Wind and Registrar

The Wind blows images everywhere; the Registrar regulates, preventing overload.

Jungian reading: This is the **gate of affect regulation**. Wind symbolizes the boundless imagination; the Registrar corresponds to **wisdom** (*ḥikma*) which limits excess. Jung often warned of psychic inflation when too much unconscious material floods the ego. The Registrar is the corrective.

Gate 4: The Spring and the Discerner

A throne in the middle of a cool spring, pearls scattered around, with a Discerner who orders contrary qualities.

Jungian reading: This is the **gate of the transcendent function**. Here the opposites (hot/cold, moist/dry) are balanced. Jung described the transcendent function as the psyche's innate capacity to reconcile opposites through symbol. The spring itself is the unconscious source, and pearls are insights crystallized from experience.

Gate 5: The Carpet and the Differentiator

A vast carpet spreads around the microcosm; the Differentiator judges eight contraries and sometimes rolls up the carpet.

Jungian reading: This is the **mandalic function of judgment**. The Differentiator is the archetype of Justice, capable of distinguishing subtle oppositions: joy/sorrow, hope/fear, union/separation. Rolling up the carpet symbolizes the eschatological act of withdrawing projections and returning to unity.

The Forest and Bestiary

After passing the gates, the knight encounters a forest where a **lion** (rage) and **boar** (appetite) ravage. The knight lassos them and casts them away.

Jungian reading: This is the **confrontation with the shadow**. Lion and boar are instinctual drives of aggression and desire, the twin powers of the *nafs ammāra* (commanding soul). Jung emphasized that individuation requires the ego to confront, bind, and integrate shadow contents—not annihilate them, but prevent their tyranny.

The Alchemical Kitchen

In the same forest, figures cook, skim, and apportion. Some add fire, some separate subtle from dense, some distribute nourishment.

Jungian reading: This is **psychic alchemy**. Raw impressions (*prima materia*) are cooked by affect (fire), distilled into subtle insights, and apportioned according to function. This exactly parallels Jung's interpretation of alchemy in *Mysterium Coniunctionis*: the psyche transforms instinct into consciousness through imaginal operations.

The Sage and the Water of Life

At last, the knight reaches the great portal where the **Sage**, identified as "Eternal Wisdom" (*jāvīdān khirād*), greets him and offers the **Water of Life**. Whoever drinks from it comprehends the Divine Book.

Jungian reading: This is the *Wise Old Man* archetype, identical with Khiḍr, Sophia, and the Self in its guiding aspect. The Water of Life is the unconscious as source of renewal. Drinking it symbolizes full integration: the ego receives direct gnosis of the Self. Jung called this the highest stage of individuation, when the ego-Self axis is fully constellated.

The Inexpressible Higher Fortresses

Suhrawardī ends by refusing to detail the "higher castles" above the fortress, saying they would not be believed.

Jungian reading: This is the recognition of *psychic ineffability*. Archetypal experience transcends discursive capture. Jung, too, warned that encounters with the Self surpass rational categories and can only be expressed symbolically.

The Castle-Fortress is a *mandala* of the psyche. The knight (*ego*) passes from personal unconscious (*three levels*), through thresholds of regulation (*five gates*), confronts shadow (*forest*), undergoes transformation (*alchemy*), and finally meets the Self (*Sage, Water of Life*). Suhrawardī's map mirrors Jung's model of individuation almost point for point, but dramatized through Persian chivalric and mystical imagery.

Passionate Love and the Sacrifice

If the **Castle-Fortress of the Soul** offers a map of the psyche's structures, Suhrawardī's reflections on *ʿishq* (passionate love) and the sacrificial cow reveal the *dynamic forces* that propel the soul toward its transformation. Here eros is no longer a gentle bond; it becomes a devouring ivy. And the ego is no longer a neutral custodian; it is a raging cow that must be sacrificed.

Passionate Love as Ivy

Suhrawardī describes *ʿishq* with an unforgettable image: like ivy (*ʿashaqa*), it winds around the tree, feeding off its sap until the tree languishes.

- **Jungian reading:** Passionate love is the ***libido's total fixation*** on the Self. Like ivy, eros entwines consciousness so completely that the ego can no longer live on its own resources. This can appear destructive—ego withers—but it is also transformative. The tree is stripped of independent pride and returns to its archetypal root.
- Jung would compare this to the ***death-rebirth motif***: passionate eros "kills" the ego's autonomy, but in doing so it re-centers the psyche in the Self. Just as alchemy speaks of the *nigredo* (blackening), where matter decays so that spirit may be born, so too *ʿishq* darkens the ego so that soul may shine.

The ivy's inexorable growth dramatizes the paradox: passionate love suffocates the ego but nourishes the Self.

The Depth of the Heart and the Excellent Tree

Suhrawardī situates this ivy around the "tree of slender stature" whose root is in the ***depth of the heart***. He cites **Qur'ān 14:29**, where the "Excellent Tree" symbolizes the Good Word. The depth of the heart is watered by divine breaths, guarded by angelic lights.

- **Jungian reading:** The **heart-depth** is the imaginal ground of the Self. For Jung, the Self is not abstract but rooted in the *psychoid*—the deep structure that connects psyche and cosmos. Suhrawardī's Malakūt (angelic world) corresponds to this level.
- The ivy of *ʿishq* twining the Excellent Tree symbolizes how passionate love seizes the soul's very root. When the body-tree withers, the heart-tree flourishes eternally.

Here Suhrawardī shows how eros is not mere emotion but the ***force of individuation itself***, which breaks bodily attachments to plant the soul in the divine garden.

The Yellow Cow: The Ego-Soul to be Sacrificed

Suhrawardī then turns to the cow (*baqara*)—a clear **Qurʾānic** allusion (**Q. 2:63, 66**). He describes the carnal soul as a yellow cow with two horns, avidity and cupidity, deceiving in appearance yet destructive in essence.

- **Jungian reading:** The yellow cow is the **inflated ego**, driven by greed and desire, charming yet treacherous. Its two horns recall the ego's dual fixations: possession and consumption. For Jung, this is the **shadow of the ego**, the complex that resists individuation by clinging to power.
- Sacrifice of the cow = the **ego's surrender**. Jung stressed that the ego must "die" to its inflation if the Self is to emerge. In alchemical terms, this is the immolation of base matter so that gold can be refined.

Suhrawardī insists that not just any cow is fit for sacrifice: only one prepared by years of exposure to the sun, like a ruby forming in Badakhshān. Likewise, individuation requires long preparation; not every psyche is ripe for transformation.

Necessary Sacrifice as Archetypal Pattern

Suhrawardī now emphasizes that Love cannot dwell in the city until the cow is slain.

- **Jungian reading:** Love (*ʿishq*) as the Self's eros cannot inhabit the psyche until the ego's compulsive appetites are surrendered. This recalls Jung's statement in *Aion*: "The experience of the Self is always a defeat for the ego." Sacrifice is not optional; it is structurally necessary.
- The ego's horns of greed and lust mirror the lion and boar in the forest. What cannot be bound by lasso must finally be immolated by fire.

The sacrificial cow is thus the **archetypal scapegoat**, the ego-body itself offered so that spirit may descend.

Suhrawardī and Jung on Eros as Destruction and Renewal

Suhrawardī's dual imagery of ivy and cow captures the paradox of individuation:

- Ivy-love strangles the ego-tree *to* but roots the Self-tree in eternity.
- Cow-ego ravages the city *to* but once sacrificed, becomes the condition of Love's dwelling.

Jung would fully endorse this paradox. In *Symbols of Transformation* (2014), he argued that *libido* must "consume" the ego's limited aims to redirect itself toward symbolic wholeness. In *Mysterium Coniunctionis* (2014), he showed how alchemy's imagery of sacrifice, death, and corruption served as metaphors for psychic renewal.

Passionate love, then, is not a peripheral ornament of the psyche; it is the very energy of transformation. Without *ʿishq*, the fortress remains inert. Without sacrifice, Love remains homeless. Passionate love (*ʿishq*) is thus the *soul's ivy*, winding until the ego withers. The yellow cow is the ego's appetite, deceiving yet destined for sacrifice. Together they dramatize the Jungian law of individuation: the ego must suffer defeat so that the Self may emerge. Eros, far from being sentimental, is the destructive-renewing fire that uproots the soul from temporal attachments and replants it in eternity.

Toward a Cross-Cultural Depth Psychology

Suhrawardī's *Reality of Love* is not an isolated artifact of Persian mysticism. It is a symbolic drama of the soul that resonates with the very structures Carl Jung uncovered in his work with Western patients, myths, and alchemy. Reading the two together reveals not only common archetypes but also complementary emphases.

Active Imagination and Visionary Recital

For Jung, one of the most vital tools in analysis was *active imagination*—letting psychic images unfold, then engaging them dialogically. Suhrawardī's *recitals* are exactly this:

dramatizations of inner figures (Beauty, Love, Nostalgia, Zolaykhā, Jacob) and psychic landscapes (the Castle-Fortress, the Forest, the Sage). Where Jung's patients often produced visions spontaneously, Suhrawardī composed literary "laboratories" for such imaginal work.

Corbin called this the *mundus imaginalis*, a world between sense and intellect where archetypes take form. Jung would call it the collective unconscious. Both agree: transformation requires participation in this imaginal drama.

Archetypal Parallels

- **Beauty (*nīkū'ī*):** The anima archetype, guide and enchantress, the face through which the divine Self becomes visible.
- **Love (*'ishq*):** Libido/eros, dynamic psychic energy, both destructive and renewing.
- **Nostalgia (*shawq/andūh*):** The transcendent function, the tension of opposites that births new symbols.
- **Adam:** The Anthropos, primordial totality compacted in human form.
- **Joseph:** The Self, dazzling and central, surrounded by the stellar mandala of psychic functions.
- **Jacob:** The Wise Old Man, *senex*, guide of patience and mourning.
- **Zolaykhā:** The anima as temptress and initiatrix, forcing ego to shed its masks.
- **Lion and Boar:** Shadow instincts of rage and appetite.
- **Sage at the Water of Life:** Sophia/Khidr, the Wise Old Man archetype, integration of the Self.

The correspondence is striking: Suhrawardī's visionary *dramatis personae* are archetypes that recur in Jung's casework and in myths across cultures.

The Castle-Fortress as Mandala

Jung stressed that mandalas spontaneously appear in dreams as symbols of psychic wholeness. Suhrawardī's fortress—with concentric levels, five gates, a central forest, and a Sage at its heart—is precisely such a mandala. It integrates spatial, moral, and spiritual functions: sensory faculties, imaginal functions, affect regulation, shadow confrontation, alchemical transformation, and final union with Wisdom.

The knight's journey through it is individuation mapped as a heroic quest. Where Jung's mandalas often appear abstract, Suhrawardī's is a **narrative mandala**, making explicit the ordeals required to move inward.

Passionate Love as Individuation Drive

Jung insisted that individuation is powered by libido, but he also warned against inflation and possession. Suhrawardī dramatizes the same paradox with the ivy of *ʿishq* and the yellow cow of ego. Both show that love is not sentimental but devouring, not safe but transformative. Only through death of the ego's compulsions does the soul become fit for the eternal garden.

Thus, passionate love is not peripheral—it is the very dynamis of transformation. Jung's language of libido, Suhrawardī's language of love: two idioms, one archetypal law.

Toward a Shared Depth Psychology

What emerges is a cross-cultural depth psychology. Jung provides the analytic vocabulary—archetypes, shadow, anima, transcendent function, individuation. Suhrawardī provides the visionary drama—Beauty, Love, Nostalgia, Adam, Joseph, the Castle-Fortress, the Sage. Each illuminates the other. For Western depth psychology, Suhrawardī expands the horizon: individuation is not only a personal process but a cosmic drama tied to angelic hosts,

prophetic figures, and metaphysical light. For readers of Suhrawardī, Jung shows that these visions are not archaic fables only but living structures of the psyche, still operating in dreams and clinical encounters today.

Conclusion: The Eternal Story

Suhrawardī's *Reality of Love* is both myth and map: a cosmogony of Beauty, Love, and Nostalgia; a psychodrama of Adam, Joseph, Zolaykhā, and Jacob; an architecture of the Castle-Fortress with its gates, beasts, and Sage; and finally, a theology of *ʿishq* as sacrificial ivy. Read with Jungian eyes, this treatise is a profound allegory of individuation. Beauty is the anima that lures, Love is the eros that binds, Nostalgia is the transcendent longing that opens the way. Adam and Joseph represent the Self in its primordial and historical aspects. The forest beasts are the shadow, the Sage the Wise Old Man, the Water of Life the Self's inexhaustible source. Passionate love both destroys and renews, demanding the sacrifice of ego so that the soul may be replanted in eternity.

In Jung's words, "The experience of the Self is always a defeat for the ego." In Suhrawardī's imagery, the ivy strangles the tree and the cow is slain. But this defeat is victory: individuation is realized, the fortress of the soul opened, and the knight drinks the Water of Life. Thus, across centuries and civilizations, psyche speaks in the same tongue. Whether through Persian visionary recital or modern analytic dream, the archetypes reveal themselves. And what they tell, again and again, is the eternal story: that the soul is a castle, that Love is its fire, and that Beauty awaits within, enthroned.

17

A Note on Political Integrity and the Metaphysics of Politics

In his *Politics*, Aristotle defines the human being as a political animal (*zōon politikon*) (**I.2, 1253a2–3**).[1] From this premise it follows that a person's politics is not incidental, but expressive: it reflects their *social conscience*, which in turn reflects their *moral conscience* and *agency*. Moral agency, as developed here, determines a person's metaphysical locus along the axis of right and wrong, Light and darkness, Affirmation and negation, the people of Paradise (*janna*) and the people of hell (*jahanam*). Because freedom and choice are constitutive faculties of individuated human consciousness, this metaphysical positioning is not static. The polarity between these existential oppositions may shift at any moment: one may act *rightly* in one instance and *wrongly* in another; one may reverse, amend, or negate a prior choice. Such fluctuation does not negate moral agency; it *presupposes* it. The capacity to choose between these poles is precisely what renders the human being a conscious moral subject.

If we then take as an axiom the Kantian categorical imperative—*act only according to that maxim whereby you can at the same time* ***will*** *that it should become a universal law*[2]—it follows that the politics an individual espouses expresses a moral will toward *universalization*.

Therefore, whatever political principle one advances is, *implicitly* or *explicitly*, the principle one is willing to see *generalized*. Even if some Kantians resist this application of the categorical imperative, no contradiction arises. Political advocacy is already an act of universalization in *intention*, whether acknowledged or not. One may therefore judge individuals or communities by the politics they promote, because those politics articulate the moral norms they seek to impose as universal. Political conscience thus remains inseparable from *moral conscience*. *As above, so below*; *as within, so without*![3] This famous **Hermetic maxim** is not a poetic flourish but a metaphysical law governing the *continuity* between ontology, ethics, and politics. It asserts that there is no absolute rupture between interior disposition and exterior order, between the hidden orientation of the *will* and the visible structures it produces. The political realm is not an autonomous sphere governed by neutral procedures or *value-free* mechanisms; it is the externalization of inward moral and metaphysical commitments, whether consciously avowed or unconsciously enacted. The "above" designates the interior hierarchy of values, convictions, and ultimate allegiances that structure a person's moral consciousness. The "below" designates the social, juridical, and political arrangements that such a consciousness tends to *authorize*, *defend*, and *universalize*. Likewise, the "within" names the interior economy of *intention*, *conscience*, and *will*, while the "without" names the public world of *action*, *policy*, *law*, and *power*. To deny the correspondence between these planes is to deny moral agency itself, reducing politics either to *technique* or to mere *force*.

This correspondence does not imply moral perfection or consistency. On the contrary, because human moral agency is exercised under conditions of *freedom*, *finitude*, and *fallibility*, the passage from interior conviction to exterior politics is often distorted, partial, or contradictory. Yet distortion does not negate correspondence. Even hypocrisy presupposes an *awareness* of moral norms; even contradiction reveals the *presence* of competing moral commitments. The political order thus remains a reliable—though not infallible—index of moral orientation. From this perspective, politics is best understood as *applied moral metaphysics*. Every political system encodes implicit answers to first-order metaphysical questions: *What is a human being*? *What is freedom*? *What is authority*? *What is*

good? *What may be sacrificed, and what must not be*? These answers may be obscured beneath the language of *pragmatism, security*, *efficiency*, or *neutrality*, but they are always present. No polity can function without some operative conception of the *human*, some implicit hierarchy of *values*, some *vision*—however degraded—of *order* and *meaning*.

The insistence, then, that politics can be morally neutral is itself a moral claim, and often a covert one. It is a claim that procedural regularity can substitute for ethical judgment, that legality can replace justice, and that power exercised according to rules is thereby absolved of moral scrutiny. Such a claim does not eliminate moral evaluation; it merely displaces it, immunizing political arrangements from critique by declaring them inevitable, technical, or post-ethical. This displacement is not an escape from metaphysics, but a *metaphysics of denial*. In this light, the Bahāʾī claim of political non-involvement and neutrality collapses under even minimal scrutiny. To declare oneself "above politics" while operating *within*, *benefiting from*, and *stabilizing* a given political order is not abstention but alignment—an alignment rendered opaque by moralized rhetoric. Neutrality here functions as a technology of power: it masks concrete political commitments behind the language of *obedience*, *unity*, and *administrative order*, while foreclosing dissent as "divisive" or "immature." Historically, this posture has dovetailed seamlessly with colonial and post-colonial governance, where claims of non-interference enabled close cooperation with imperial administrations, intelligence structures, state apparatuses and their agendas precisely by refusing to name such cooperation as *political*. What presents itself as ethical restraint is thus better understood as *ethical outsourcing*: moral judgment is ceded to existing authority, and responsibility is dissolved into procedure. Far from transcending politics, this stance embeds the community deeply within dominant power formations while denying the very vocabulary required to account for that embeddedness.[4] Neutrality, in this case, is not the absence of politics but its most effective disguise.

Now if, as Aristotle held, the human being is by nature political, then political life is one of the primary arenas in which moral agency is *actualized*. Politics is not merely something one has opinions about; it is something one *wills*. To advocate a policy, a law, or a political order is to will that a certain normative structure govern not only oneself but

others as well. This is precisely where the Kantian imperative becomes unavoidable. Political advocacy is inherently *universalizing*. One does not argue for a law in order that it bind oneself alone; one argues for it because one believes it ought to bind all similarly situated persons. Thus, even when political actors deny universal moral claims, their actions contradict them. To legislate, to *regulate*, to *punish*, to *permit*—these are all acts that presuppose a standard of general applicability. The denial of moral universals does not result in political modesty; it results in *unacknowledged universals enforced by power*. The difference is not whether universals exist, but whether they are consciously examined and ethically justified, or smuggled in under the guise of neutrality. This is why it is both legitimate and necessary to judge individuals and communities by the politics they espouse. Such judgment is not an intrusion into private conscience; it is an assessment of what that conscience seeks to become public law. To refuse such judgment is not tolerance but *abdication*. A society that declines to evaluate the moral content of political projects will inevitably find itself governed by the most aggressive or unscrutinized moral vision available—often one that disguises itself as mere administration.[5]

Yet judgment here must be understood properly. It is not the claim that individuals are reducible to their worst political positions, nor that moral worth is exhausted by political affiliation. Because moral agency is dynamic, because repentance, revision, and reversal remain possible, political judgment must be contextual, temporal, and open to change. What is judged is not an essence, but a *trajectory of will* as expressed in public advocacy. The metaphysical language of Light and darkness, Affirmation and negation, Paradise and hell, should therefore not be dismissed as theological excess. These are symbolic articulations of real moral polarities that structure human action. To affirm *dignity*, *freedom*, *truth*, and *responsibility* is to move toward Light; to negate them—whether through cruelty, indifference, or instrumentalization—is to move toward darkness and negation. Political systems magnify these movements. What may appear as a private moral failure becomes, at the level of policy, a social catastrophe. This magnification is precisely why politics cannot be severed from metaphysics. The greater the scale of action, the greater the ethical demand. Power does not dilute responsibility; it intensifies it. To wield

authority over others without a rigorous moral framework is not pragmatism but *moral negligence*. Conversely, to ground political authority in a reflective moral and metaphysical vision is not utopianism but *realism* of the highest order.

In this light, freedom and choice are not merely psychological faculties but *ontological responsibilities*. To choose is to align oneself, however provisionally, with one pole of the moral cosmos rather than another. Every choice inscribes the self within a moral topology, and every political choice inscribes that topology into the world. The refusal to choose—to hide behind *proceduralism*, *relativism*, or *cynicism*—is itself a choice, and often one with profound consequences. The final implication of *as above, so below; as within, so without* is therefore sobering. There is no refuge in abstraction, no hiding place in systems, no escape through irony or detachment. The world we inhabit is, in significant measure, the world we have *willed*—collectively, unevenly, often incoherently, but nonetheless *truly*.[6] To reform politics without reforming moral consciousness is futile; to cultivate moral consciousness while refusing political responsibility is incomplete. A coherent human order requires the alignment—never perfect, always fragile—between inner truth and outer structure, between moral insight and political form. Where that alignment is pursued honestly, even imperfect systems retain the capacity for correction. Where it is denied, even the most sophisticated institutions decay into mechanisms of domination—as they have in this timeline everywhere throughout Western liberal democracies. Thus the ancient maxim stands not as mysticism, but as diagnosis and demand: *as above, so below; as within, so without*. The political is the mirror of the moral. The moral is the seed of the political. And between them stands the *human being*—free, responsible, and answerable for the worlds they help bring into being.

The political as mirror and the moral as seed together imply a profound asymmetry of causation: *inner orientation precedes outer structure*, even when that precedence is denied. Institutions do not generate moral worlds *ex nihilo*; they stabilize, amplify, and routinize prior commitments. Law gives *duration* to moral choices already made. Policy gives *scale* to ethical intuitions already accepted. Administration gives *inertia* to judgments already normalized. In this sense, every durable political order is a *crystallized metaphysics*, a slow-

moving sediment of decisions about what counts as *real*, *valuable*, *permissible*, or *expendable*. This has an unsettling implication: political disasters are rarely accidents. They are almost always the delayed consequences of moral evasions. Long before injustice becomes systemic, it is rehearsed as *exception*; long before cruelty becomes *policy*, it is excused as *necessity*; long before domination becomes normal, it is rationalized as *order*. By the time such outcomes are visible "below," they have already been authorized "above" and "within." What shocks us historically often only reveals what was already tolerated morally. White supremacy and its surge during this period of the West's decay is a blatant case in point.

This is why the refusal to judge political projects morally is not neutrality but *moral abdication*. Judgment does not create moral divisions; it *names* them. To insist that politics be insulated from moral evaluation is to grant immunity to power at precisely the point where power most requires restraint. Such insulation does not protect pluralism; it protects whoever can most effectively convert unexamined norms into enforceable realities. Moral silence, in political contexts, functions less as tolerance than as *permission by default*. At the same time, the necessity of judgment must be held together with an equally necessary humility. Because moral agency is dynamic rather than fixed, judgment must remain oriented toward *responsibility* rather than *essence*. To judge a political position is not to declare the advocate ontologically *damned*; it is to evaluate a trajectory of will as it presently manifests. This distinction is critical. Without it, judgment collapses into moralism; with it, judgment becomes a form of ethical clarity that leaves room for *repentance*, *revision*, and *transformation*. Here the metaphysical language of Light and darkness regains its precision. Light and darkness are not static substances but *directions of orientation*. One moves toward Light by affirming *dignity*, *truth*, *accountability*, and *restraint*; one moves toward darkness by negating them—whether through cruelty, indifference, abstraction, or bureaucratic erasure. Political systems do not invent these orientations; they *institutionalize them*. What begins as a personal willingness to look away becomes, at scale, a system designed to ensure no one has to look at all.

The danger of modern political life lies precisely in its ability to *dissociate agency from consequence*. Through layers of procedure, delegation, and technocratic language, responsibility is diffused until no one appears accountable for outcomes everyone can *see*. Yet metaphysically this diffusion is illusory. Responsibility does not vanish when it is distributed; it multiplies. Each participant becomes responsible not only for their direct actions, but for their complicity in sustaining the structure that converts minor acts into major harms. This is why appeals to inevitability—"the system," "the market," "the law," "the algorithm"—are morally hollow. They are attempts to deny the continuity between *will* and *world*. But systems do not absolve; they *expose*. They reveal what a society has been willing to *automate*. Every automated injustice is a prior moral decision made efficient. Freedom and choice, then, are not exhausted by individual preference. They are *world-forming capacities*. To choose is to align oneself with a principle that, if scaled, would shape a shared reality. This is the deeper force of the Kantian imperative as applied politically: not that individuals consciously universalize every belief, but that their advocacy *implicitly* does so because, as we hold, politics is the domain in which private maxims are tested for their capacity to govern others without contradiction. To advocate a principle one would reject if imposed universally is not merely inconsistent; it is a form of moral *bad faith*.

From this perspective, the common plea—"I'm just expressing an opinion"—is insufficient. Opinions become politically significant precisely when they are *attached to power, policy,* or *normalization*. An opinion held privately remains morally relevant but socially limited; an opinion defended publicly, organized collectively, and enforced institutionally crosses a threshold. At that point, it is no longer merely expressive but generative. It begins to shape the conditions under which others must *live*, *act*, and *choose*. The tragic dimension of political life emerges here. Because human beings are finite, conflicted, and historically situated, no political order can perfectly embody moral truth. Every system will generate *tensions*, *exclusions*, and *unintended consequences*. But tragedy is not an excuse for cynicism. It is a call for *heightened moral vigilance*, not its abandonment. The presence of unavoidable harm does not license avoidable injustice. On the contrary, it intensifies the obligation to discern which harms are tragic and which are chosen. This is

where metaphysics re-enters political realism at its deepest level. To acknowledge that political action unfolds within a moral cosmos—structured by Affirmation and negation, Light and darkness—is not to deny complexity. It is to refuse *nihilism*. It is to insist that even in tragic conditions, some choices remain better than others, some paths less destructive, some structures more humane. Without this insistence, realism degenerates into mere accommodation with power.

The alignment between inner truth and outer structure, then, is never a final achievement but a *perpetual task*. Societies drift. Institutions harden. Language decays. What once embodied moral insight becomes ritual, then habit, then obstacle. Renewal requires the recurrent *re-opening* of the interior dimension—conscience, reflection, *metaphysical questioning*—so that the political order does not become a machine running on forgotten values. Where such re-opening is suppressed, decline accelerates. The human being stands at the center of this process not as master but as *mediator*. Each person is a hinge between *above* and *below*, *within* and *without*. This is not a burden to be escaped but a responsibility to be borne. One cannot opt out of this mediation; one can only perform it well or badly. Even withdrawal from politics is a political act when it contributes to the conditions under which others must decide alone. Thus the final meaning of the maxim becomes unavoidable and exacting. *As above, so below* means that no political reform is durable without *moral reorientation*. *As within, so without* means that no moral insight is complete without *political consequence*. The political is never merely about power; it is about what kind of world a people is willing to make *real*. The moral is never merely private; it is the quiet drafting of that *world's blueprint*. Between them lies neither destiny nor fate, but *responsibility*—continuous, imperfect, and inescapable. To deny this is comforting. To accept it is costly. But only the latter preserves the possibility that human freedom might still be worthy of the name. It demands vigilance rather than certainty, judgment rather than procedure, and courage rather than comfort. Responsibility, once acknowledged, cannot be delegated to systems, traditions, or abstractions without remainder. The cost of bearing it is real—but the cost of refusing it is the slow evacuation of meaning from both moral life and political order.

The Seven Creative Attributive Imprints as a Morphology of Political Becoming

Thus, our thesis can be stated as a metaphysical axiom: politics is not a neutral sphere but the *descent of inner moral orientation into external structure*, and the return of that structure as a formative force upon inner life. The **seven creative attributive imprints** name the internal joints of that descent. They let us specify *where* politics becomes *metaphysics-in-public*, and *when* moral agency becomes accountable for collective realities.

In political terms, *mashīʾa* (Will) is the primal "yes" that precedes programs and platforms: the tacit decision that a certain kind of world is *desirable* and *legitimate as world*. It is not yet an intention toward a policy; it is the metaphysical permission by which a political imagination is born. This corresponds to the most subterranean layer of our argument: before anyone advocates a policy, they have already assented to a vision of the *human* and the *real*. A person's politics begins not with propositions but with a *background metaphysic*: whether the human is an *end* or an *instrument*; whether truth *exists* or is merely *constructed*; whether dignity is *intrinsic* or *allocated* by power; whether reality demands accountability or only performance. The maxim *as within, so without* begins here: a society's politics is already decided in embryo by what it is willing to treat as real. Will (*mashīʾa*) is the ontological threshold where a conscience says, often silently: "Let this kind of order be thinkable; let it be possible." That is why a political community's deepest crisis is not policy failure but *metaphysical failure*—when its primal "yes" is given to a false anthropology.

If *mashīʾa* is the permission for political possibility, *irāda* (Volition) is the choice of *direction*: the *will-for-this* rather than *that*. Here moral conscience becomes political conscience in the strict sense: it selects principles it wishes to see instantiated. This is where Kant enters our argument with full force. Advocacy is a volitional act oriented toward universalization. To advocate is to say: "I intend that the world be arranged in accordance with this maxim." *Irāda* (Volition) is the moment the interior becomes projective. It is the birth of *political intention* as *moral will*. Crucially, this is where self-deception begins as well. People can claim neutrality at the level of *irāda*—"I'm only being practical"—but in reality

the selection of "practicality" already *encodes* a moral hierarchy: what is sacrificed, what is protected, who counts. *Irāda* (Volition) is the level at which the inner "yes" takes shape as a political ethic.

Our argument insists that institutions are *crystallized metaphysics*. *Qadar* (Determination) is the hinge where metaphysics becomes *architecture*. In politics, *qadar* is where a principle is measured into operative form: thresholds, categories, standards, allocations, definitions, evidentiary burdens, budget lines, enforcement priorities. It is where universal claims become *proportioned* into mechanisms. This is the level at which "dignity" becomes a rights framework; "freedom" becomes a set of *permissions* and *prohibitions*; "security" becomes *surveillance* parameters; "equality" becomes eligibility criteria. This is also where the moral truth of a politics is most legible, because measure exposes what is valued. A polity can proclaim "human rights" (i*rāda*/Volition), but its *qadar* (Determination) shows whether those rights are *robust* or *performative*:[7] who can access remedies, what counts as harm, how long justice takes, how burdensome proof is, whose testimony is presumed credible. So in our framework, *qadar* is where the "as above" begins to reveal itself "below"—in the very *weights* and *measures* by which the world is administered. If you want to judge a politics, don't only read its manifesto; read its *qadar* (Determination): what it *measures*, what it *ignores*, what it makes *costly*, what it makes *easy*.

Qaḍāʾ (Authorization), applied politically, is the point where a measured design gains *authoritative force*: legalization, institutional endorsement, bureaucratic adoption, cultural legitimation. It is the crossing from "this is how we propose to structure things" into "this is now the order under which you must live." Here the mirror becomes coercive. The interior metaphysics is no longer private; it is no longer merely advocated. It is authorized as the public rule of the game. The community's conscience is no longer merely expressed; it is installed. This is the level at which moral agency becomes collective accountability. A person can hold harmful beliefs *privately*; but when those beliefs are authorized into public policy, they become a shared world. *Qaḍāʾ* (Authorization) is the threshold where the *politics of conscience* becomes the *conscience of politics*: a public judgment about what shall count as legitimate. This is why the "neutrality" claim is most dangerous

here. Systems often authorize values while *denying* they are values. They call them "standards," "best practice," "compliance," "risk management." But *qaḍāʾ* (Authorization) is always *judgment*: it declares what is permitted, normal, punished, rewarded, ignored. It defines reality for the governed.

Imḍāʾ (Realization) in politics is the seal by which authorization (*qaḍāʾ*) becomes realized in *bodies*, *livelihoods*, *reputations*, and *lived time*. It is enforcement, consequences, irreversible harm, or irreversible entrenchment. This is where our argument about the moral stakes of politics becomes non-negotiable. Once a political order reaches *imḍāʾ* (Realization), the cost of "just an opinion" becomes visible: opinions embodied as policy become injuries, exclusions, incarcerations, deprivations, exposures. Here the system stops being a *debate* and becomes a *world*. *Imḍāʾ* (Realization) is also where the moral innocence of the comfortable collapses. People can play at abstractions until the seal drops—until real people bear the weight. This is why our metaphysical axis of Light/darkness is not rhetoric: it *names* the point where politics becomes *judgment enacted in the world*, not merely argued. In short: *qadar* writes the blueprint; *qaḍāʾ* authorizes the build; *imḍāʾ* pours the concrete. After *imḍāʾ*, reversibility is no longer clean. Even when policies are later changed, the embodied injuries remain part of reality.

Ajal (Appointed Term or Time), applied to our thesis, is the *time-structure* by which politics proves its metaphysics. Every political project has a temporal contour: *incubation*, *adoption*, *normalization*, *decay*, *collapse*, or *renewal*. Moral choices made "within" do not immediately appear "without"; they mature. The delay is not a refutation of causality but the very nature of social becoming. This is why our observation about historical shock is so incisive: what "erupts" publicly has usually been gestating privately. *Ajal* (Appointed Time) names the latency of moral seeds becoming political fruit. It also names the window in which correction remains possible before *imḍāʾ* (Realization) hardens into irreversible damage. *Ajal* further explains why political struggle is not a single act but vigilance. Because time erodes conscience, institutions drift. Even good systems, left unattended, become hollow rituals. *Ajal* is the law of *entropy* in governance: values must be renewed or they *calcify* into procedure without truth. Thus, *ajal* (Appointed Time) is where our maxim

becomes a warning: *what you permit inwardly today becomes your outward world tomorrow*—often after you have forgotten you permitted it.

Finally, *kitāb* (Book/Decree/Inscription) is the *recording* by which politics becomes *legible*, *narratable*, and *judgeable*. In our argument, this is decisive: without inscription there is no *accountability*; without trace there is *no justice*; without a *book* there is only power's *amnesia*. In politics, *kitāb* is not merely archives and documents; it is the entire machinery by which acts become *facts*: laws *written*, minutes *kept*, precedents *set*, data *stored*, reputations *made*, accusations *recorded*, remedies *logged*. *Kitāb* (Book/Decree/Inscription) is how the moral world becomes historically *real*. This is where our thesis about judging a people by their politics becomes operational: you judge by the record of what they enacted, normalized, excused, enforced, and remembered. Not by slogans, but by inscriptions. And *kitāb* has a second, more severe function: it is not only memory; it is *indictment* or *vindication*. What a society inscribes is what it will later be *measured by*—internally and externally. If a community destroys records, manipulates records, or renders record inaccessible, it is not merely inefficient; it is metaphysically declaring that *truth is expendable*. That declaration is itself a politics—*darkness as administration*. This is precisely why we have spent three decades of our life publicly denouncing Bahāʾism and its founders, and why we have engaged in the same with similar actors—often to our own personal detriment.

Now, the application of the **seven creative attributive imprints** of Imāmī-Bābī ontology shows the following in political theory:

1. It shows precisely how "politics reflects conscience" without reducing politics to psychology.
   The descent is structured: permission (Will) *to* intention (Volition) *to* measure (Determination) *to* authorization (Authorization) *to* embodiment (Realization) *to* temporalization (Appointed Time) *to* inscription (Book).

2. It clarifies where moral responsibility intensifies.
   Private moral orientation matters at *mashīʾa/irāda*; collective culpability explodes at *qadar* then *qaḍāʾ/imḍāʾ*; historical judgment arrives at *ajal* and *kitāb*.

3. It makes the Kantian move sharper.
   Kant is not merely an ethical add-on; the categorical imperative becomes the rule that links *irāda* to universalization, and then *qadar/qaḍāʾ* to public enforceability.

4. It explains why "neutrality" is a metaphysical lie.
   Neutrality is itself *mashīʾa* and *irāda* (a permission and a direction), disguised as mere procedure. The disguise becomes measurable at *qadar* and damning at *kitāb*.

Now, as we said, at the level of *mashīʾa*, the binary of *right* and *wrong* does not yet appear as moral judgment. It appears as *permission versus refusal of reality*. Right, here, is not ethical correctness but ontological hospitality: what kind of being is allowed to count as real, intelligible, or worthy of appearing at all. Wrong is not yet injustice but *exclusion at the level of possibility*. Light at this level is the willingness to let being appear in its fullness; darkness is the pre-emptive foreclosure of certain forms of existence as *unthinkable*, *illegitimate*, or *disposable*. Paradise and hell are not destinations but *orientations*: Paradise is the primordial "Yes" to meaningful existence; hell is the silent "No" that renders certain lives conceptually uninhabitable. Politically, this is where a society decides—often without explicit articulation—whether it believes in *truth*, *dignity*, *accountability*, and *responsibility* as such. If *mashīʾa* is corrupted, no later reform can fully heal the system, because the damage lies in what was never permitted to appear.

At *irāda*, the binaries sharpen into Affirmation *versus* negation. Here, the will selects. What *mashīʾa* allowed in principle, *irāda* chooses in intention. Right becomes the active affirmation of certain values; wrong becomes their deliberate negation or marginalization. Light now appears as *directionality*: the will is oriented toward *truth*, *dignity, justice*, *restraint*. Darkness appears not as ignorance but as *willed misdirection*—choosing *convenience*, *dominance*, or *abstraction* over moral cost. Paradise at this level is not reward but *coherence of intention*: the will aligns with what it claims to value. Hell is internal fracture: advocating principles one would reject if universalized. This is why Kant becomes unavoidable here. Hypocrisy is not a psychological flaw but a metaphysical rupture: the will splits against itself. Politically, *irāda* is visible in what is defended passionately and what is treated as

negotiable. The rhetoric of "realism" often masks negation at this level: values are affirmed verbally while being abandoned volitionally.

Qadar is where binaries become *measurable*. Right and wrong now appear as *proportion*: how much *protection*, how much *risk*, how much *burden*, how much *tolerance*. Light is justice as *right measure*; darkness is distortion through *asymmetry*. Affirmation at *qadar* means giving values *operative weight*. Negation means hollowing them out by *procedural dilution*: rights that exist but cannot be accessed, protections that exist but only for some, accountability that exists but never reaches power. Paradise here is *equilibrium*: a system whose measures correspond to its stated values. Hell is *imbalance institutionalized*—where the costs of order are systematically borne by the same bodies. This is the level at which political systems most often reveal their true moral character. One need not ask what a polity believes; one must ask what it *measures*, *funds*, *accelerates*, *delays*, *excuses*, and *normalizes*.

Qaḍāʾ is where the binaries become *authoritative*. Right and wrong are no longer merely weighed; they are declared. Light appears as moral clarity willing to govern; darkness appears as *authorized blindness*. Affirmation here means that moral distinctions are allowed to *shape* law and policy openly. Negation means that values are declared "private," "subjective," or "non-justiciable" precisely when power most needs constraint. Paradise at this level is a public order that acknowledges judgment as unavoidable and therefore seeks to justify it. Hell is a regime that exercises judgment while denying that it does so—power without accountability, authority without confession. Politically, *qaḍāʾ* is visible in what becomes law, what becomes policy, what becomes "the rules." This is where conscience crosses into coercion. To authorize injustice is not merely to err; it is to *install darkness as norm*.

Imḍāʾ is where binaries enter *flesh*, *time*, and *consequence*. Right and wrong are no longer abstract or arguable; they are suffered or enjoyed. Light becomes lived dignity; darkness becomes lived injury. Affirmation here is not intention but *embodiment*: who gets to live without fear, who is protected, who is exposed, who is believed, who is discarded. Negation becomes real harm that cannot be undone by later apologies or policy shifts.

Paradise and hell now appear not as metaphors but as *conditions of life*. Paradise is not utopia but the absence of unnecessary suffering imposed by power. Hell is not punishment but the normalization of harm as "just how things are." This is the level where moral evasion becomes obscene. After *imḍāʾ*, claims of neutrality collapse. Someone is always paying. Someone is always carrying the weight.

Ajal introduces temporality into the binaries. Right and wrong now appear as *directions through time* rather than isolated acts. Light is sustainability of justice; darkness is decay masked as stability. Affirmation means willingness to revisit, reform, and repent before damage hardens. Negation means delaying correction until correction becomes impossible. Paradise here is a future that remains open; hell is a future foreclosed by accumulated neglect. Politically, *ajal* is where societies are tested. Injustices tolerated "for now" metastasize. Systems that refuse early correction require later catastrophe. Time does not neutralize moral error; it compounds it. This is why historical shocks are rarely surprises. They are the visible terminus of a long *ajal* that was morally ignored.

Kitāb is where the binaries are *fixed into memory and judgment*. Light becomes truth preserved; darkness becomes erasure, distortion, or falsification. Affirmation here is the willingness to *record honestly*: laws, decisions, harms, dissent, failures. Negation is the manipulation or destruction of record—*amnesia as governance*. Paradise at this level is not vindication but intelligibility: a society that can face its own history *without* myth. Hell is unreadability: a world where power leaves no trace and therefore no responsibility. Politically, *kitāb* determines whether justice can occur at all. Without inscription, there is no reckoning—only repetition.

Across the seven imprints, the binaries do not repeat; they *evolve*. What begins as permission becomes *intention*. What begins as intention becomes *measure*. What becomes measure becomes *law*. What becomes law becomes *flesh*. What becomes flesh becomes *history*. What becomes history becomes *judgment*. Thus, *right* and *wrong*, *Light* and *darkness*, *Affirmation* and *negation*, *Paradise* and *hell* are not static moral labels. They are *ontological trajectories* that descend through the creative imprints until they become worlds people must live in. This is the full force of *as above, so below; as within, so without*. No one is judged

merely for what they feel. No one is condemned merely for what they think. But everyone is accountable for what they permit, will, measure, authorize, confirm, prolong, and inscribe. To misunderstand this is not simply to err ethically. It is to misread how *reality* itself becomes political.

Conclusion: Political Responsibility as Metaphysical Disclosure

What this specific discussion has sought to establish, across philosophical, ethical, and metaphysical registers, is not merely that politics has moral content, but that politics is one of the primary sites where moral reality becomes publicly legible. The claim that politics can be insulated from metaphysics, or that moral judgment can be bracketed in the name of neutrality, efficiency, or pluralism, is not a modest epistemic restraint but a substantive metaphysical posture—one that denies continuity between inner orientation and outer order. Such denial does not protect freedom; *it hollows it out*. It replaces accountable agency with procedural inevitability and substitutes technique for judgment. In doing so, it renders both morality and politics opaque to critique, even as their consequences become increasingly visible and destructive. Against this, this discussion has argued for a model of political life grounded in moral agency as ontologically real, dynamic, and consequential. The human being is political not simply because they live among others, but because their choices—*individually* and *collectively*—participate in shaping the normative architecture of the world. To act politically is to will a structure of life that extends beyond oneself. This is why political advocacy cannot escape moral evaluation: it is already an attempt at universalization. Whether acknowledged or denied, every political project encodes assumptions about what counts as human, what is worthy of protection, what may be sacrificed, and what is deemed inevitable. These assumptions are not neutral; they are metaphysical commitments made operative.

The Kantian imperative, read in this light, does not impose an abstract moralism upon politics but reveals what politics already does. To legislate, regulate, or normalize is

to act as though one's maxim were fit to govern others. Political life thus exposes the sincerity—or bad faith—of moral conscience. One cannot coherently demand exemption from judgment at the very moment one seeks to impose a judgment as law. Appeals to neutrality, when examined closely, function less as ethical restraint than as *moral laundering*: they obscure whose values are being enforced, whose interests are being protected, and whose lives are being rendered expendable. Neutrality, far from being the absence of politics, is often its most effective instrument.

The application of the **seven creative attributive imprints** has allowed us to specify this process with greater precision. Moral agency does not leap directly into policy or law; it descends through ordered stages—permission, intention, measure, authorization, realization, temporality, and inscription. Each stage intensifies responsibility. What begins as a tacit metaphysical "yes" becomes, over time, a lived world that others must inhabit. This descent explains why political harm so often appears delayed, why systems seem benign until they suddenly are not, and why historical catastrophes are frequently the culmination of long-standing moral evasions rather than unforeseeable ruptures. Politics, on this account, is not the arena where morality is suspended, but the arena where morality is scaled. Equally important, this framework resists both cynicism and moral absolutism. Because moral agency is dynamic rather than static, judgment must be oriented toward trajectories of will rather than immutable essences. To judge a political position is not to damn a person metaphysically; it is to assess the direction in which a will is presently moving as it seeks public form. This preserves the possibility of repentance, revision, and transformation without dissolving accountability. Light and darkness, Affirmation and negation, Paradise and hell are not final verdicts imposed from without; they are orientations enacted from within, made visible over time through political consequence. They describe not fixed identities but lived directions.

Given this, the danger of modern political life lies precisely in its capacity to obscure this continuity. Through layers of delegation, abstraction, and bureaucratic language, responsibility is diffused until no one appears accountable for outcomes everyone can see. Yet this diffusion is metaphysically illusory. Responsibility does not vanish when

distributed; it multiplies. Each participant becomes answerable not only for their immediate actions but for their contribution to sustaining the structure that converts minor accommodations into *systemic harm*. Systems do not absolve moral agency; they reveal what a society has been willing to automate. Every automated injustice is a prior moral decision rendered efficient. This brings us back to the maxim that has guided the discussion throughout: *as above, so below; as within, so without*. Properly understood, this is neither mystical ornament nor rhetorical flourish. It is a law of continuity. It asserts that inner orientation precedes outer structure, even when that precedence is denied; that moral permission gives rise to political form; and that political form, once established, reshapes moral consciousness in return. To deny this correspondence is to deny the intelligibility of political life itself. To accept it is to acknowledge that freedom is not merely the capacity to choose privately, but the capacity to shape a shared world responsibly.

The conclusion, then, is neither comforting nor despairing. It is exacting. There is no refuge in abstraction, no safety in procedure, no escape in irony or detachment. Even withdrawal from politics is a political act when it contributes to conditions under which others must decide alone. The world we inhabit is, in significant measure, the world we have willed—collectively, unevenly, often incoherently, but nonetheless truly. To reform politics without reforming moral consciousness is futile; to cultivate moral consciousness while refusing political responsibility is incomplete. A coherent human order requires the alignment—never perfect, always fragile—between inner truth and outer structure, between moral insight and political form. To accept this responsibility is costly. It demands vigilance rather than certainty, judgment rather than procedure, courage rather than comfort. It requires the willingness to examine not only the injustices one opposes, but the orders one stabilizes through silence, compliance, or claims of neutrality. Yet only this acceptance preserves the possibility that human freedom might still be worthy of the name. For freedom, severed from responsibility, collapses into arbitrariness; responsibility, severed from freedom, collapses into coercion. Between them lies moral agency—the fragile, burdened, indispensable hinge between *above* and *below*, *within* and *without*. To bear that hinge well is the task of politics rightly understood.

Notes

[1] See online, https://classics.mit.edu/Aristotle/politics.html (retrieved 5 February 2026).

[2] In *The Fundamental Principals of the Metaphysic of Morals*, online, https://www.gutenberg.org/files/5682/5682-h/5682-h.htm (retrieved 5 February 2026).

[3] The first part of the phrase is, of course, from the **Emerald Tablet of Hermes**, see https://www.sacred-texts.com/alc/emerald.htm (retrieved 5 February 2026). The second clause is our insertion.

[4] And in the Bahāʾī case, a specifically Anglo-Zionist one.

[5] We argue that this was one of the ways in which Western liberal democracies *sleep walked* into the uber-authoritarianism of the present corporate administrative state.

[6] Even though we ourself are opposed to it, this has been our consistent answer to many expatriate Iranians who complain about the *why* of the 1979 Islamic Revolution.

[7] The post-7 October 2023 reality of the West has decisively proven that at institutional and governmental levels, human rights advocacy was always selective and performative rather than universal and real.

Wayfaring

18

Prescription for Retreat

On *khalwa*

In the Name of God, the Light of lights!

Sit in a *khalwa* (retreat) for **40 days** and **40 nights** with no interaction with anyone and no distractions from anywhere, preferably somewhere outside of a city/metropolitan area—and in nature. For those **40 days** and **40 nights** take a complete vow of silence, renounce the flesh of animals, eat only **4-7** dates per day, sleep less and keep vigil, and throughout recite the All-Comprehensive Name "*allāh*" (الله) without cessation until the *disclosure of the glorifications of the Divine Majesty without indication* ﴿كَشْفَ سُبُحَاتِ الْجَلَالِ مِنْ غَيْرِ إِشَارَةٍ﴾ remove the veils from you in the *erasure of conjecture in the realization of the Known* ﴿مَحْوِ الْمَوْهُومِ مَعَ صَحْوِ الْمَعْلُومِ﴾ by the *lifting of the veils in the victory of the Secret* ﴿هَتَكُ السَتَرِ لِغُلْبَةِ السِّرِّ﴾ in *the attraction of the Divine Exclusive Oneness by the attributive apprehension of the Divine Unicity* ﴿جَذْبَ الْأَحَدِيَّةِ لِصِفَةِ التَّوْحِيدِ﴾ when *a Light Illuminates from the Dawn of Pre-Eternity shedding its traces upon the talismanic-temples of the Unicity* ﴿نُورٌ أَشْرَقَ مِن صُبْحِ الأَزَلِ فيَلُوحُ عَلَى هَيَاكِلِ التَّوْحِيدِ آثَارَهُ﴾ of your *Blaze-Flux* (فؤاد). Then you will know to *extinguish the lamp* (فَأَطْفِئِ السَرَاجَ) of your partial intellect as the *Dawn of Divinity has arisen upon you* (فَقَدْ طَلَعَ الصُبْحُ الإِلٰهِيَّةِ عَلَيْكَ)!

The *khalwa* described here is not an ascetic withdrawal motivated by negation, nor a moralistic mortification of the body. It is a methodical suspension of the world-order so that the primordial order of Being may disclose itself prior to mediation. Forty days and

forty nights are not chosen for symbolic convenience alone; they mark a full cycle of *ontological fermentation*. In the scriptural and initiatic imagination, forty signifies the time required for a form to lose its borrowed determinations and become receptive to a higher imprint. As clay requires time to soften before receiving a seal, so consciousness requires duration to loosen its adhesion to habit, language, memory, and social reflex.

Withdrawal from the city is essential because the city is not merely a physical agglomeration but a *dense lattice of signals*—names, roles, expectations, clocks, exchanges—each of which continually re-inscribes the ego as a function. Nature, by contrast, does not address you by name. It does not require you to answer. In this silence, the human subject is no longer summoned to perform itself. The absence of interaction is therefore not antisocial; it is *pre-social*, returning the soul to the interval before it was assigned a voice. The vow of silence is the first decisive rupture. Speech is not neutral. Every utterance presupposes a position, and every position reinforces the fiction of a speaker. Silence, sustained beyond the nervous reflex to speak, dismantles the architecture of self-reference. At first, silence amplifies the internal noise—memory, fantasy, resentment, desire—but if endured without interference, this noise exhausts itself. What remains is not emptiness, but *listening without an object*. The renunciation of animal flesh is not an ethical judgement upon consumption; it is an alchemical precaution. Flesh carries the density of coagulated life-force. In *khalwa*, the aim is not strength but permeability. Dates are chosen not for austerity alone but because they are a *solar fruit*—concentrated, simple, immediately assimilable. Four to seven marks the minimum interval by which the body is kept alive without being indulged. Hunger here is not punishment; it is a *solvent*. It thins the opacity of the organism so that the heart may become luminous rather than metabolically dominant. Sleep deprivation and vigil further interrupt the tyranny of cyclical unconsciousness. Sleep restores the ordinary self; vigil weakens it. When the rhythms of rest are broken without collapsing the body, consciousness enters a liminal register—neither waking nor dreaming—where images lose their authority and attention becomes naked. This is the threshold at which the intellect begins to fail not by exhaustion, but by *irrelevance*.

At the center of this entire operation stands the uninterrupted invocation of the All-Comprehensive Name: *allāh* الله. This Name is not a signifier pointing to a concept. It is a *totalizing Name*, one that gathers all Names without being exhausted by any of them. To recite it without cessation is not to repeat a sound but to *immerse awareness in an unqualified address*. At first, the tongue recites while the mind wanders. Then the mind recites while the tongue rests. Finally, recitation occurs without agent or organ. At this point, invocation becomes *self-sustainin***g**, no longer an act performed by you but a current in which you are suspended. It is at this stage that the disclosure mentioned—*of the glorifications of the Divine Majesty without indication*—may occur. This unveiling is without indication because indication belongs to duality. Anything pointed to still stands opposite a pointer. The glorifications of the Divine Majesty are not shown *to* you; they overwhelm the very structure by which showing occurs. Majesty here does not mean terror or distance but *absolute excess*—that which cannot be circumscribed by attention or contained by thought. The consequence is *the erasure of conjecture in the realization of the Known*. Conjecture is not error in the usual sense; it is the entire economy of assumption by which the world is rendered familiar. Its erasure does not lead to confusion but to a higher clarity, one in which knowing no longer relies on *inference*. What remains is a wakeful certainty without object—a *knowledge prior to epistemology*.

Then occurs *lifting of the veils in the victory of the Secret*. This is a crucial distinction. The secret is not something hidden behind a veil waiting to be revealed. The secret is the very power by which things appear hidden or manifest at all. When it dominates, secrecy itself collapses. Nothing is revealed because nothing remains concealed. The distinction between inner and outer dissolves. This is experienced as *the attraction of the Divine Exclusive Oneness by the attributive apprehension of the Divine Unicity*. Oneness here is not numerical. It is not the oneness of one thing opposed to another. It is the *non-dual intensity* by which multiplicity is gathered without being abolished. The heart does not merge into a void; it is seized by a gravitational center that was always its origin. At this point, the imagery of Light becomes unavoidable: *a Light Illuminates from the Dawn of Pre-Eternity shedding its traces upon the Talismanic-Temples of Unicity*. This is not metaphorical illumination nor visionary

spectacle. It is the sudden self-evidence of Being prior to time—the "*Dawn of Pre-Eternity*." Its traces do not descend upon concepts or thoughts but upon the *hayākil al-tawḥīd*—the Talismanic-Temples of Unicity—which are the subtle structures of the heart or *blaze-flux* (فؤاد) which corresponds to Being/existence (وجود). The ***blaze-flux*** here is not emotional faculty but ***ontological organ***, the locus where Being recognizes itself as such. When this illumination occurs, it does not flatter the intellect. On the contrary, it renders the partial intellect obsolete. Hence the necessity to *extinguish the lamp*. The intellect is a lamp meant for night. When dawn breaks, the lamp does not become evil; it becomes *unnecessary*. To cling to it after sunrise is not fidelity but blindness. The intellect's final act of wisdom is to consent to its own cessation as governor. Thus, when it is said *the Dawn of Divinity has arisen upon you*, this is not yet an attainment claimed by a subject. It is the *end of subjectivity as the center of experience*. What remains is not *annihilation* but *right placement*: consciousness restored to its original station as *witness* without ownership, presence without grasping, luminosity without claim.

This is why *khalwa* is not escapism. Whoever emerges from such a retreat does not return with doctrines or powers but with *disenchantment toward illusion* and intimacy with Reality. The world is *re-entered*, but it is no longer mistaken for the Real. Action resumes, but without the fiction of authorship. Speech may return, but silence remains its ground. And this, ultimately, is *the victory of the Secret*: not that you have known something rare, but that *the need to know has fallen away*, replaced by a clarity that neither asserts nor denies—only abides.

Now, in Suhrawardī's philosophy existence is not primarily substance but gradations of a single Light (*tashkīk*). To exist is to be luminous to a degree; to know is to be present by Light to itself. Darkness is not an opposing principle but the attenuation of luminosity, the distance from self-manifestation. The *khalwa* described must therefore be understood as a deliberate *re-engineering* of one's position within the hierarchy of lights. The initial withdrawal from society corresponds to the severing of ties with what Suhrawardī would call *accidental lights*—borrowed illuminations derived from language, custom, reputation, and habitual cognition. The city is a dense aggregation of reflected

lights: meanings that shine only because they are mutually reinforced. These are not false, but they are derivative. To remain within them is to mistake reflection for source. Silence, in this framework, is not ethical restraint but *epistemic subtraction*. Speech belongs to the realm of mediated knowledge (*ʿilm ḥuṣūlī*), where things are known by representations. Suhrawardī's decisive move was to assert that true knowledge is *ʿilm ḥuḍūrī—knowledge by presence*. Silence is the practical means by which representational cognition is starved until presence can reassert itself. When speech ceases long enough, the soul is no longer occupied with managing signs and becomes available for *self-disclosure* by Light itself. Dietary attenuation and vigil operate at the level of what Suhrawardī calls the *barzakhic body*, the subtle interface between pure Light and dense matter. Heavy nourishment thickens the veil of opacity; hunger refines the body into translucence. Vigil fractures the rhythm by which the soul periodically descends into unconscious darkness. Sustained wakefulness creates a liminal luminosity in which perception is no longer bound to sensory sequence. This is precisely the condition required for the dominance of lights over shadows.

The uninterrupted invocation of the Name *allāh* functions, in Ishrāqī terms, as an *orienting vector*. Light is directional. It flows from higher to lower intensities. Invocation fixes the orientation of the soul toward the *Light of lights (nūr al-anwār)* without attaching it to any intermediary luminous form. Unlike angelic names, which correspond to specific luminous hypostases, *allāh* names the source beyond all determination. Thus the recitation gradually aligns the soul's inner polarity toward the absolute east—the *Orient of Lights*. So when Suhrawardī speaks of sudden illumination, he insists it is not acquired through syllogism but through *tawajjuh*—total attentiveness—that opens itself to *taʾammul*—contemplative absorption (into the lights). The moment described *as the disclosure of the glorifications of the Divine Majesty without indication* corresponds exactly to what he calls *ishrāq* proper: *illumination* without concept, without image, without discursive mediation. At the beginning of the *Tale of the Occidental Exile*, this is what he meant by the *Great Overwhelming* (*ṭāmmatu'l-kubrā*). The lights do not appear to the knower; the knower is instead *re-situated* within the luminous order.

The phrase *erasure of conjecture in the realization of the Known* maps precisely onto Suhrawardī's critique of false intellection. The "imagined" (*mawhūm*) is not illusion but inferred existence—things assumed to be real because they are named or categorized. Their erasure does not leave confusion but yields *ṣaḥw*, sobriety (another of this word's meanings): a stable clarity rooted in presence. This is the moment when the soul knows itself not as a psychological entity but as *a light among lights*, differing only by degree. The *rending of the veil* corresponds to the collapse of the final among the veils: the assumption that *illumination* is something that happens *to* a subject. In Ishrāqī metaphysics, the soul does not receive Light as an object; it *is light*, temporarily darkened by attachments. When the stronger Light dominates, secrecy dissolves because nothing remains hidden from itself. This is the victory of the stronger luminosity over the weaker.

The imagery of *a Light Illuminating from the Dawn of Pre-Eternity* while an Imāmī one may as well also be a technical term of Illuminationism. Dawn symbolizes the moment when light is no longer partial or directional but *all-encompassing*, abolishing the distinction between illuminated and illumination. The "Talismanic-Temples of Unicity" are the subtle luminous structures by which the soul participates in the cosmic hierarchy of Lights. The *blaze-flux* (فؤاد) is thus not emotional center but the locus of *pure light-awareness*. As such, the *extinguishing of the lamp* of intellect is not anti-rationalism. For Suhrawardī, discursive reason is a nocturnal light—necessary when the sun is absent. Once the sun of direct illumination rises, reason must withdraw or it will cast shadows. To extinguish the lamp is to restore reason to its proper rank, no longer sovereign but subordinate to illumination. Thus, in Ishrāqī terms, the *khalwa* is a controlled ascent through *degrees of luminosity*, culminating not in annihilation *stricto sensu* but in stable inhabitation of a higher ontological light.

That stated, if Suhrawardī gives us the physics of Light, Ibn ʿArabī gives us the *grammar of Being*. In his metaphysics, Reality is structured not by substances or lights alone but by **Divine Names**, each of which articulates a mode of manifestation. Among these Names, *allāh* is unique: it is not one Name among others but the *Name that gathers all Names without remainder*. To invoke *allāh* without cessation is therefore not to privilege one

Attribute but to place oneself under the *total address of Being itself*. Unlike invoking *al-raḥmān*, *al-qahhār*, or *al-ḥakīm*—each of which conditions the experience of manifestation—invoking *allāh* suspends specification. The soul is addressed by the Name that names God as such, prior to attribute, relation, or qualification. From this, silence in Akbarian terms, is the suspension of *taʿayyun lughawī*—linguistic determination. Speech fixes meanings; silence allows meanings to return to their pre-articulated state. In *khalwa*, silence dismantles the illusion that the self is a stable locus of attribution. The "I" dissolves as a grammatical convenience rather than as an ontological reality. Hunger and vigil, then, weaken what Ibn ʿArabī calls the *nafs al-mutaṣarrifa*, the managing self that organizes experience around desire and aversion. When this self is deprived of its instruments, the deeper structure of consciousness becomes apparent: *the heart as the locus of tajallī*, divine self-disclosure. The uninterrupted invocation of *allāh* initiates a profound ontological shift. At first, the servant remembers God. Then remembrance *remembers itself*. Finally, remembrance occurs without the *rememberer*. This is the transition from *dhikr lisānī* to *dhikr qalbī* to *dhikr wujūdī*. At the final stage, invocation is no longer an act but *the very rhythm of existence*.

The unveiling described as the *disclosure of the glorifications of the Divine Majesty without indication* is what Ibn ʿArabī calls *tajallī bilā kayf*, manifestation without "how." Any manifestation that can be pointed to remains within determination. This unveiling annihilates indication itself. God is not seen *as* something; rather, the distinction between *seer*, *seeing*, and *seen* collapses. The *erasure of conjecture*, then, corresponds to the annihilation of *iʿtiqād*—belief as mental fixation. Ibn ʿArabī is explicit: belief limits God. When belief dissolves, true knowledge (*maʿrifa*) arises, not as concept but as *immediate conformity to reality*. Sobriety (*ṣaḥw*) follows intoxication not as regression but as integration: the knower returns without forgetting. The *rending of the veil in the victory of the Secret* now expresses a core Akbarian paradox. The Secret is not something hidden behind appearances; it is the very fact that God is manifesting. When the Secret dominates, secrecy ends—not because everything is exposed, but because nothing is other than manifestation. There is no inside left to protect. The *attraction of the Exclusive Oneness* is the soul's return to

the level of *aḥadīya*, where no relational distinctions apply. Yet this attraction occurs *through* the attribute of *tawḥīd*, meaning that the servant does not disappear into indifferentiation but is gathered into unity while remaining a locus of manifestation. This is not *fanāʾ* alone but *fanāʾ* followed by *baqāʾ*. *A Light Illuminating from the Dawn of Pre-Eternity* is, in Ibn ʿArabī's language, the sudden recognition that existence itself *is* God's self-disclosure, and that the servant's being is nothing but a trace (*athar*). The "Talismanic-Temples of Unicity" are the fixed loci as they appear in the heart—not as essences, but as mirrors polished by remembrance. Finally here, the extinguishing of the lamp of the partial intellect is the relinquishment of *ḥukm*—the intellect's claim to judge Reality. Ibn ʿArabī does not reject intellect; he relativizes it. Once the dawn of Divine self-disclosure arises, intellect must cease legislating meaning and instead become *a servant of unveiling*. So when the dawn arises, nothing spectacular need occur. The world remains *as it was*. What has vanished is the illusion that the world was ever autonomous, or that the self was ever its owner.

At the level of method, every element of the regimen functions as a targeted suspension of a specific kind of captivity. Withdrawal from the city suspends the ego's social inscription—those reflected lights and imposed letters by which the subject is continually re-authored from without. Silence suspends the subject's own re-inscription—speech as the repetitive manufacture of a speaker-position. Hunger and dietary simplification suspend the body's metabolic dominance, thinning the opacity of the organism and loosening the managerial *nafs* that governs attention by appetite and aversion. Vigil suspends cyclical unconsciousness, breaking the rhythm by which the ordinary self is repeatedly restored. The whole system is an engineered weakening of the apparatus that keeps the world "familiar," and therefore keeps the Real at a safe distance behind familiarity. At the center, the uninterrupted invocation of the All-Comprehensive Name *allāh* is the axial act that prevents the retreat from becoming mere emptiness. Silence and deprivation alone can produce blankness, hallucination, or psychological unraveling. Continuous *dhikr* provides a single, unqualified orientation that is neither a concept nor an image but an address—an insistence that the soul remain turned toward the One without

selecting in advance the mode by which the One will disclose Itself. In Suhrawardī's terms, the Name functions as the soul's absolute *qibla* toward the Light of lights; in Ibn ʿArabī's terms, it places the servant under the totalizing Name that gathers all Names without remainder.

The sequence of unveiled phrases is not ornamental; it is the interior phenomenology of what happens when mediation collapses. The "*disclosure of the glorifications of Divine Majesty without indication*" is the precise point at which the entire apparatus of pointing, conceptualizing, and objectifying fails. "Without indication" means: there is no longer a stable pointer, no stable pointed-to, and no stable relation between them. This is why the disclosure is *jalālī*: not because it is emotionally frightening, but because it is structurally excessive—too absolute to be placed inside any cognitive frame. Majesty is the Real's refusal to be domesticated. From that refusal follows "*the erasure of conjecture in the realization of the Known*." Conjecture here is the total economy of inferred reality: the world as it is stabilized by assumptions, categories, and self-narrations. Its erasure is not ignorance but the collapse of borrowed certainty. What emerges is *realized sobriety*: a wakeful, non-inferential knowing that does not depend on representations. In Ishrāq, this is the restoration of *knowledge-by-presence*; in Ibn ʿArabī, it is the dissolution of belief-fixations and the arrival of *maʿrifa*. The "*victory of the Secret*" then clarifies the deepest point: the secret is not a hidden content behind appearances; it is the very power by which appearing and hiding occur. When the Secret dominates, the inner/outer distinction collapses—not by revealing everything as information, but by dissolving the metaphysical architecture that made "inside" and "outside" seem ultimately real. In Akbarian terms, secrecy ends because nothing is other than *tajallī*; in Ishrāqī terms, secrecy ends because stronger luminosity leaves no remainder of shadow. The "attraction of *aḥadīya* through the attributive apprehension of *tawḥīd*" names the paradoxical culmination: the seeker is drawn into *non-dual intensity* without becoming a blank void. This is the decisive correction to *naïve annihilationism*. Unity here is not the erasure of distinctions as such; it is the erasure of opposition, rivalry, and self-grounding. Multiplicity remains as manifestation, but it is

no longer experienced as *other-than*. In Ibn ʿArabī this is *fanāʾ* that yields *baqāʾ*; in Suhrawardī this is ascent into a Light that gathers lesser lights.

The "Light Illuminating from the Dawn of Pre-Eternity" is therefore not a visionary reward but the ontological turning-point where the Real is recognized as prior—prior to your *thought*, prior to your *self*, prior to your *time*. The heart/blaze-flux (فؤاد) becomes the privileged surface of this recognition precisely because it is not a faculty of judgment but a site of reception. The "Talismanic-Temples of Unicity" are the subtle structures of receptivity themselves—your inner architecture as mirror, tablet, and *barzakh*. The Light "sheds traces" rather than becoming an object because what is given is not a thing but a reconstitution of the *given-ness* of all things. From here the final imperative becomes intelligible: *extinguish the lamp of the partial intellect*. This is not contempt for reason; it is a re-ranking. Intellect is a lamp for night: it operates by division, indication, definition, and inference. When dawn rises, the lamp does not become false; it becomes secondary. To keep it lit at sunrise is to cast shadows where light is already sufficient. So the intellect's final dignity is to relinquish governance and accept service: to articulate, interpret, and act within a world that is now known to be derivative, rather than to legislate what the Real must be.

The conclusion, then, is this: the *khalwa* is a *desubjectifying apparatus* whose aim is not extraordinary experiences but the restoration of *right ontological placement*. It produces not "secret knowledge" but the end of the need for *knowledge-as-possession*. It yields not a new doctrine but a *new mode of seeing* in which doctrine becomes secondary. It does not confer authority; it *removes* the inner machinery that craves authority. And across all three metaphysical grammars, its fruit is the same: a human being who returns to the world able to act without the fiction of *authorship*, speak without being enslaved to *speech*, think without being ruled by *thought*, and live within multiplicity without mistaking multiplicity for the Real. That is why the culminating sentence is not triumphalist but diagnostic: "the Dawn of Divinity has arisen upon you." Dawn is not something you hold; it is what holds you. The mark of success is not proclamation, power, or spectacle, but a quiet, irreversible displacement: the self ceases to be the center from which meaning radiates, and becomes

what it always was in truth—a receptive locus in which the Real discloses Itself, and through which the world can be re-entered without re-forgetting. This is the *station of no station* (*maqām lā-maqām*).

Khalwa

Withdraw where clocks and voices cannot stay,
Let forty dawns dissolve the borrowed day!

Seal up the tongue; let silence take its throne,
Till every echo proves it was not your own!

Eat little sun in dates, let hunger thin
The veils that crowd the inward light within!

Keep watch through night; deny the self its claim,
And feed the heart one all-consuming Name!

Repeat—not sound, but turning of the whole—
Till Name and knower mingle in the soul!

Then Majesty, unpointed, floods the frame,
No sign remains that dares to speak Its Name!

Conjecture falls; the scaffolds disappear,
And naked knowing wakes, austere and clear!

The Secret wins—no curtain left to part,
No inside, outside—only unveiled heart!

A gravity of Oneness draws you through,
Where many fades yet is not rendered few!

Temples of the Pure Religion of Gnosis

From Pre-Eternal Dawn a Light is cast,
Its traces burn where fleeting forms had passed!

Upon the heart's bright talisman it streams,
Undoing all the architecture of dreams!

Extinguish then the lamp that served the night —
The Dawn has made its careful glow too slight!

No intellect is harmed, but gently set
Beneath the sun it cannot counter yet!

Return—not crowned with visions to proclaim—
But emptied of the need to stake a claim!

Speak, act, and move—yet know the silent art:
The Real now stands where stood the speaking heart!

And this the fruit no doctrine can impart:
To live uncentered—yet entirely part!

19

A Short Treatise

Regarding the Pure Noēsis of God and Wayfaring towards It[1]

There is no god but God!

It is the High, the Mighty!

In the Name of God the Compassionate, the Merciful!

And with It and with all of Its points and mirrors[2] do we seek aid! I glorify the Pre-Eternal Essence Who, unchanged in Its Exclusive Oneness, is beyond the glorifications [of the loci] of Its self-disclosed theophanies; and, unalterable in Its Inclusive Unity, is transcendent above the praises of Its manifestations! It is God, the First, but Its is not known by firstness in the acme of the Pre-Eternal pre-eternalities; and It is the Last, but It is not comprehended by lastness in the depths of the Post-Eternal post-eternalities! It is the Manifest without predication of manifestation, and It is the Hidden without diminishment of interiority! "*There is no god but It, and all things perish but Its Face*"[3] because all-things, in the locus of the horizons of the manifestations and entified determinations, consist of the darknesses of the negations as the theophanic self-disclosures indicating the reality of [the phrase] '*there is no god*' (لا إله); or the lights of the affirmations as the theophanic self-disclosures indicating

the reality of [the phrase] '*other than God*' (إلّا الله); since all of the worlds, in their unique capacities, revolve around the reality of the *tahlīl*[4] and the Unicity of the Truly Real, with all the Divine Names and Attributes being the unique manifestations of the *tahlīl* and the unicity of the Truly Real! So *glorified be God*, the Single, in Its Unified Unity; and *praise be unto God*, the Living, in Its Unicity; and *God is the Most Great*, the Peerless Self-Subsistent, in Its Mightiness by the Decree of Its Just Sanctity, the One and Exclusively Unique!

And the scintillances of the lights from the Light of Its Ipseity be upon the **Point of Love** and Its Will Who is the Primal issuing from the effulgence of Its transcendental Command, '*Be and it is*', Who is the locus of the Manifestation of the *tahlīl* over the worlds; and blessings and peace be upon the manifestations and mirrors of that Initial, the Formulating Point, the Tremendous, the Beloved: those who have arisen from the self-subsistent peerlessnesses of Its eminent Names in the ranks of the Talismanic-Temples of the Unicity of Its **Volition** in the station of the [divine] **Determination** and with the [divine] **Authorization** of the [divine] **Realization** of the **Appointed Time** of Its [cosmic] **Book**; and the Light of the Light be upon the Light-givers of Its Bayān from among Its Fāṭimiyyic [metaphysical] apprehenders—and salutations!

And for the matter at hand: thus saith the **Camphorated Servant of the Truly Real** who prepares for the abode of the hereafter! You have asked me regarding the pure *noēsis* of God: know, O questioner, that, firstly, the pure *noēsis* of God is in denuding all of the Names and the Attributes from It as you perceive in your visionary journey towards It your horizons with the inner eye of your soul, for there you will find the Perspicuous Reality in the panorama of the elevated lights within God's luminous Talismanic-Temple Who is the Mirror of God Who reflects the multiplicity of the Names and Attributes upon creation while at the same time symbolizing the Theophanic Self-Disclosure of the Unicity of the Truly Real over all the worlds! Because the pure *noēsis* of God in the created worlds, whether in the world of the sense perceptions or in the unseen subtle worlds, is not possible of attainment to anyone except through this Divine Talismanic-Temple Who is the locus of Manifestation among the manifestations of the Primal Will, which is likewise known as the Muḥammadan Reality or the Muḥammadan Light; and this is a station wherein, when you

attain it, is the station of the Blaze-Flux (*fuʾād*)[5] which is equivalent to Existence (*wujūd*); and this is the station of the soul's horizon that does not lie regarding what it sees as it elevates into the Blaze-Flux in the epiphanic *situs* wherein wheresoever you turn in your occidents and your orients there is the Manifestation of the Face of God *at two bows length or nearer* destroying everything other than Itself in you in Truth![6] And this is the station indicated by the Commander of the Faithful—upon Him be the best of the blessing lights with the felicity of the peace and the scintillances—when He said, "*Verily with God the Most High there is a beverage* [consumed] *by His saints/providential guides. When they drink it they become intoxicated; and when they become intoxicated, they become rapturous; and when they become rapturous, they become agreeable; and when they become agreeable, they melt; and when they melt, they become sincere; and when they become sincere, they seek; and when they seek, they find; and when they find, they unite; and when they unite, they attain; and when they attain there is no longer a difference between them and their Beloved,* high be His locution in Truth![7]

We have also indicated the reality of this lofty station in our commentary, explanation and elucidation in English on the **Greatest Name**[8] and what it has meant to us—this Reality—in our own visionary journey in the horizons and the selves towards God by Its Mighty symbol, Its Granderous Names, and especially Its invocation of '*God is the Most Mighty*'.[9] And the beverage which the Commander of the Faithful speaks of—upon Him be the Light—is all the forms of your acts of worship within wayfaring and your visionary journeying, whatever they may be, as a single thing because, when it is faithfully undertaken and properly implemented, all of your acts of worship, in one way or another, are derived from the **Book of God** or from Its theophanies and inspirations. That is because the **Book of God** is the silent locus of the Manifestation of God's Logos-Self and the Will Who is continually active within all horizons and within all souls throughout all the worlds! And, indeed, the **Book**, in Its inner reality, contains and encompasses every principle element of the Manifestation of God relative to the world of contingency because It is the *microcosm* that is reflected from the *mesocosm* and shining within the *macrocosm* from the epiphanic *situs* of the **Metacosm**. Therefore, the reverently godly who approach the **Book of God** with true insight and proper vision realize that the **Book** is like the Chalice of God and its

contents are like the Divine Beverage which they consume; and this beverage is a beverage that neither runs out nor diminishes nor sours or spoils because, forever and ever, God shall pour Its Beverage into the cups of Its faithful servants and Its proximate gnostics—and even in new forms—because "*each Day It is in* a [new] *state/mode*."[10] And know that this Chalice is but one Chalice that takes on many forms while remaining the same Chalice forever and ever!

Another way to look at it is to say that the **Book** is the *Icon* of the Eternal Imām, and as we once stated, '*whosoever hath known their Self, hath known their Imām Who is their Lord*';[11] and this is the station that refers to the *Imām-of-your-existence* and the *Providential Guide-of-your-being* which is not realized except in the realization of the station of the Blaze-Flux when you make your Outer Proof and your Inner Proof into One;[12] and as cities are not approached except through their gates/thresholds, do not approach the City of God except through the Gate of God and Its invocatory Remembrance, *God is the Most Mighty*, Who is the Mirror of the Divine City! So seek for the *ʿAlī-of-your existence* and the *Ḥasan-of-your-existence* and the *Ḥusayn-of-your-existence*; and in the depth of the center of your Blaze-Flux, there you will find the *Muḥammad-of-your-existence* shining from the Utmost Radiance of the Light of the Light of the *Fāṭima-of-your-existence*; and all of them are as a Single Soul in the City of God. And know that this Single Soul is the Mirror of God, the All-High, in Truth!

However, observe here how from the first reference to the beverage by the Commander of the Faithful—upon Him be the lights—and unto the final reference in the station that '*when they attain there is no longer a difference between them and their Beloved*' there are a total of eleven levels mentioned. Know that eleven in *jafr* (numerology) is the number of ***Hūwa***,[13] which is likewise the total perspectives of the pentagrammic talisman; and this pentagrammic talisman in our school is the representation of the Manifestation of the Ipseity of God within the locus of the Theophany of a Human Person. Yet *noēsis* of this talismanic station is not possible except by visionary insight and ***love*** because all things revolve around the **Love of God**; but few people in truth know what this[14] really means in the Path of God. And know that the numerical value of **Love** (*ḥubb*)[15] is ten (**10**). Now, observe that the number ten (**10**) is five (**5**) multiplied by two (**2**); and five (**5**) is the

numerical value of '*gate*' (*bāb*)[16] and the [letter] ***hā'*** (ه); and likewise it is the number of letters to the **Letters of Affirmation** in the **Bayān** which is '*but It/Him*' (إلّا هو). And [the letters of] '*but It/Him*' (إلّا هو) refer [in this order] to Muḥammad, ʿAlī, Fāṭima, Ḥasan and Ḥusayn[17]—upon Them be all the lights—and in the Manifestation of the Bayān these **Letters of Affirmation** are reflected and mirrored in the **Primal Point** [أ] then the **First Name of God**[18] [ل] then **Qurrat'ul-ʿAyn** [أ] then the **Last Name of God**[19] [ه] and then **Ṣubḥ-i-Azal** [و]. And the total number of letters to '*there is no god but It/He*'[20] (لا إله إلّا هو) is **ten (10)**, with one digit hidden representing the transcendentally Unseen, Who is God, and Who will then make up the number eleven (**11**) by joining the first set of five and second set of five together as **ten (10)**; and with God as the sixth between each of the two sets of five among them, this now represents the **Six Divine Names** '*the Single*' (الفرد), '*the Living*' (الحيّ), '*the Peerless*' (القيّوم), '*the Judge*' (الحكم), '*the Just*' (العدل) and '*the Holy*' (القُدّوس). So understand, for this is the secret of the Talismanic-Temple (هيكل)!

And know that in the famous *ḥadīth qudsī* of "*I was Hidden Treasure and I desired/loved to be known therefore I created creation in order to known*"[21] there is an indication of **ten (10)** degrees in the Theophanic Self-Disclosures of God[22] to the number of **Love** (حُبّ). First, "*I was*" (كنتُ) is the station of the [divine] **Knowledge** (العلم) of the Essence within Its **Exclusive Oneness** (أحدية)—and that is the Heaven (سماء) of the world of the Ipseity (هاهوت). Second, "*a Treasure*" (كنزًا) is the station of the [divine] **Power** (القُدرة) at the rank of the **Inclusive Unity** (واحدية)—and that is the earth (أرض) of the world of the Ipseity (هاهوت). Third, "*Hidden*" (مخفيًا) is the station of the [divine] **Will** (المشيئة) and the Heaven of the world of the *Lāhūtī* [divine] realm of the **Mother of the Book** (أمّ الكتاب). Fourth, "*I desired/loved*" (فأحببتُ) is the station of the [divine] **Volition** (الإرادة) and the earth of the *Lāhūtī* [divine] realm of the **Mother of the Book**. Fifth, "*to/that*" (أن) is the station of the [divine] **Determination** (القَدَر) and the Heaven of the Empyrean world (جبروت) of the world of the **First Luminous Existential Particles** (عالم ذرّات الأُولى) and the world of the **Canopy of the Light** (عالم أظلّة النُّور). Sixth, "*be known*" (أُعرف) is the station of the [divine] **Authorization** (القضاء) and the earth of the Empyrean world of the

world of the **Second Luminous Existential Particles** (عالم ذرّات الثّانية) and the world of the **Silhouettes of the Light** (عالم الأشباح النُّور) and the **Plane of the Gathering of** *Alast* (محشر الألستية) and the **First World of the Covenant** (عالم الميثاق الأوّل). Seventh, "*so I created*" (فخلقتُ) is the station of the [divine] **Realization** (الإمضاء) and the Heaven of the Angelic world (الملكوت) of the world of the **Third Luminous Existential Particles** (عالم ذرّات الثّالثة). Eighth, "*the creation*" (الخلق) is the station of the [divine] **Permission** (الإذن) and the Mighteous realm (عالم العظموت) and the locus of paradise (الجنّة) and hell (الجهنّم) with their heavens and their earths—and over the two of them are **thirty-eight** (**38**) angels with their incalculable legions, **nineteen** (**19**) over paradise and **nineteen** (**19**) over hell[23]—and this is the **Second World of the Covenant** (عالم الميثاق الثّاني). Ninth, "*in order to be*" (لكي) is the station of the **Appointed Time** (الأجل) and the earth of the Angelic world. Tenth, "*known*" (أعرف) is the station of the [cosmic] **Book** and the material world (النّاسوت) with its firmaments and its earths. And the first **four** (**4**) correspond to the Blaze-Flux (فؤاد); and the next **two** (**2**) with the Spirit (روح); and the next **three** (**3**) with the soul (نفس); and the last with the elemental body (جسد) [i.e. **Jasad A**]. And the somatic frame [i.e. **Jasad B**] corresponds to the soul; and the astral frame [i.e. **Jism B**] to the Spirit; and the Primordial Body [i.e. **Jism A**] to the Blaze-Flux.[24] And know that the *mundus imaginalis* (عالم المثال) and ***Hūrqalyā*** occur in the earth of the Angelic world and in the Mighteous realm; and the *jinn* inhabit the material world and the earth of the Angelic world, but not beyond them. Now, if we take the *ḥadīth* itself as a single thing, and then take each of its **ten** (**10**) words separately, then we obtain [the number] **eleven** (**11**), so know!

And when you annihilate yourself in the station of the **Book** completely, you shall realize in the horizon of your soul this station of **Love**, and there you shall apprehend the station where *there is no longer a difference between them and their Beloved*; and, additionally, there it shall be unveiled to you all of these ten stations of **Love** which are mentioned above because now you have annihilated yourself in your Beloved within your soul and are subsisting by It in the Reality of Its **Love** where you have become the Sight by which It sees, the Hearing by which It hears, and the Hand by which It strikes, and the Speech by which It discourses.[25] However, there is union only with the Primal Will and never with the

Essence of Transcendence—glorified be It, High and splendorous—for verily It is above what the attributors attribute to It! But know that in the station of **Love** there is that which is above your love; or, rather, there is your love with the addition of the One—and that is Him/It. And this is your verification of the station of **Talismanic-Templehood** which symbolizes with ipseital identity, but the ipseital identity of the Divine Will and not the Pre-Eternal Essence—the [divine] Will which is the Pentagrammic **Talismanic-Temple** within which is the *hexalpha*. And consider that in the specific example in which this *ḥadīth qudsī* has been cited [above] here, it consists precisely of **forty-one** (**41**) letters; and forty-one (**41**) in gematria (*jafr*) is the number equivalent to the '*Mother*' (أُمّ). Then, the numerical value of the *ḥadīth* itself is **four-thousand five-hundred and fifty-six** (**4556**), and this number reduces to **twenty** (**20**) which is the number connected to the Name of God '*Badūḥ*' (بدوح) and to the Name of God the '*Adored One*' (ودود) and likewise to the number of '*my Love*' (حُبّي) and also to the letter ***Kāf*** (ك) which is the first letter of '*Be*' (كُن) in '*Be and it is*' (كُن فيكون), so realize!

So when you ask me about the meaning of the **Point of Love**, know that in every moment and in every state it refers to the Primal Will; for, in our terminology the **Point of Love**, it indicates the total intention which is God—meaning, Its Mirror, glorified be It. But this question constantly arises as to how God, the transcendent and totally incomprehensible from understanding, can be the **Point of Love** to creation—for It is the All-High Pre-Eternal Essence Who is impregnable and unfathomable. Nor can It be defined or described, since all paths and routes are cut off from It because It is not connected to anything nor does the Pre-Eternal Essence have an equal nor a peer nor a semblant nor a similitude—Majestic and Supreme [It is], from a firstness before all firstness unto a lastness after all lastness! "*It is God, One...Neither does It beget nor is It begotten...Nor does Its possess a Companion...And nothing is like unto It!*"[26] Upon this basis, whenever the **Point of Love** is referred to it cannot denote the Essence of God—Majestic and Granderous [be It]. Rather it should indicate what reflects or theophanically self-discloses or effuses from the Presence of the Divine Essence and the world of the Ipseity—and this is the Primal Will Who is the **Point of Love** and the Presence of Divinity in the *Lāhūtī* [divine] realm. The issue is formulated in the following manner by the author of the book entitled the *Point of Kāf*, Ḥājjī

Mīrzā Jānī Kāshānī (d. 1852)—the Splendor from his Lord be upon him—when he says: *The First Effusion is Being/Existence; and Being/Existence is the Known; and the Known is the Soul of Knowledge; and Knowledge is the Will; and the Will is Love*![27] And know that these five stages indicate the same thing that was also indicated by Mullā Ṣadrā Shīrāzī (d. 1636)—the mercy of God be upon him—in his book **The Wisdom of the Throne**[28] as the "*Simple-Expansive Reality which is all things*" (بسيط الحقيقة). However, this "*Simple-Expansive Reality which is all things*" does not mean that it refers to the Pre-Eternal Essence and the Essential-Being of God, the Everlasting—I seek forgiveness from God, the Mighty! Rather, it denotes the First Will because attributions of being/existence (وجود) to the Essence of Pre-Eternality are false, since the Essence of Pre-Eternality transcends all categories of being/existence; this, because, with regard to the Essence of Pre-Eternality, being/existence is a secondary intelligible and [so merely] an object of [created] thought. In fact we can refer to the Pre-Eternal Essence as the Real Being/Existence (الوجود الحقّ) and the Absolute Being/Existence (الوجود المطلق), but only when we deny the category of being/existence in its secondary intelligibility—and in this situation we are [then correctly] referring to a Being/Existence beyond all being/existence. In his book of the **Observations in Wisdom**, the Most Unitarian, the Most Glorious Shaykh Aḥmad al-Aḥsāʾī (d. 1826)—may God upraise his station to the ultimate heights—states the issue in the following way, emphasizing that "*Existence/Being never looks upon itself, but rather to its Lord*,"[29] positing being/existence in the category of a created entity in relation to a Creator above itself. Therefore, we say that being/existence refers to the Primal Will Who is the First Effulgence from the Essence of Pre-Eternality from Whom [i.e. the Primal Will] all the other levels of creation emanate, and this is the **Point of Love**, so understand!

But let us return to the subject **Love**. First, the two letters of **Love** [i.e. ***ḥāʾ*** ح and ***bāʾ*** ب] refer to two specific Names among the Names of God. One symbolizes the **Hidden** (الباطن) with the other being the **Manifest** (الظاهر); and ***ḥāʾ*** (ح) is the **Hidden** and is the Name of God '*the Living*' (الحيّ), *al-ḥayy*, and ***bāʾ*** (ب) is the **Manifest** and is the Name of God '*the Creator*' (البارئ), *al-bārīʾ*. One of them then symbolizes with the Pre-Eternal Essence, and this is the Name of

God '*the Living*', within the two levels of the **Exclusive Oneness** and the **Inclusive Unity**—meaning, the Heaven and the earth of the Ipseital realm—and the other symbolizes with the Will and the Point, Who is a vestigial-sign from the Primal Tree, and this is the Name of God '*the Creator*'—meaning, the Heaven and the earth of the *Lāhūtī* [divine] realm. This should now explain to you why **Love** is a creative principle and so why most people don't understand what *it is* because everything else is just a mere shadow of the reality of **Love**, and so metaphorical. Therefore, God created the world on the basis of its principle for the purpose of knowing Its **Logos-Self**, Who is the Will, and Its transcendental manifestations, those Who are the Chosen Ones (المصطفين).[30] So I reiterate here again as I have elsewhere written already, in that, *It is God Who, unchanged and unalterable, from* [the locus] *of Its Exclusive Oneness upraised the* [divine] *Names over the Hidden Cloud of Its Inclusive Unity and Theophanically Self-Disclosed over the worlds by Them from* [the situs of] *Its Pre-Eternity by the Point of Its Will in order that all things may know as a Single Soul that, verily, It is the Tree of Reality, Who She is no other god but He—and all things perish but Its Light!*[31] And, second, know that the intensity of your love for the **People of the House**—upon Them be all of the lights of the Love of God—and in all of Their returns and come-backs; and in all aeons and in all dispensations; that is the intensity of the Light and Their theophanic self-disclosures upon you. Therefore, strive to love Them unto the ultimate limits and the pinnacle of degrees and stations, as love and affection for Them is affection for God, the One, the Single, and the secret of the secrets of creation; for just as the Commander of the Faithful said, upon Him be the glorifications, "*Knowledge is a* [single] *Point which the ignorant have multiplied*."[32] So understand that this 'Knowledge' is knowledge of the **Point of Love** Who is the Primal Will, and It is known in the horizons and the souls by affection for the **People of the House**, upon Them be the scintillances, as They are the Talismanic-Temples of Unicity Who illuminate from [the locus] of the transcendental lights by the Sun of suns in the epiphanic *situs* of Everlastingness by the sunrise of the Dawn of the Pre-Eternity Post-Eternal. And this is a meaning to the saying of ʿAlī—upon Him be the lights from the Reality of realities—"*Know God by/in God*"[33] given that They are the Faces of God, Its Light and Its Theophanic Self-Disclosures, for it is likewise a meaning to "*there is no god but It and all things perish but Its Face*",[34] so know!

And if you wish to ascend to the *mundus imaginalis* and ***Hūrqalyā*** so that you may witness these realities, say, "*do not inveigh against Time, for verily Time, It is God*,"[35] and then enter therein, first, into the **Valley of Search** and become a seeker of the **Face of God** on the **Day of Mightiness** (يوم العظيم)[36]—for that is the epiphanic *situs* of your **Majesty**. And in the horizons of Creativity, this Valley corresponds to the reality of the [cosmic] **Book**, which occurs in **the First World of the Luminous Existential Particles**, and symbolizes with the Reality of Muḥammad Who is the **Speaker of the Book** (ناطق الكتاب) in the station of the locus of the Manifestation of the Primal Will in the rank of the **Will** and in the unveiling of "*the disclosures of the glorifications of the Divine Majesty without indication*."[37] Then say, '*glory be to God*' (سبحان الله), and enter into the **Valley of Ecstatic Love** and become an ecstatic lover to the Face of God on the **Day of the Talismanic-Temple** (يوم الهيكل)[38]—for that is the epiphanic situs of your **Beauty**! And in the horizons of Creativity, this Valley corresponds to the reality of the **Appointed Time**, which occurs in the **First World of the Luminous Existential Particles** and symbolizes with the Reality of ʿAlī in the station of the locus of the Manifestation of the Primal Will in the rank of the [divine] **Volition** and in the unveiling of "*the erasure of all conjecture in the realization of the Known*."[39] Then say, '*sanctified be God*' (قُدسان الله), and enter into the **Valley of Noēsis** and become a gnostic to the Face of God on the **Day of Unity** (يوم الواحد), for that is the epiphanic *situs* of your **Perfection**![40] And in the horizons of Creativity, this Valley corresponds to the reality of the [divine] **Realization**, which occurs in **the First World of the Luminous Existential Particles**, and symbolizes with the Reality of Ḥasan in the station of the locus of the Manifestation of the Primal Will in the rank of the [divine] **Determination** and in the unveiling of "*the lifting of the veil by the victory of the Secret*."[41] Then say, '*praise be unto God*' (الحمد الله), and enter into the **Valley of Contentment** and become contented by the Face of God on the **Day of the Beautiful** (يوم الجميل)—for that is the epiphanic *situs* of your **Excellences**![42] And in the horizons of Creativity, this Valley corresponds to the reality of the [divine] **Authorization**, which occurs in **the First World of the Luminous Existential Particles**, and symbolizes with the Reality of Ḥusayn in the station of the locus of the Manifestation of the Primal Will in the rank of the [divine] **Authorization** and in the unveiling of "*The attraction of the Exclusive Oneness by the attributive apprehension of the Divine*

Unicity."[43] Then say, '*there is no god but God*' (لا إله إلّا الله), and enter into the **Valley of Unicity** and become united with the Face of God on the **Day of the Peerless** (يوم القيّوم)—for that is the epiphanic *situs* of your **Equities**![44] And in the horizons of Creativity, this Valley corresponds to the reality of the [divine] **Determination**, which occurs in **the First World of the Luminous Existential Particles** and symbolizes with the Reality of Jaʿfar in the station of the locus of the Manifestation of the Primal Will in the rank of the [divine] Realization and in the unveiling of "*a Light illuminating from the Dawn of Pre-Eternity and shedding its traces upon the Talismanic-Temples of Unicity*."[45] Then say, '*God is the Most Great*' (الله أكبر), and enter into the **Valley of Bewilderment** and become bewildered with the Face of God on the **Day of the Face** (يوم الوجه)—for that is the epiphanic *situs* of your **Majestification**![46] And in the horizons of Creativity, this Valley corresponds to the reality of the [divine] **Volition**, which occurs in **the First World of the Luminous Existential Particles** and symbolizes with the Reality of Mūsā in the station of the locus of the Manifestation of the Primal Will in the rank of the **Appointed Time** and in the unveiling of "*extinguish the lamp for the Dawn hath indeed Arisen*!"[47] Then say, '*God is the Most Mighty*' (الله أعظم), and enter into the **Valley of Annihilation and Subsistence in God** and become annihilated and subsistent in the Face of God on the **Day of Existence** (يوم الوجود)—for that is the epiphanic *situs* of your **Independence**![48] And in the horizons of Creativity, this Valley corresponds to the reality of the [divine] **Will**, which occurs in **the First World of the Luminous Existential Particles** and symbolizes with the Reality of Fāṭima in the station of the locus of the Manifestation of the Primal Will in the rank of the **Book** and in the unveiling of the **Reality of realities** which is Her. And if you were to unite all of these Valleys as One, there you will find the **Point of the Bayān**, so realize!

And if you wish to know this matter in the horizons of your soul—and if you wish to understand and realize the station of denuding the Names and Attributes from God, Tremendous and Majestic [be It]—for the sake of Its *noēsis*; arise and recite in the following form the **Names of All-Things**[49] for a period of **seven (7) days** until the matter becomes clear to you, if God wills, High and Splendorous [be It], and say:

Temples of the Pure Religion of Gnosis

Verily we are from God and verily in God we are made Divine! Say, verily we from God and verily in God we are made One! Say, verily we are from God and verily in God we are made Unique! Say, verily we are from God and verily in God we are made Alive! Say, verily we are from God and verily in God we are made to Arise! Say, verily we are from God and verily in God we are made Splendiferous! Say, verily we are from God and verily in God we are made Majestic! Say, verily we are from God and verily in God we are made Tremendous! Say, verily we are from God and verily in God we are made Beautiful! Say, verily we are from God and verily in God we are made Mighty! Say, verily we are from God and verily in God we are made Luminous! Say, verily we are from God and verily in God we are made Primordial! Say, verily we are from God and verily in God we are made Perfect! Say, verily we are from God and verily in God we are made Proximate! Say, verily we are from God and verily in God we are made to Judge! Say, verily we are from God and verily in God we are made Capably Powerful! Say, verily we are from God and verily in God we are made Knowing! Say, verily we are from God and verily in God we are made Suzerain! Say, verily we are from God and verily in God we are made Sovereign! Say, verily we are from God and verily in God we are made Solitary! Say, verily we are from God and verily in God we are made Everlasting! Say, verily we are from God and verily in God we are made Glorious! Say, verily we are from God and verily in God we are made Preventers! Say, verily we are from God and verily in God we are made Sanctifiers! Say, verily we are from God and verily in God we are made Just! Say, verily we are from God and verily in God we are made Excellent! Say, verily we are from God and verily in God we are made Multipliers! Say, verily we are from God and verily in God we are made High! Say, verily we are from God and verily in God we are made Elevated! Say, verily we are

from God and verily in God we are made Munificent! Say, verily we are from God and verily in God we are made Beneficent! Say, verily we are from God and verily in God we are made Watchers! Say, verily we are from God and verily in God we are made Mercifiers! Say, verily we are from God and verily in God we are made Bestowers! Say, verily we are from God and verily in God we are made Hidden! Say, verily we are from God and verily in God we are made Manifesters! Say, verily we are from God and verily in God we are made Victorious! Say, verily we are from God and verily in God we are made Intense! Say, verily we are from God and verily in God we are made Valorous Forces! Say, verily we are from God and verily in God we are made Hearers! Say, verily we are from God and verily in God we are made Novelizers! Say, verily we are from God and verily in God we are made Seers! Say, verily we are from God and verily in God we are made Observers! Say, verily we are from God and verily in God we are made Triumphant! Say, verily we are from God and verily in God we are made Secluded! Say, verily we are from God and verily in God we are made Subtilizers! Say, verily we are from God and verily in God we are made Informers! Say, verily we are from God and verily in God we are made Commencers! Say, verily we are from God and verily in God we are made Forbearant! Say, verily we are from God and verily in God we are made Lord-makers! Say, verily we are from God and verily in God we are made Conferrers of Love! Say, verily we are from God and verily in God we are made Veridicalizers! Say, verily we are from God and verily in God we are made Helpers! Say, verily we are from God and verily in God we are made Forgivers! Say, verily we are from God and verily in God we are made Vouchsafers! Say, verily we are from God and verily in God we are made Consenters! Say, verily we are from God and verily in God we are made Defenders! Say, verily we are from God and verily in God we are made

Unsullied! Say, verily we are from God and verily in God we are made Openers! Say, verily we are from God and verily in God we are made Providers! Say, verily we are from God and verily in God we are made Creators! Say, verily we are from God and verily in God we are made Inheritors! Say, verily we are from God and verily in God we are made Invokers! Say, verily we are from God and verily in God we are made Charmers! Say, verily we are from God and verily in God we are made Revealers! Say, verily we are from God and verily in God we are made Facilitators! Say, verily we are from God and verily in God we are made Quickeners! Say, verily we are from God and verily in God we are made Dischargers! Say, verily we are from God and verily in God we are made Gracious! Say, verily we are from God and verily in God we are made Beneficent! Say, verily we are from God and verily in God we are made Momentizers! Say, verily we are from God and verily in God we are made Requitters! Say, verily we are from God and verily in God we are made Satisfiers! Say, verily we are from God and verily in God we are made Glorifiers! Say, verily we are from God and verily in God we are made Succorers! Say, verily we are from God and verily in God we are made Plentifiers! Say, verily we are from God and verily in God we are made Honourers! Say, verily we are from God and verily in God we are made Loyal! Say, verily we are from God and verily in God we are made Distinguishers! Say, verily we are from God and verily in God we are made Differentiators! Say, verily we are from God and verily in God we are made Adjudicators! Say, verily we are from God and verily in God we are made Benefactors! Say, verily we are from God and verily in God we are made Comprisers! Say, verily we are from God and verily in God we are made Healers! Say, verily we are from God and verily in God we are made Intercessors! Say, verily we are from God and verily in God we are made Rejoicers! Say, verily we are from God and verily in God we are

made Pleasers! Say, verily we are from God and verily in God we are made Possessors! Say, verily we are from God and verily in God we are made Exhilarators! Say, verily we are from God and verily in God we are made Establishers of Reasoning Proofs! Say, verily we are from God and verily in God we are made Enrichers! Say, verily we are from God and verily in God we are made Guides! Say, verily we are from God and verily in God we are made Heart-Molders! Say, verily we are from God and verily in God we are made Reclaimers! Say, verily we are from God and verily in God we are made Providers of the Soul's Breath! Say, verily we are from God and verily in God we are made Guarantors! Say, verily we are from God and verily in God we are made Empowering Agents! Say, verily we are from God and verily in God we are made Orderers! Say, verily we are from God and verily in God we are made Ornamentalizers! Say, verily we are from God and verily in God we are made Ennoblers! Say, verily we are from God and verily in God we are made Exclaimers! Say, verily we are from God and verily in God we are made Faithful! Say, verily we are from God and verily in God we are made Benevolent! Say, verily we are from God and verily in God we are made Favorers! Say, verily we are from God and verily in God we are made Entifiers! Say, verily we are from God and verily in God we are made Clarifiers! Say, verily we are from God and verily in God we are made Instructers! Say, verily we are from God and verily in God we are made Defending Mortars! Say, verily we are from God and verily in God we are made Laudifiers! Say, verily we are from God and verily in God we are made Embellishers! Say, verily we are from God and verily in God we are made Informers! Say, verily we are from God and verily in God we are made Mystifiers! Say, verily we are from God and verily in God we are made Dividers! Say, verily we are from God and verily in God we are made Justifiers! Say, verily we are from God

and verily in God we are made Sincere! Say, verily we are from God and verily in God we are made Perpetuators! Say, verily we are from God and verily in God we are made Concealers! Say, verily we are from God and verily in God we are made Plentiful Supporters! Say, verily we are from God and verily in God we are made Originators! Say, verily we are from God and verily in God we are made Reverters! Say, verily we are from God and verily in God we are made Strengtheners! Say, verily we are from God and verily in God we are made Expanders! Say, verily we are from God and verily in God we are made Contractors! Say, verily we are from God and verily in God we are made Attainers! Say, verily we are from God and verily in God we are made Restorers! Say, verily we are from God and verily in God we are made Predominators! Say, verily we are from God and verily in God we are made Penetrators! Say, verily we are from God and verily in God we are made Immutable! Say, verily we are from God and verily in God we are made Initiators! Say, verily we are from God and verily in God we are made Form-Givers! Say, verily we are from God and verily in God we are made Patient! Say, verily we are from God and verily in God we are made Pure! Say, verily we are from God and verily in God we are made Conscience-Giving Secreters! Say, verily we are from God and verily in God we are made Judicious Guides! Say, verily we are from God and verily in God we are made Descriers! Say, verily we are from God and verily in God we are made Purposers! Say, verily we are from God and verily in God we are made Witnesses! Say, verily we are from God and verily in God we are made Annunciators! Say, verily we are from God and verily in God we are made Consecrators! Say, verily we are from God and verily in God we are made Suppliers! Say, verily we are from God and verily in God we are made Treasure-Making Miners! Say, verily we are from God and verily in God we are made

Immaculatizers! Say, verily we are from God and verily in God we are made Exterminators! Say, verily we are from God and verily in God we are made Unscathed! Say, verily we are from God and verily in God we are made Protectors! Say, verily we are from God and verily in God we are made Givers of Thanks! Say, verily we are from God and verily in God we are made Harmers! Say, verily we are from God and verily in God we are made Takers! Say, verily we are from God and verily in God we are made Thrusting Distancers! Say, verily we are from God and verily in God we are made Dignifiers! Say, verily we are from God and verily in God we are made Sufficient! Say, verily we are from God and verily in God we are made Summoners! Say, verily we are from God and verily in God we are made Dreaded! Say, verily we are from God and verily in God we are made Intenders! Say, verily we are from God and verily in God we are made Cosmocrators! Say, verily we are from God and verily in God we are made Deriders! Say, verily we are from God and verily in God we are made Reckoners! Say, verily we are from God and verily in God we are made Compellers! Say, verily we are from God and verily in God we are made Appointers! Say, verily we are from God and verily in God we are made Senders! Say, verily we are from God and verily in God we are made Discerners! Say, verily we are from God and verily in God we are made Life-Extirpators! Say, verily we are from God and verily in God we are made Givers of Devotion! Say, verily we are from God and verily in God we are made Endearers! Say, verily we are from God and verily in God we are made Aiders! Say, verily we are from God and verily in God we are made Guarding Preservers! Say, verily we are from God and verily in God we are made Patrons! Say, verily we are from God and verily in God we are made Severers! Say, verily we are from God and verily in God we are made Menders! Say, verily we are from God and verily in God we are made

Unseamers! Say, verily we are from God and verily in God we are made Preceders! Say, verily we are from God and verily in God we are made Towerers! Say, verily we are from God and verily in God we are made Gratifiers! Say, verily we are from God and verily in God we are made Equalizers! Say, verily we are from God and verily in God we are made Excusers! Say, verily we are from God and verily in God we are made Imprecators! Say, verily we are from God and verily in God we are made Safeguarders! Say, verily we are from God and verily in God we are made Abhorrers! Say, verily we are from God and verily in God we are made Inspirers! Say, verily we are from God and verily in God we are made Noeticizers! Say, verily we are from God and verily in God we are made Attributers! Say, verily we are from God and verily in God we are made Qualifiers! Say, verily we are from God and verily in God we are made Cultivators! Say, verily we are from God and verily in God we are made Particelizers! Say, verily we are from God and verily in God we are made Pre-Eternalizers! Say, verily we are from God and verily in God we are made Bestowers of Greatness! Say, verily we are from God and verily in God we are made Conferrers of Pomp! Say, verily we are from God and verily in God we are made Warrantors! Say, verily we are from God and verily in God we are made Commanders! Say, verily we are from God and verily in God we are made Inhibitors! Say, verily we are from God and verily in God we are made Equitors! Say, verily we are from God and verily in God we are made Unlockers! Say, verily we are from God and verily in God we are made Bountifiers! Say, verily we are from God and verily in God we are made Appropriaters! Say, verily we are from God and verily in God we are made Deliverers! Say, verily we are from God and verily in God we are made Occasioners! Say, verily we are from God and verily in God we are made Desirers! Say, verily we are from God and verily in God we are made Succeeders! Say,

verily we are from God and verily in God we are made Arrangers! Say, verily we are from God and verily in God we are made Systematizers! Say, verily we are from God and verily in God we are made Authors! Say, verily we are from God and verily in God we are made Betakers! Say, verily we are from God and verily in God we are made Sustainers! Say, verily we are from God and verily in God we are made Shaders! Say, verily we are from God and verily in God we are made Builders! Say, verily we are from God and verily in God we are made Givers of Repentance! Say, verily we are from God and verily in God we are made Conferrers of Time-Spans! Say, verily we are from God and verily in God we are made Renewers! Say, verily we are from God and verily in God we are made Movers! Say, verily we are from God and verily in God we are made Static! Say, verily we are from God and verily in God we are made Announcers! Say, verily we are from God and verily in God we are made Strikers! Say, verily we are from God and verily in God we are made Outsiders! Say, verily we are from God and verily in God we are made Insiders! Say, verily we are from God and verily in God we are made Seizers! Say, verily we are from God and verily in God we are made Recompensers! Say, verily we are from God and verily in God we are made Compusters! Say, verily we are from God and verily in God we are made Instillers! Say, verily we are from God and verily in God we are made Fatherers! Say, verily we are from God and verily in God we are made Disintigrators! Say, verily we are from God and verily in God we are made Speakers! Say, verily we are from God and verily in God we are made Captivators! Say, verily we are from God and verily in God we are made Quenchers! Say, verily we are from God and verily in God we are made Subsisters! Say, verily we are from God and verily in God we are made Chaste! Say, verily we are from God and verily in God we are made Exceeders! Say, verily we are from God and verily in God

we are made Particularizers! Say, verily we are from God and verily in God we are made Allotters! Say, verily we are from God and verily in God we are made Clothers! Say, verily we are from God and verily in God we are made Enrobers! Say, verily we are from God and verily in God we are made Indignant! Say, verily we are from God and verily in God we are made Legitimatizers! Say, verily we are from God and verily in God we are made Forbidders! Say, verily we are from God and verily in God we are made Permitters! Say, verily we are from God and verily in God we are made Aiders! Say, verily we are from God and verily in God we are made Abstainers! Say, verily we are from God and verily in God we are made Revealers! Say, verily we are from God and verily in God we are made Unveilers! Say, verily we are from God and verily in God we are made Tormenters! Say, verily we are from God and verily in God we are made Destroyers! Say, verily we are from God and verily in God we are made Attracters! Say, verily we are from God and verily in God we are made Emanators! Say, verily we are from God and verily in God we are made Interlocutors! Say, verily we are from God and verily in God we are made Gatherers! Say, verily we are from God and verily in God we are made Diffusers! Say, verily we are from God and verily in God we are made Causers! Say, verily we are from God and verily in God we are made Remonstraters! Say, verily we are from God and verily in God we are made Sealers! Say, verily we are from God and verily in God we are made Narrators! Say, verily we are from God and verily in God we are made Moulders! Say, verily we are from God and verily in God we are made Mounters! Say, verily we are from God and verily in God we are made Investers! Say, verily we are from God and verily in God we are made Delighters! Say, verily we are from God and verily in God we are made Crystallizers! Say, verily we are from God and verily in God we are made Aware! Say, verily we are from God

and verily in God we are made Compilers! Say, verily we are from God and verily in God we are made Removers! Say, verily we are from God and verily in God we are made Inflaters! Say, verily we are from God and verily in God we are made Satiated! Say, verily we are from God and verily in God we are made Impressers! Say, verily we are from God and verily in God we are made Interposers! Say, verily we are from God and verily in God we are made Harmonizers! Say, verily we are from God and verily in God we are made Rebutters! Say, verily we are from God and verily in God we are made Impellers! Say, verily we are from God and verily in God we are made Collapsers! Say, verily we are from God and verily in God we are made Lenient! Say, verily we are from God and verily in God we are made Schemers! Say, verily we are from God and verily in God we are made Vacaters! Say, verily we are from God and verily in God we are made Demoters! Say, verily we are from God and verily in God we are made Enduers! Say, verily we are from God and verily in God we are made Dissenters! Say, verily we are from God and verily in God we are made Devastaters! Say, verily we are from God and verily in God we are made Talismanic-Fortifiers! Say, verily we are from God and verily in God we are made Assurers! Say, verily we are from God and verily in God we are made Connecters! Say, verily we are from God and verily in God we are made Calibrators of the Levels! Say, verily we are from God and verily in God we are made Positioners! Say, verily we are from God and verily in God we are made Centering Well-Springers! Say, verily we are from God and verily in God we are made Assisting Relievers! Say, verily we are from God and verily in God we are made Vindicators! Say, verily we are from God and verily in God we are made Inverters! Say, verily we are from God and verily in God we are made Relinquishers! Say, verily we are from God and verily in God we are made Supplicators! Say, verily we are

from God and verily in God we are made Wideners! Say, verily we are from God and verily in God we are made Remitters! Say, verily we are from God and verily in God we are made Linking Relators! Say, verily we are from God and verily in God we are made Shoulderers! Say, verily we are from God and verily in God we are made Elegant Psalmodizers! Say, verily we are from God and verily in God we are made Increasers! Say, verily we are from God and verily in God we are made Testing Purifiers! Say, verily we are from God and verily in God we are made Eradicators! Say, verily we are from God and verily in God we are made Despisers! Say, verily we are from God and verily in God we are made Discontinuers! Verily we are from God and verily in God we are made Witherers! Say, verily we are from God and verily in God we are made Abrogators! Say, verily we are from God and verily in God we are made Oblivionators! Say, verily we are from God and verily in God we are made Derivers! Say, verily we are from God and verily in God we are made Completers! Say, verily we are from God and verily in God we are made Attirers! Say, verily we are from God and verily in God we are made Divergers! Say, verily we are from God and verily in God we are made Effacers! Say, verily we are from God and verily in God we are made Looseners! Say, verily we are from God and verily in God we are made Immersers! Say, verily we are from God and verily in God we are made Unsullied Simplifiers! Say, verily we are from God and verily in God we are made Drawers of Lines! Say, verily we are from God and verily in God we are made Enshrouders! Say, verily we are from God and verily in God we are made Slayers! Say, verily we are from God and verily in God we are made Reviewers! Say, verily we are from God and verily in God we are made Annihilators! Say, verily we are from God and verily in God we are made Numberers! Say, verily we are from God and verily in God we are made Hasteners! Say,

verily we are from God and verily in God we are made Actors! Say, verily we are from God and verily in God we are made Disgracers! Say, verily we are from God and verily in God we are made Pursuers! Say, verily we are from God and verily in God we are made Enclosers! Say, verily we are from God and verily in God we are made Dawning Risers! Say, verily we are from God and verily in God we are made Necessitators! Say, verily we are from God and verily in God we are made Demolishers! Say, verily we are from God and verily in God we are made Expounders! Say, verily we are from God and verily in God we are made Epochifiers! Say, verily we are from God and verily in God we are made Aeonifiers! Say, verily we are from God and verily in God we are made Evolvers! Say, verily we are from God and verily in God we are made Advancers! Say, verily we are from God and verily in God we are made Measurers! Say, verily we are from God and verily in God we are made Pourers! Say, verily we are from God and verily in God we are made Preachers! Say, verily we are from God and verily in God we are made Comforters! Say, verily we are from God and verily in God we are made Pulverizers! Say, verily we are from God and verily in God we are made Understanders! Say, verily we are from God and verily in God we are made Hunger-Makers! Say, verily we are from God and verily in God we are made Deciders! Say, verily we are from God and verily in God we are made Givers of Affluence! Say, verily we are from God and verily in God we are made Givers of Hope! Say, verily we are from God and verily in God we are made Inventors! Say, verily we are from God and verily in God we are made Adjoiners! Say, verily we are from God and verily in God we are made Subsistent! Say, verily we are from God and verily in God we are made Deputizers! Say, verily we are from God and verily in God we are made Returners! Say, verily we are from God and verily in God we are made On the Vergers! Say, verily we are

from God and verily in God we are made Separaters! Say, verily we are from God and verily in God we are made Limpid! Say, verily we are from God and verily in God we are made Gladdeners! Say, verily we are from God and verily in God we are made Legislators! Say, verily we are from God and verily in God we are made Ruiners! Say, verily we are from God and verily in God we are made Namers! Say, verily we are from God and verily in God we are made Investors! Say, verily we are from God and verily in God we are Coupled! Say, verily we are from God and verily in God we are made Touchers! Say, verily we are from God and verily in God we are made Tracers! Say, verily we are from God and verily in God we are made Perfecters! Say, verily we are from God and verily in God we are made Prohibiters! Say, verily we are from God and verily in God we are made Charitable! Say, verily we are from God and verily in God we are made Displeasers! Say, verily we are from God and verily in God we are made Prescribers! Say, verily we are from God and verily in God we are made Resurgent! Say, verily we are from God and verily in God we are made Owners! Say, verily we are from God and verily in God we are made Furnishers! Say, verily we are from God and verily in God we are made Instrumentalizers! Say, verily we are from God and verily in God we are made Homecomers! Say, verily we from God and verily in God we are made Innovators! Say, verily we are from God and verily in God we are made Overseers!

There is no other god but It and all the Names and Attributes are returning to It, for there is no power and no strength other than in God the High, the Praised! Verily, It is the High, the Mighty! Glorified be God, the Light of all the Worlds! O Reality of realities! Amen!

Arabic Text

في معرفة الله البحت والسّلوك إليه

لَا إِلَٰهَ إِلَّا اللَّهُ

هُوَ الْعَلِيُّ الْعَظِيمُ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَبِهِ وَبِكُلِّ نُقَاطٍ وَمَرَايَاهُ نَسْتَعِينُ، أُسَبِّحُ الذَّاتَ الأَزَلَ الَّتِي لَمْ تَزَلْ بِأَحَدِيَّتِهَا مَا وَرَاءَ كُلِّ تَسْبِيحَاتِ مُتَجَلِّيَاتِهَا، وَلَا تَزَالُ بِوَاحِدِيَّتِهَا مُنَزَّهٌ مِنْ تَحْمِدِيَّاتِ ظُهُورَاتِهَا. هُوَ اللَّهُ الأَوَّلُ وَلَا يُعْرَفُ بِأَوَّلِيَّةٍ فِي كُنْهِ الأَزَلِ الآزَالِ، وَهُوَ الآخِرُ وَلَا يُدْرَكُ بِآخِرِيَّةٍ فِي لُجَّةِ الأَبَدِ الآبَادِ. هُوَ الظَّاهِرُ بِلا تَوْكِيدٍ عَلَى الظُّهُورِيَّةِ، وَهُوَ البَاطِنُ بِلا تَنْقِيصٍ فِي البُطُونِيَّةِ. لَا إِلَٰهَ إِلَّا هُوَ، كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ؛ لِأَنَّ كُلَّشَيْءٍ فِي مَحَلِّ آفَاقِ المَظَاهِرِ وَالمُتَعَيِّنَاتِ يَتَكَوَّنُونَ مِنْ ظُلُمَاتِ النَّفْيَاتِ كَمَا تَجَلِّيَاتٍ يُشِيرُونَ إِلَى الحَقِيقَةِ لَا إِلَهَ، أَوْ أَنْوَارِ الإِثْبَاتِيَّاتِ كَمَا تَجَلِّيَاتٍ يُشِيرُونَ إِلَى الحَقِيقَةِ إِلَّا اللَّهَ؛ إِذْ كُلَّ العَوَالِمِ بِقُدْرَاتِهِمُ الفَرِيدَةِ يَدُورُنَ عَلَى حَقِيقَةِ التَّهْلِيلِ وَتَوْحِيدِ

الحَقِّ، وَكُلَّ الأَسْمَاءِ وَالصِّفَاتِ الإِلَهِيَّةِ مَظَاهِرُ الوَحِيدِ لِلتَّهْلِيلِ وَتَوْحِيدِ الحَقِّ. فَسُبْحَانَ اللَّهِ الفَرْدِ بِوَحْدَانِيَّتِهِ، وَالحَمْدُ لِلَّهِ الحَيِّ بِتَوْحِيدِهِ، وَاللَّهُ أَكْبَرُ القَيُّومِ بِعَظَمَتِهِ بِحُكْمِ عَدْلِ قُدُّوسِيَّتِهِ الوَاحِدِ الأَحَدِيَّةِ. وَإِنَّمَا السَّطَعَاتُ الأَنْوَارِ مِنْ نُورِ هُوِيَّتِهِ عَلَى نُقْطَةِ الحُبِّ وَمَشِيئَتِهِ الَّتِي أُولَى الصَّادِرَةِ مِنْ فَيْضِ أَمْرِهِ، مُتَعَالِيَةٌ كُنْ فَيَكُونُ الَّتِي هِيَ مَظْهَرُ التَّهْلِيلِ عَلَى العَالَمِينَ. وَصَلِّ وَسَلِّمْ عَلَى مَظَاهِرِ وَمَرَايَا بِهَذِهِ نُقْطَةِ الأَوَّلِيَّةِ المُصَوِّرِيَّةِ العَزِيزِيَّةِ المَحْبُوبِيَّةِ، أُولَئِكَ الَّذِينَ لَقَدْ يَنْشِئُونَ مِنْ قَيُّومَاتِ أَسْمَائِهِ البَارِزَةِ فِي مَرَاتِبِ هَيَاكِلِ التَّوْحِيدِ لِإِرَادَتِهِ بِمَقَامِ القَدَرِ وَبِقَضَاءِ الإِمْضَاءِ لِأَجَلِّ كِتَابِهِ. وَثُمَّ نُورُ النُّورِ عَلَى النَّاوَرِينَ بِبَيَانِهِ مِنْ بَيْنِ المَشَاعِرِ فَاطِمِيَّتِهِ، وَالسَّلَامُ.

وَبَعْدُ، فَيَقُولُ العَبْدُ الحَقُّ الكَافُورِيَّةُ الَّذِي يَسْتَعِدُّ لِدَارِ الآخِرِيَّةِ، سَأَلْتَنِي عَنْ مَعْرِفَةِ اللَّهِ البَحْتِ، اعْلَمْ أَنَّ يَا أَيُّهَا السَّائِلُ بِأَنَّ أَوَّلًا مَعْرِفَةَ اللَّهِ البَحْتِ هِيَ سَلْبُ كُلِّ الأَسْمَاءِ وَالصِّفَاتِ مِنْهُ، كَمَا تَنْظُرُ فِي سَيْرِكَ إِلَيْهِ آفَاقَكَ بِعَيْنِ البَاطِنِ نَفْسَكَ، وَهُنَالِكَ سَتَجِدُ حَقِيقَةَ المُبَيِّنَةِ فِي مَشْهَدِ الأَنْوَارِ العَالِيَةِ بِهَيْكَلِ اللَّهِ النَّيِّرَةِ الَّتِي مَنْ هِيَ مِرْآةُ اللَّهِ تَعْكِسُ تَكَثُّرَ الأَسْمَاءِ وَالصِّفَاتِ عَلَى الخَلْقِيَّةِ، بَيْنَمَا تُمَثِّلُ فِي وَقْتٍ وَاحِدٍ تَجَلِّي تَوْحِيدِ الحَقِّ عَلَى كُلِّ العَوَالِمِ، لِأَنَّ مَعْرِفَةَ اللَّهِ البَحْتِ فِي عَوَالِمِ الخَلْقِيَّةِ سَوَاءً فِي عَالَمِ المَحْسُوسَاتِ أَوْ فِي عَوَالِمِ الغُيُوبِ اللَّطَائِفِ لَا يُمْكِنُ أَنْ وُصُولُهَا إِلَى أَحَدٍ إِلَّا مِنْ خِلَالِ هَذَا الهَيْكَلِ الإِلَهِيَّةِ الَّذِي هُوَ مَظْهَرٌ مِنْ مَظَاهِرِ المَشِيئَةِ الأَوَّلِيَّةِ، وَهِيَ مَا تُسَمَّى كَذَلِكَ بِالحَقِيقَةِ المُحَمَّدِيَّةِ أَوِ النُّورِ المُحَمَّدِيِّ، وَهَذَا مَقَامٌ عِنْدَمَا تَصِلُ إِلَيْهَا هُوَ مَقَامُ الفُؤَادِ الَّذِي يُسَاوِي بِالوُجُودِ،

وَهَذَا هُوَ المَقَامُ الَّذِي لَا تَكْذِبُ بِمَا تَرَاهَا الأُفُقُ النَّفْسُ، كَمَا تَرْتَفِعُ إِلَى الفُؤَادِ فِي مَوْقِعِ أَيْنَمَا تَتَوَلَّ فِي مَشَارِقِكَ وَمَغَارِبِكَ، فَثَمَّ ظُهُورُ وَجْهِ اللَّهِ بِقَابَ قَوْسَيْنِ أَوْ أَدْنَى الَّذِي يَتَاهَلَكَ كُلُّ شَيْءٍ فِيكَ إِلَّا نَفْسَهُ بِالحَقِّ، وَهَذَا هُوَ المَقَامُ الَّذِي يُشِرُّ بِهِ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ أَفْضَلُ الأَنْوَارِ الصَّلْوَةُ بِبَهْجَةِ السَّلَامِ وَالسَّطَعَاتِ، عِنْدَمَا قَالَ **إِنَّ اللَّهَ تَعَالَى شَرَابًا لِأَوْلِيَائِهِ إِذَا شَرِبُوا سَكِرُوا، وَإِذَا سَكِرُوا طَرِبُوا، وَإِذَا طَرِبُوا طَابُوا، وَإِذَا طَابُوا ذَابُوا، وَإِذَا ذَابُوا خَلَصُوا، وَإِذَا خَلَصُوا طَلَبُوا، وَإِذَا طَلَبُوا وَجَدُوا، وَإِذَا وَجَدُوا وَصَلُوا، وَإِذَا وَصَلُوا اتَّصَلُوا، وَإِذَا اتَّصَلُوا لَا فَرْقَ بَيْنَهُمْ وَبَيْنَ حَبِيبِهِمْ**، قَوْلُهُ تَعَالَى بِالحَقِّ.

لَقَدْ أَشَرْنَا أَيْضًا إِلَى حَقِيقَةِ هَذَا المَقَامِ العَالِيَةِ فِي شَرْحٍ وَتَفْسِيرٍ وَتَعْلِيقِنَا بِاللُّغَةِ الإِنْجِلِيزِيَّةِ عَلَى الإِسْمِ الأَعْظَمِ، وَمِمَّا لَقَدْ مَعْنًا لَنَا هَذِهِ الحَقِيقَةِ فِي سَيْرِنَا بِالآفَاقِ وَالأَنْفُسِ إِلَى اللَّهِ بِتِمْثَالِهِ العَظِيمِ وَأَسْمَائِهِ العَزِيزِ، وَخَاصَّةً بِذِكْرِهِ اللَّهُ أَعْظَمُ، وَالشَّرَابُ الَّذِي تَكَلَّمَ عَنْهُ أَمِيرُ المُؤْمِنِينَ النُّورُ عَلَيْهِ هُوَ كُلُّ صُوَرِ أَعْمَالِ عِبَادَتِكَ مَهْمَا كَانَتْ فِي سُلُوكٍ وَسَيْرِكَ كَشَيْءٍ وَاحِدٍ؛ لِأَنَّهُ عِنْدَمَا يَتِمُّ تَنْفِيذُهَا بِإِخْلَاصٍ وَتَنْفِيذُهَا بِشَكْلٍ صَحِيحٍ، كُلُّ أَعْمَالِ عِبَادَتِكَ بِطَرِيقَةٍ أَوْ بِأُخْرَى مُسْتَمَدَّةٌ مِنْ كِتَابِ اللَّهِ أَوْ مِنْ تَجَلِّيَاتٍ وَإِلْهَامَاتِهِ، وَهَذَا هُوَ يَشْمَلُ جَمِيعَ الأَذْكَارِ وَالأَدْعِيَةِ وَحَتَّى أَقْوَالِ العَالِيَةِ فِي الرِّوَايَاتِ، وَذَلِكَ لِأَنَّ كِتَابَ اللَّهِ هُوَ المَظْهَرُ الصَّامِتُ لِنَفْسِ اللَّهِ وَالمَشِيئَةِ الَّتِي دَائِمَ الفَعَّالِ فِي كُلِّ الآفَاقِ وَفِي كُلِّ الأَنْفُسِ فِي كُلِّ العَوْلَمِ، وَإِنَّ الكِتَابَ فِي حَقِيقَةِ بَاطِنِيَّتِهِ هُوَ يَحْتَوِي وَمُحِيطٌ عَلَى كُلِّ مَبَادِئِ ظُهُورِ اللَّهِ بِالنِّسْبَةِ لِعَالَمِ الإِمْكَانِيَّةِ؛ لِأَنَّهُ هُوَ العَالَمُ المُصَغَّرُ الَّذِي مُنْعَكِسٌ مِنَ العَالَمِ المُؤَسَّطِ وَسَاطِعٌ

فِي العَالَمِ المُكَبَّرِ مِنْ مَوْقِعِ العَالَمِ المُعَظَّمِ. لِذَلِكَ فَإِنَّ الأَتْقِيَاءَ الَّذِينَ يَقْتَرِبُونَ كِتَابَ اللَّهِ بِبَصِيرَةٍ حَقِيقِيَّةٍ وَرُؤْيَةٍ صَحِيحَةٍ يُعْرَفُونَ أَنَّ الكِتَابَ مِثْلَ كَأْسِ اللَّهِ وَمُحْتَوِيَاتِهِ مِثْلَ شَرَابِ الأُلُوهِيَّةِ الَّذِي يَسْتَشْرِبُونَهُ، وَهَذَا الشَّرَابُ شَرَابًا لَا يَنْفَدُ وَلَا يَنْقُصُ وَلَا يَفْسُدُ وَلَا يَفْسُقُ؛ لِأَنَّهُ إِلَى أَبَدِ الآبِدِينَ سَوْفَ يَسْتَمِرُّ اللَّهُ فِي سَكْبِ شَرَابِهِ فِي الكُؤُوسِ عِبَادِهِ المُخْلِصِينَ وَعُرَفَائِهِ المُقَرَّبِينَ وَحَتَّى فِي صُوَرِ الجَدِيدَةِ؛ لِأَنَّ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ، وَاعْلَمْ بِأَنَّ هَذَا كَأْسُ هُوَ كَأْسٌ وَاحِدٌ يَتَّخِذُ أَشْكَالًا مُتَعَدِّدَةً، بَيْنَمَا هِيَ نَفْسُ الكَأْسِ فِي أَبَدِ الآبِدِينَ.

وَطَرِيقَةٌ أُخْرَى لِلنَّظَرِ إِلَيْهِ هِيَ القَوْلُ بِأَنَّ الكِتَابَ هُوَ أَيْقُونَةُ الإِمَامِ الأَبَدِيِّ، وَكَمَا قُلْنَا ذَاتَ مَرَّةٍ مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَهُ إِمَامَهُ الَّذِي هُوَ رَبُّهُ، وَهَذَا هُوَ المَقَامُ يُشِرُّ إِلَى إِمَامِ وُجُودِكَ وَوَلِيِّ كِيَانِكَ الَّذِي لَا يَتَحَقَّقُ إِلَّا فِي تَحْقِيقِ مَقَامِ الفُؤَادِ، عِنْدَمَا تَجْعَلُ حُجَّتَكَ الظَّاهِرَةَ وَحُجَّتَكَ البَاطِنَةَ وَاحِدَةً، وَبِمَا أَنَّ المُدُنَ لَا تَقْتَرِبُ إِلَّا مِنْ أَبْوَابِهَا، فَلَا تَقْتَرِبْ مِنْ مَدِينَةِ اللَّهِ إِلَّا مِنْ بَابِ اللَّهِ، وَبِذِكْرِهِ اللَّهُ أَعْظَمُ الَّتِي هِيَ مِرْآةُ المَدِينَةِ الإِلَهِيَّةِ، فَابْحَثْ عَنْ عَلِيٍّ وُجُودِكَ وَحَسَنِ وُجُودِكَ وَحُسَيْنِ وُجُودِكَ، وَفِي كُنْهِ المَرْكَزِ لِفُؤَادِكَ هُنَالِكَ سَتَجِدُ مُحَمَّدَ وُجُودِكَ سَاطِعًا فِي أَزْهَرِ النُّورِ مِنَ الفَاطِمَةِ وُجُودِكَ، وَكُلُّهُمْ كَنَفْسٍ وَاحِدَةٍ فِي مَدِينَةِ اللَّهِ، وَاعْلَمْ بِأَنَّ هَذِهِ نَفْسٌ وَاحِدَةٌ هِيَ مِرْآةُ اللَّهِ تَعَالَى بِالحَقِّ.

لَكِنِ انْظُرْ هُنَا كَيْفَ مِنْ أَوَّلِ إِشَارَةٍ إِلَى هَذَا الشَّرَابِ مِنْ قِبَلِ أَمِيرِ المُؤْمِنِينَ عَلَيْهِ الأَنْوَارِ، وَإِلَى الإِشَارَةِ النِّهَائِيَّةِ فِي المَقَامِ بِأَنَّ إِذَا اتَّصَلُوا لَا فَرْقَ بَيْنَهُمْ وَبَيْنَ حَبِيبِهِمْ، هُنَاكَ مَا مَجْمُوعُهُ أَحَدَ عَشَرَ مُسْتَوًى تَمَّ الوَارِدَةُ عَنْهَا، وَاعْلَمْ أَنَّ أَحَدَ عَشَرَ فِي الجَفْرِ هُوَ عَدَدُ الهُوَ الَّذِي

كَذَلِكَ هُوَ إِجْمَالِيُّ مَنْظُورَاتٍ لِهَيْكَلِ المُخَمَّسِ، وَهَذَا هَيْكَلُ المُخَمَّسِ فِي مَكْتَبِنَا هُوَ تَمْثِيلُ مَظْهَرِ هُوِيَّةِ اللَّهِ فِي مَحَلِّ تَجَلِّي شَخْصٍ إِنْسَانِيَّةٍ، لكِنْ لَا يُمْكِنُ أَنْ مَعْرِفَةَ هَذِهِ مَقَامِ الهَيْكَلِيَّةِ إِلَّا بِالرُّؤْيَةِ وَبِالحُبِّ؛ لِأَنَّ كُلَّشَيْءٍ تَدُورُ حَوْلَ حُبِّ اللَّهِ، لكِنْ قِلَّةٌ مِنَ النَّاسِ يَعْرِفُونَ مَا مَعْنِيهِ بِالحَقِّ فِي صِرَاطِ اللَّهِ، وَاعْلَمْ بِأَنَّ عَدَدَ الحُبِّ هُوَ العَشْرُ. حَالُ انْظُرْ بِأَنَّ العَدَدَ عَشَرَةَ هُوَ خَمْسَةٌ فِي اثْنَيْنِ، وَعَدَدُ الخَمْسِ هُوَ عَدَدُ البَابِ وَالهَاءِ، وَهُوَ كَذَلِكَ تَعْدَادُ حُرُوفٍ بِحُرُوفِ الإِثْبَاتِ فِي البَيَانِ الَّتِي هِيَ إِلَّا هُوَ، وَإِلَّا هُوَ يُشِيرُ بِمُحَمَّدٍ وَعَلِيٍّ وَالفَاطِمَةِ وَالحَسَنِ وَالحُسَيْنِ عَلَيْهِمْ كُلُّ الأَنْوَارِ، وَفِي ظُهُورِ البَيَانِ حُرُوفُ الإِثْبَاتِ هُوَ يَنْعَكِسُ وَيِمْرَآتُ بِالنُّقْطَةِ الأُولَى، ثُمَّ اسْمُ اللَّهِ الأَوَّلُ، ثُمَّ قُرَّةُ العَيْنِ، ثُمَّ اسْمُ اللَّهِ الآخِرُ، وَثُمَّ صُبْحُ الأَزَلِ، وَإِجْمَالِيُّ عَدَدِ الحُرُوفِ فِي لَا إِلَهَ إِلَّا هُوَ أَنَّهُ عَشْرٌ مَعَ رَقْمٍ وَاحِدٍ مَخْفِيٍّ يُمَثِّلُ الغَيْبَ المُتَعَالِيَ الَّذِي مَنْ هُوَ اللَّهُ الَّذِي سَيُشَكِّلُ عَدَدَ الحَادِيَ عَشَرَ مِنْ خِلَالِ ضَمِّ خَمْسِ الأَوَّلِ وَخَمْسِ الثَّانِي مَعًا كَعَشْرَةٍ، وَمَعَ اللَّهِ كَالسَّادِسِ بَيْنَ كُلٍّ مِنْهُمَا، كِلَا الفَرِيقَيْنِ المُكَوَّنِ مِنْ خَمْسَةٍ، ثُمَّ يُمَثِّلَانِ الأَسْمَاءَ السِّتَّةَ الإِلَهِيَّةَ الفَرْدَ الحَيَّ القَيُّومَ الحَكَمَ العَدْلَ القُدُّوسَ، وَمَعَ اللَّهِ الَّذِي يَحْمِلُ اسْمَ الفَرْدِ، فَافْهَمْ، وَهَذَا هُوَ سِرُّ الهَيْكَلِ.

وَاعْلَمْ بِأَنَّ فِي حَدِيثِ القُدْسِيِّ المَشْهُورِ «**كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الخَلْقَ لِكَيْ أُعْرَفَ**» أَنَّهُ يُشِيرُ بِعَشْرِ الدَّرَجَاتِ فِي تَجَلِّيَاتِ اللَّهِ بِالعَدَدِ الحُبِّ. وَأَوَّلًا كُنْتُ هُوَ مَقَامُ العِلْمِ لِلذَّاتِ فِي أَحَدِيَّتِهَا، وَذَلِكَ سَمَاءُ عَالَمِ الهَاهُوتِ. وَثَانِيًا كَنْزًا هُوَ مَقَامُ القُدْرَةِ فِي رُتْبَةِ الوَاحِدِيَّةِ الَّتِي هِيَ وَاحِدَةٌ مَعَ عِلْمِ الذَّاتِ بِنَفْسِهَا، وَذَلِكَ أَرْضُ عَالَمِ الهَاهُوتِ. ثَالِثًا

مَخْفِيًا هُوَ مَقَامُ المَشِيئَةِ وَسَمَاءُ عَالَمِ أُمِّ الكِتَابِ اللَّاهُوتِيَّةِ. وَرَابِعًا فَأَحْبَبْتُ هُوَ مَقَامُ الإِرَادَةِ وَإِرْضُ عَالَمِ أُمِّ الكِتَابِ اللَّاهُوتِيَّةِ. وَخَامِسًا أَنْ هُوَ مَقَامُ القَدَرِ وَسَمَاءُ عَالَمِ ذَرَّاتِ الأُولَى الجَبَرُوتِيَّةِ وَعَالَمُ أَظِلَّةِ النُّورِ. وَسَادِسًا أُعْرَفُ هُوَ مَقَامُ القَضَاءِ وَأَرْضُ عَالَمِ ذَرَّاتِ الثَّانِيَةِ الجَبَرُوتِيَّةِ وَعَالَمُ أَشْبَاحِ النُّورِ وَمَحْشَرُ الأَلَسْتِيَّةِ وَعَالَمُ المِيثَاقِ الأَوَّلِ. وَسَابِعًا فَخَلَقْتُ هُوَ مَقَامُ الإِمْضَاءِ وَسَمَاءُ عَالَمِ ذَرَّاتِ الثَّالِثَةِ المَلَكُوتِيَّةِ. وَثَامِنًا الخَلْقُ هُوَ مَقَامُ الإِذْنِ، وَهُوَ عَالَمُ العَظْمُوتِ وَمَحَلُّ الجَنَّةِ وَالجَهَنَّمِ مَعَ سَمَاوَاتِهِمْ وَأَرْضِهِمْ، وَعَلَى هِمَّا ثَمَانِيَةٌ وَثَلَاثُونَ مَلَائِكَةً مَعَ جُنُودِهِمَّا الَّتِي لَا تُحْصَى، وَتِسْعَةَ عَشَرَ عَلَى الجَنَّةِ وَتِسْعَةَ عَشَرَ عَلَى الجَهَنَّمِ، وَذَلِكَ عَالَمُ المِيثَاقِ الثَّانِي. وَتَاسِعًا لِكَيْ هُوَ مَقَامُ الأَجَلِّ وَأَرْضُ عَالَمِ المَلَكُوتِ. وَعَاشِرًا أُعْرَفُ هُوَ مَقَامُ الكِتَابِ وَعَالَمُ النَّاسُوتِ مَعَ سَمَاوَاتٍ وَأَرَاضِيهَا. وَالأَرْبَعَةُ الأُولَى تَتَوَافَقُ مَعَ الفُؤَادِ، وَالِاثْنَانِ التَّالِيَانِ مَعَ الرُّوحِ، وَالثَّالِثَةُ التَّالِيَةُ مَعَ النَّفْسِ، وَالأَخِيرَةُ مَعَ الجَسَدِ، وَجَسَدُ الثَّانِي مُتَوَافِقٌ لِلنَّفْسِ، وَجِسْمُ الثَّانِي لِلرُّوحِ، وَجِسْمُ الأَوَّلِ لِلفُؤَادِ. وَاعْلَمْ بِأَنَّ عَالَمَ المِثَالِ وَهُورَقْلِيَا يَحْدُثُ فِي أَرْضِ المَلَكُوتِ وَعَالَمِ العَظْمُوتِ، وَالجِنَّ يَسْكُنُ فَقَطْ عَالَمَ النَّاسُوتِ وَأَرْضَ المَلَكُوتِ، وَلَكِنْ لَيْسَ بَعْدَهُمَّا حَالًا. إِذَا أَخَذْنَا الحَدِيثَ نَفْسَهُ عَلَى أَنَّهُ شَيْءٌ وَاحِدٌ، ثُمَّ أَخَذْنَا كُلَّ كَلِمَةٍ مِنْ كَلِمَاتِهِ العَشْرِ عَلَى حِدَةٍ، فَسَنَحْصُلُ عَلَى أَحَدَ عَشَرَ، فَاعْلَمْ.

وَعِنْدَمَا تَفْنِي نَفْسَكَ تَمَامًا فِي مَقَامِ الكِتَابِ سَتُحَقِّقُكَ فِي أُفُقِ نَفْسِكَ هَذِهِ مَقَامَ الحُبِّ، وَهُنَالِكَ سَتُحَقِّقُ المَقَامَ حَيْثُ **لَا فَرْقَ بَيْنَهُمْ وَبَيْنَ حَبِيبِهِمْ**، وَكَذَلِكَ هُنَاكَ لَقَدْ سَتُنكَشَفُ لَكَ مَعْرِفَةُ كُلِّ مَقَامَاتِ الحُبِّ العَشْرَةِ هَذِهِ المَقَامَاتِ الَّذِي تَمَّ ذِكْرُهُ أَعْلَاهُ؛ لِأَنَّكَ الآنَ

قَدِ انْفَنَيْتَ فِي حَبِيبِكَ فِي نَفْسِكَ وَأَنْتَ بَاقِيًا بِهِ فِي الحَقِيقَةِ حُبَّهُ، حَيْثُ أَنْتَ تُصْبِحُ البَصَرَ الَّذِي أَنَّهُ هُوَ يُبْصِرُ بِهِ، وَالسَّمْعَ الَّذِي يَسْمَعُ بِهِ، وَاليَدَ الَّتِي يَبْطِشُ بِهَا، وَالقَوْلَ الَّذِي يَقُولُ بِهِ، وَلَكِنْ لَا يُوجَدُ سِوَى اتِّحَادٍ مَعَ المَشِيئَةِ الأُولِيَّةِ وَلَيْسَ أَبَدًا مَعَ الذَّاتِ المُتَعَالِيَةِ سُبْحَانَهُ وَتَعَالَى، وَتَبَاهَى أَنَّهُ هُوَ عَمَّا يُوصَفُ الوَاصِفُونَ. لَكِنِ اعْلَمْ بِأَنَّ فِي مَقَامِ الحُبِّ يُوجَدُ مِمَّا فَوْقَ حُبِّكَ، أَوْ تُوجَدُ حُبُّكَ مَعَ إِضَافَةِ الوَاحِدِ، وَهَذَا هُوَ، وَهَذِهِ تَحَقُّقُكَ فِي مَقَامِ الهَيْكَلِيَّةِ الَّتِي مُمَثَّلَةٌ بِالهُوِيَّةِ، بَلْ هُوِيَّةِ المَشِيئَةِ الإِلَهِيَّةِ وَلَيْسَتِ الذَّاتَ الأَزَلَ، المَشِيئَةَ الَّتِي هَيْكَلُ المُخَمَّسِ الَّذِي فِيهِ مُسَدَّسٌ. وَانْظُرْ بِأَنَّ فِي هَذَا النَّمُوذَجِ المُحَدَّدِ المَذْكُورِ هُنَا هَذَا الحَدِيثُ القُدْسِيُّ يَحْمِلُ بِالضَّبْطِ وَاحِدًا وَأَرْبَعِينَ حَرْفًا، وَوَاحِدٌ وَأَرْبَعُونَ فِي الجَفْرِ هُوَ العَدَدُ مُسَاوِي بِالأُمِّ، وَثُمَّ العَدَدُ لِهَذَا الحَدِيثِ نَفْسِهِ أَرْبَعَةُ آلَافٍ وَخَمْسُمِائَةٍ وَسِتَّةٌ وَخَمْسُونَ، وَهَذَا العَدَدُ تَنْخَفِضُ إِلَى عِشْرِينَ الَّذِي العَدَدُ مُقْتَرِنٌ بِاسْمِ اللَّهِ البَدُوحِ وَبِاسْمِ اللَّهِ الوَدُودِ، وَكَذَلِكَ بِعَدَدِ حُبِّي، وَأَيْضًا حَرْفِ الكَافِ، وَهُوَ الأَوَّلُ الحَرْفُ كُنْ فِي كُنْ فَيَكُونُ، فَاعْرِفْ.

وَلِذَلِكَ عِنْدَمَا تَسْأَلُنِي عَنْ مَعْنَى نُقْطَةِ الحُبِّ، اعْلَمْ بِأَنَّ فِي كُلِّ حِينٍ وَكُلِّ شَأْنٍ هِيَ تُشِيرُ إِلَى مَشِيئَةِ الأُولَى، وَفِي إِصْطِلَاحِنَا نُقْطَةُ الحُبِّ هِيَ تُشِيرُ إِلَى مُرَادِ الكُلِّ الَّذِي هُوَ اللَّهُ، يَعْنِي مِرْآتَهُ سُبْحَانَهُ. لَكِنْ هَذَا السُّؤَالُ يَبْرُزُ دَائِمًا فِي كَيْفَ يُمْكِنُ أَنْ يَكُونَ اللَّهُ المُتَعَالِي وَتَمَامًا المَجْهُولُ عَنِ الفَهْمِ هُوَ نُقْطَةُ الحُبِّ لِلخَلْقِ، فَهُوَ الَّذِي الذَّاتُ التَّعَالَى الأَزَلِيُّ الَّتِي مَنِيعٌ وَلَا يُدْرَكُ وَلَا يُمْكِنُ مَعْرِفَتُهَا أَوْ يُوصَفُهَا؛ إِذْ أَنَّ كُلَّ الطُّرُقِ وَالمَسَارِ مَقْطُوعَةٌ إِلَيْهَا

لِأَنَّهَا لَا اقْتِرَانَ بِأَيِّ شَيْءٍ، وَلَا كُفُوَ وَلَا شِبْهَ وَلَا قَرِينَ وَلَا عَدْلَ وَلَا مِثَالَ لِلذَّاتِ الأَزَلِي جَلَّ وَأَعْلَى مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ إِلَّا آخِرَ الَّذِي لَا آخِرَ. هُوَ اللَّهُ أَحَدٌ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ تَكُنْ لَّهُ صَاحِبَةٌ وَلَيْسَ كَمِثْلِهِ شَيْءٌ. عَلَى هَذَا النَّحْوِ عِنْدَمَا يُشَارُ إِلَى نُقْطَةِ الحُبِّ لَا يُمْكِنُ أَنْ تُشِيرَ إِلَى الذَّاتِ اللَّهِ جَلَّ وَعَزَّ، بَلْ يَجِبُ أَنْ تُشِيرَ إِلَى مَا يَنْعَكِسُ أَوْ يَتَجَلَّى أَوْ يَفِيضُ مِنْ حَضْرَةِ الذَّاتِ الأُلُوهِيَّةِ وَعَالَمِ الهَاهُوتِ. وَهَذِهِ هِيَ مَشِيئَةُ الأُولَى الَّتِي نُقْطَةُ الحُبِّ وَحَضْرَةُ الإِلَهِيَّةِ فِي عَالَمِ اللَّاهُوتِ. وَيَصُغُ المَسْأَلَةَ مُؤَلِّفُ الكِتَابِ بِعُنْوَانِ نُقْطَةِ الكَافِ الحَاجِي مِيرْزَا جَانِي الكَاشَانِي البَهَاءُ مِنْ رَبِّهِ عَلَيْهِ عَلَى هَذَا النَّحْوِ، وَهُوَ يَقُولُ: **أَوَّلُ الجُودِ هُوَ الوُجُودُ، وَالوُجُودُ هُوَ المَعْلُومُ، وَالمَعْلُومُ هُوَ نَفْسُ العِلْمِ، وَالعِلْمُ هُوَ المَشِيئَةُ**، وَالمَشِيئَةُ هُوَ المُحَبَّةُ. وَاعْلَمْ أَنَّ هَذِهِ المَرَاحِلَ الخَمْسَةَ تُشِيرُ إِلَى نَفْسِ الشَّيْءِ الَّذِي أَشَارَ إِلَيْهِ مُلَّا صَدْرَا الشِّيرَازِي رَحْمَةُ اللَّهِ عَلَيْهِ فِي كِتَابِهِ حِكْمَةِ العَرْشِيَّةِ بِالبَسِيطِ الحَقِيقَةِ الَّتِي هِيَ كُلُّ الأَشْيَاءِ. وَلَكِنْ هَذِهِ البَسِيطُ الحَقِيقَةِ الَّتِي هِيَ كُلُّ الأَشْيَاءِ لَا يَعْنِي أَنَّهَا تُشِيرُ إِلَى الذَّاتِ الأَزَلِيَّةِ وَكَيْنُونِيَّةِ اللَّهِ الصَّمَدِيَّةِ، أَسْتَغْفِرُ اللَّهَ العَظِيمَ، بَلْ هِيَ تُشِيرُ إِلَى المَشِيئَةِ الأُولِيَّةِ؛ لِأَنَّ التَّوْصِيفَةَ الوُجُودِ عَلَى الذَّاتِ الأَزَلِيَّةِ أَمْرٌ غَيْرُ صَحِيحٍ، إِذِ الذَّاتُ الأَزَلِيَّةُ يَسْمُو فَوْقَ كُلِّ فِئَاتِ الوُجُودِ؛ لِأَنَّ فِيمَا يَتَعَلَّقُ بِالذَّاتِ الأَزَلِي أَنَّ الوُجُودَ هُوَ أَمْرٌ مَعْقُولَةُ الثَّانِيَةِ وَأَمْرٌ اعْتِبَارِيٌّ. وَفِي الوَاقِعِ يُمْكِنُنَا أَنْ نُشِيرَ إِلَى الذَّاتِ الأَزَلِي عَلَى أَنَّهُ الوُجُودُ الحَقُّ وَالوُجُودُ المُطْلَقُ، وَلَكِنْ فَقَطْ عِنْدَمَا نُنْفِي فِئَةَ الوُجُودِ فِي حَالَةِ مَعْقُولَتِهِ الثَّانِيَةِ، وَفِي هَذِهِ الحَالَةِ نَحْنُ فِي الوَاقِعِ نُشِيرُ إِلَى الوُجُودِ مَا وَرَاءَ كُلِّ الوُجُودِ. وَالشَّيْخُ

الأَوْحَدُ الأَمْجَدُ أَعْلَى اللَّهُ مَقَامَهُ يَقُولُ فِي كِتَابِهِ الفَوَائِدِ الحِكْمِيَّةِ أَنَّ الأَمْرَ عَلَى هَذَا النَّحْوِ عِنْدَمَا يُؤَكِّدُ أَنَّ الوُجُودَ لَا يَنْظُرُ إِلَى نَفْسِهِ أَبَدًا بَلْ إِلَى رَبِّهِ، وَهَذَا يَفْتَرِضُ الوُجُودَ فِي فِئَةِ الكِيَانِ المَخْلُوقِ فِيمَا يَتَعَلَّقُ بِخَالِقٍ فَوْقَ نَفْسِهِ، وَلِذَلِكَ نَقُولُ أَنَّ الوُجُودَ تُشِيرُ إِلَى مَشِيئَةِ الأُولَى الَّتِي أَوَّلُ الجُودِ مِنَ الذَّاتِ الأَزَلِيَّةِ الَّتِي مِنْهَا تَنْبَثِقُ جَمِيعُ مَرَاتِبِ الخَلْقَةِ الأُخْرَى، وَهَذِهِ نُقْطَةُ الحُبِّ، فَافْهَمْ.

لَكِنْ دَعُونَا نَعُودُ إِلَى مَوْضُوعِ الحُبِّ، أَوَّلًا حَرْفَانِ الحُبِّ يُشِيرُ أَنْ إِلَى اسْمَيْنِ مُعَيَّنَيْنِ مِنْ أَسْمَاءِ اللَّهِ، وَأَحَدُهُمَّا يُمَثِّلُ البَاطِنَ وَالآخَرُ هُوَ الظَّاهِرُ، وَالحَاءُ هُوَ البَاطِنُ وَهُوَ اسْمُ اللَّهِ الحَيُّ، وَالبَاءُ هُوَ الظَّاهِرُ وَهُوَ اسْمُ اللَّهِ البَارِئُ. وَأَحَدُهُمَّا يُمَثِّلُ بِالذَّاتِ الأَزَلِ، وَهَذَا هُوَ اسْمُ اللَّهِ الحَيُّ فِي مَرَاتِبَيْنِ الأَحَدِيَّةِ وَالوَاحِدِيَّةِ، يَعْنِي سَمَاءَ وَأَرْضَ الهَاهُوتِ، وَالآخَرُ يُمَثِّلُ بِالمَشِيئَةِ وَالنُّقْطَةِ الَّتِي هِيَ آيَةٌ مِنْ شَجَرَةِ الأُولَى، وَهَذَا هُوَ اسْمُ اللَّهِ البَارِئُ، يَعْنِي سَمَاءَ وَأَرْضَ اللَّاهُوتِ. وَهَذَا يَجِبُ أَنْ يَشْرَحَ لَكَ الآنَ لِمَاذَا الحُبُّ مَبْدَأُ الإِبْدَاعِيِّ، وَبِالتَّالِي لِمَاذَا لَا يَفْهَمُ أَكْثَرُ النَّاسِ مَا هُوَ عَلَيْهِ، لِأَنَّ كُلَّ مَا عَدَا هَذَا هُوَ مُجَرَّدُ ظِلٍّ لِحَقِيقَةِ الحُبِّ، وَبِالتَّالِي أَمْرٌ مَجَازِيٌّ. وَلِذَلِكَ لَقَدْ خَلَقَ اللَّهُ العَالَمَ عَلَى أَسَاسِ مَبْدَئِهِ لِغَرَضِ مَعْرِفَةِ نَفْسِهِ الَّتِي المَشِيئَةُ وَمَظَاهِرُهَا المُتَعَالِيَةُ، أُولَئِكَ الَّذِينَ المُصْطَفَيْنَ. لِذَلِكَ أَقُولُ كَرِّرْ هُنَا كَمَا كَتَبْتُ فِي مَكَانٍ آخَرَ بِالفِعْلِ بِأَنَّ هُوَ اللَّهُ الَّذِي لَمْ يَزَلْ وَلَا يَزَالُ مِنْ أَحَدِيَّتِهِ أَقَامَ الأَسْمَاءَ عَلَى العَمَاءِ وَاحِدِيَّتِهِ، وَتَجَلَّى عَلَى العَالَمِينَ بِهِمْ مِنْ أَزَلِيَّتِهِ بِنُقْطَةِ مَشِيَّئَتِهِ لِيُعْرَفَ كُلَّشَيْءٍ كَنَفْسِ الوَاحِدَةِ بِأَنَّهُ هُوَ شَجَرَةُ الحَقِيقَةِ الَّتِي هِيَ لَا إِلَهَ إِلَّا هُوَ، وَكُلَّشَيْءٍ هَالِكٌ إِلَّا نُورُهُ.

وَثَانِيًا فَاعْلَمْ أَنَّ شِدَّةَ مُحَبَّتِكَ لِأَهْلِ البَيْتِ عَلَيْهِمْ كُلُّ أَنْوَارِ حُبِّ اللَّهِ، وَفِي كُلِّ رَجْعَاتِهِمْ وَعَائِدَاتِهِمْ، وَفِي كُلِّ الأَكْوَارِ وَالأَدْوَارِ، ذَلِكَ شِدَّةُ النُّورِ وَتَجَلِّيَتُهُمْ عَلَيْكَ. لِذَلِكَ احْرِصْ عَلَى أَنْ تُحِبَّهُمْ إِلَى أَقْصَى الحُدُودَاتِ وَذُرْوَةِ الدَّرَجَاتِ وَالمَقَامَاتِ؛ إِذْ أَنَّ حُبَّ وَمُحَبَّةَ عَلَيْهِمْ هِيَ مَحَبَّةٌ عَلَى اللَّهِ الوَاحِدِ الأَحَدِ وَسِرُّ الأَسْرَارِ الخَلِيقَةِ. وَكَمَا قَالَ أَمِيرُ المُؤْمِنِينَ عَلَيْهِ المَاجِدَاتُ: **العِلْمُ نُقْطَةٌ كَثَّرَهَا الجَاهِلُونَ**. فَأَعْلَمْ أَنَّ هَذِهِ العِلْمَ عِلْمُ نُقْطَةِ الحُبِّ الَّتِي هِيَ مَشِيئَةُ الأُولَى، وَهِيَ تُعْرَفُ فِي الآفَاقِ وَالأَنْفُسِ بِمَحَبَّةٍ عَلَى أَهْلِ البَيْتِ عَلَيْهِمُ السَّطَعَاتِ؛ إِذْ هُمْ هَيَاكِلُ التَّوْحِيدِ الَّذِينَ أَشْرَقُونَ مِنْ أَنْوَارِ المُتَعَالِيَةِ لِشَمْسِ الشُّمُوسِ فِي مَوَاقِعِ حَقَائِقِ الصَّمَدَانِيَّةِ بِطُلُوعِ صُبْحِ الأَزَلِيَّةِ الأَبَدِيَّةِ. وَهَذَا مِنْ مَعَانِي قَوْلِ العَلِيِّ عَلَيْهِ أَنْوَارٌ مِنْ حَقِّ الحَقَائِقِ بِأَنِ اعْرِفُوا اللَّهَ بِاللَّهِ، مُنْذُ أَنَّهُمْ وُجُوهُ اللَّهِ وَنُورُهُ وَحُجَجُ اللَّهِ وَتَجَلِّيَاتُهُ، وَكَذَلِكَ هَذَا مَعْنَى عَلَى: لَا إِلَٰهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، فَاعْلَمْ.

وَإِذَا كُنْتَ تَرْغَبُ فِي الصُّعُودِ إِلَى عَالَمِ المِثَالِ وَهُورَقْلِيَا مِنْ أَجْلِ مُشَاهَدَةِ هَذِهِ الحَقَائِقِ، قُلْ: **لَا تَسُبُّوا الدَّهْرَ فَإِنَّ الدَّهْرَ هُوَ اللَّهُ**، وَثُمَّ ادْخُلْ هُنَالِكَ أَوَّلًا إِلَى وَادِي الطَّلَبِ، وَتَكُنْ طَالِبًا لِوَجْهِ اللَّهِ فِي يَوْمِ العَظِيمِ، فَهَذَا هُوَ مَوْقِعُ جَلَالِكَ، وَفِي آفَاقِ الإِبْدَاعِ هَذَا الوَادِي يَتَوَافَقُ بِحَقِيقَةِ الكِتَابِ الَّذِي هُوَ فِي عَالَمِ الذَّرَّاتِ الأُولَى، وَيُمَثِّلُ بِحَقِيقَةِ المُحَمَّدِ الَّذِي نَاطِقُ الكِتَابِ فِي مَقَامِ مَظْهَرِ المَشِيئَةِ لِرُتْبَةِ المَشِيئَةِ، وَفِي الكَشْفِ **كَشْفُ سُبُحَاتِ الجَلَالِ مِنْ غَيْرِ إِشَارَةٍ**. ثُمَّ قُلْ: **سُبْحَانَ اللَّهِ**، وَادْخُلْ إِلَى وَادِي العِشْقِ، وَتَكُنْ عَاشِقًا لِوَجْهِ اللَّهِ فِي يَوْمِ الهَيْكَلِ، فَهَذَا هُوَ مَوْقِعُ جَمَالِكَ، وَفِي آفَاقِ الإِبْدَاعِ هَذَا الوَادِي يَتَوَافَقُ

بِحَقِيقَةِ الأَجَلَ الَّذِي هُوَ فِي عَالَمِ الذَّرَّاتِ الأُولَى، وَيُمَثِّلُ بِحَقِيقَةِ العَلِيِّ فِي مَقَامِ مَظْهَرِ المَشِيئَةِ لِرُتْبَةِ الإِرَادَةِ، وَفِي الكَشْفِ **مَحْوُ المَوْهُومِ مَعَ صَحْوِ المَعْلُومِ**. ثُمَّ قُلْ: **قُدْسَانَ اللَّهِ**، وَادْخُلْ إِلَى وَادِي المَعْرِفَةِ، وَتَكُنْ عَارِفًا لِوَجْهِ اللَّهِ فِي يَوْمِ الوَاحِدِ، فَهَذَا هُوَ مَوْقِعُ كَمَالِكَ، وَفِي آفَاقِ الإِبْدَاعِ هَذَا الوَادِي يَتَوَافَقُ بِحَقِيقَةِ الإِمْضَاءِ الَّذِي هُوَ فِي عَالَمِ الذَّرَّاتِ الأُولَى، وَيُمَثِّلُ بِحَقِيقَةِ الحَسَنِ فِي مَقَامِ مَظْهَرِ المَشِيئَةِ لِرُتْبَةِ القَدَرِ، وَفِي الكَشْفِ **هَتْكُ السِّتْرِ لِغَلَبَةِ السِّرِّ**. ثُمَّ قُلْ: **الحَمْدُ لِلَّهِ**، وَادْخُلْ إِلَى وَادِي الاسْتِغْنَاءِ، وَتَكُنْ مُسْتَغْنِيًا بِوَجْهِ اللَّهِ فِي يَوْمِ الجَمِيلِ، فَهَذَا هُوَ مَوْقِعُ فَضَالِكَ، وَفِي آفَاقِ الإِبْدَاعِ هَذَا الوَادِي يَتَوَافَقُ بِحَقِيقَةِ القَضَاءِ الَّذِي هُوَ فِي عَالَمِ الذَّرَّاتِ الأُولَى، وَيُمَثِّلُ بِحَقِيقَةِ الحُسَيْنِ فِي مَقَامِ مَظْهَرِ المَشِيئَةِ لِرُتْبَةِ القَضَاءِ، وَفِي الكَشْفِ **جَذْبُ الأَحَدِيَّةِ لِصِفَةِ التَّوْحِيدِ**. ثُمَّ قُلْ: **لَا إِلَهَ إِلَّا اللَّهُ**، وَادْخُلْ إِلَى وَادِي التَّوْحِيدِ، وَتَكُنْ تُوَحِّدُ بِوَجْهِ اللَّهِ فِي يَوْمِ القَيُّومِ، فَهَذَا هُوَ مَوْقِعُ عَدَالِكَ، وَفِي آفَاقِ الإِبْدَاعِ هَذَا الوَادِي يَتَوَافَقُ بِحَقِيقَةِ القَدَرِ الَّذِي هُوَ فِي عَالَمِ الذَّرَّاتِ الأُولَى، وَيُمَثِّلُ بِحَقِيقَةِ الجَعْفَرِ فِي مَقَامِ مَظْهَرِ المَشِيئَةِ لِرُتْبَةِ الإِمْضَاءِ، وَفِي الكَشْفِ **نُورٌ أَشْرَقَ مِنْ صُبْحِ الأَزَلِ وَيَلُوحُ عَلَى هَيَاكِلِ التَّوْحِيدِ آثَارُهُ**. ثُمَّ قُلْ: **اللَّهُ أَكْبَرُ**، وَادْخُلْ إِلَى وَادِي الحَيْرَةِ، وَتَكُنْ حَيْرَانًا بِوَجْهِ اللَّهِ فِي يَوْمِ الوَجْهِ، فَهَذَا هُوَ مَوْقِعُ اسْتِجْلَالِكَ، وَفِي آفَاقِ الإِبْدَاعِ هَذَا الوَادِي يَتَوَافَقُ بِحَقِيقَةِ الإِرَادَةِ الَّذِي هُوَ فِي عَالَمِ الذَّرَّاتِ الأُولَى، وَيُمَثِّلُ بِحَقِيقَةِ المُوسَى فِي مَقَامِ مَظْهَرِ المَشِيئَةِ لِرُتْبَةِ الأَجَلِ، وَفِي الكَشْفِ **أَطْفِ السِّرَاجَ فَقَدْ طَلَعَ الصُّبْحُ**. ثُمَّ قُلْ: **اللَّهُ أَعْظَمُ**، وَادْخُلْ إِلَى وَادِي الفَنَاءِ وَالبَقَاءِ بِاللَّهِ، وَتَكُنْ فَانِيًا وَبَاقِيًا

بِوَجْهِ اللَّهِ فِي يَوْمِ الوُجُودِ، فَهَذَا هُوَ مَوْقِعُ اسْتِقْلَالِكَ، وَفِي آفَاقِ الإِبْدَاعِ هَذَا الوَادِي يَتَوَافَقُ بِحَقِيقَةِ المَشِيئَةِ الَّذِي هُوَ فِي عَالَمِ الذَّرَّاتِ الأُولَى، وَيُمَثِّلُ بِحَقِيقَةِ الفَاطِمَةِ فِي مَقَامِ مَظْهَرِ المَشِيئَةِ لِرُتْبَةِ الكِتَابِ، وَفِي الكَشْفِ حَقُّ الحَقَائِقِ الَّتِي أَنَّهَا هِيَ. وَإِذَا وُحِّدَتْ كُلُّ هَذِهِ الوِدْيَانِ فِي وَاحِدٍ فَسَتَجِدُ هُنَاكَ نُقْطَةَ البَيَانِ، فَاعْرِفْ.

نُورٌ عَلَيْكَ يَا أَيُّهَا السَّائِلُ، وَإِذَا كُنْتَ تَرْغَبُ بِتَعَرُّفِ هَذَا الأَمْرِ فِي آفَاقِ نَفْسِكَ، وَإِذَا كُنْتَ تَرْغَبُ فِي أَنْ تَفْهَمَ وَتُحَقِّقَ المَقَامَ بِسَلْبِ كُلِّ الأَسْمَاءِ وَالصِّفَاتِ مِنَ اللَّهِ عَزَّ وَجَلَّ مِنْ أَجْلِ مَعْرِفَتِهِ، فَقُمْ بِتِلَاوَةِ الشَّكْلِ التَّالِي لِأَسْمَاءِ الكُلِّشَيْءِ لِمُدَّةِ سَبْعَةِ أَيَّامٍ حَتَّى يَتَّضِحَ الأَمْرُ لَكَ، إِنْشَأَ اللَّهُ تَعَالَى وَتَبَاهَى، وَقُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ آلِهُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَاحِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ آحَدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَائِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَاوِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَاهِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ جَالِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَازِزُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ جَامِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَاظِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاوِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَادِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ كَامِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَارِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَاكِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَادِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَالِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَالِطُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ مَالِكُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَارِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ صَامِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ مَاجِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ مَانِعُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَادِسُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَادِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَاضِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ كَاثِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَالِيُونَ.

قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَافِعُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ كَارِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ جَاوِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاقِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاحِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَاهِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَاطِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ ظَاهِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَاهِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ شَادِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَاطِشُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَامِعُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَادِعُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَاصِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاظِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاصِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَاتِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ لَاطِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ خَابِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ ابْدَئُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَالِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَابِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَابِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَاقِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَالِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ غَافِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَاطِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَابِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ دَافِعُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ خَالِصُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَاتِحُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَازِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ خَالِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَارِثُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ ذَاكِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَاسِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَازِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ يَاسِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَارِعُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَادِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَانِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ مَانِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَارِهُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ دَايِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاضِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَابِحُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَاوِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ جَازِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَاخِرُونَ. قُلْ: إِنَّا لِلَّهِ

وَإِنَّا بِاللَّهِ وَافِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَاصِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَارِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَاضِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَافِعُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ جَامِعُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ شَافِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ شَافِعُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَارِحُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاجِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ صَاحِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَاهِجُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ دَالِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ غَانِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ هَادِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَالِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ طَالِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَافِسُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ كَافِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَاكِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ دَايِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ طَارِزُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَابِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ صَارِخُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ آمِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَائِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَاطِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ كَاوِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَايِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ لَاقِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ هَاوِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ ثَانِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ زَايِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَالِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَارِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَاسِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَارِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ صَادِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ دَاوِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ خَافِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ مَالِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَادِئِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَاوِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَاوِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَاسِطُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَابِضُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَالِغُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ مَاحِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ غَالِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَافِذُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ ثَابِتُونَ.

قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَارِئُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ صَاوِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ صَابِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ طَاهِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ ضَامِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاشِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاصِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَامِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ شَاهِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَاشِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاذِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ ذَاخِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ كَانِزُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَاصِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَاصِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَالِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَافِظُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ شَاكِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ ضَارِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ آخِذُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَاعِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ شَارِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ كَافِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ دَاعِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاهِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَاصِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَاطِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَاخِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَاسِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ جَابِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ مَاهِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاسِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَائِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ مَاوِتُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَادِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ شَافِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَافِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ كَالِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاعِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَالِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاتِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَاتِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَابِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَامِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاتِحُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَاوِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ آسِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاقِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَايِطُونَ.

قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ مَاقِتُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ لَاهِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَارِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَاصِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاعِتُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ زَارِعُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ ذَارِئِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ آزِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ كَابِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَاذِخُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ ضَامِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ آمِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاهِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَاسِطُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَارِحُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاعِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَانِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاجِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَابِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاغِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَاقِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاتِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاظِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ كَاتِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ ذَاهِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ مَادِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ ظَالِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَانِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ تَاوِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَامِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ جَادِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَارِكُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَاكِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَابِيِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ ضَارِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ خَارِجُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ دَاخِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ مَاسِكُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ جَازِيِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَاقِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ غَارِسُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ آبِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَالِيِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاطِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَاتِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَاقِيِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَاقِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ زَاكِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ زَايِدُونَ. قُلْ:

إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ شَائِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ آجِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ لَابِسُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَامِصُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَاخِطُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَالِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَارِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ آذِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ آيِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ كَافِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَاحِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ كَاشِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَاذِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ هَالِكُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ جَاذِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَايِضُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ كَالِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَاشِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاشِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَاعِثُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَارِضُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ خَاتَمُومِنْ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَاصِصُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ صَابِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاكِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ خَاوِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ طَايِبُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَالِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ دَارِكُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ آلِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَازِعُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَافِخُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَابِغُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ طَابِعُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَالِجُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَاسِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَادِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَارِضُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَاقِطُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ لَايِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ مَاكِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَارِغُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَازِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَارِكُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ خَالِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ دَامِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَارِزُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَاعِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَابِطُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ

دَارِجُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَاضِعُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَايِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ غَايِثُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَايِضُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاكِسُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَابِذُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاشِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَاسِحُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ صَافِحُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَاصِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَاتِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاتِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ زَادِدُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ مَاحِصُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ مَاحِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ هَازِيِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ تَارِكُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَافِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاسِخُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاسِيِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ آتِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ تَامِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ كَاسِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ زَايِغُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ طَامِسُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَازِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ غَاوِصُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَاذِجُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَاطِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَاتِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَاتِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاجِعُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ زَاهِقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاقِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ عَاجِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَاعِلُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ خَاسِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَالِكُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَافِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَاجِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ لَازِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاقِضُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ شَارِحُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ كَاوِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ دَاوِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ طَاوِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ زَالِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ ذَارِعُونَ. قُلْ: إِنَّا

لِلَّهِ وَإِنَّا بِاللَّهِ مَاطِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَاعِظُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ هَايِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَاسِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَاهِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ طَاوِيِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ قَارِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ تَارِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَاجِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَادِثُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ جَايِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَايِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَازِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَاوِيِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَايِفُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَاتِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ صَافِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ جَابِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ شَارِعُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَابْقُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَامِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ شَارِيِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ زَاوِجُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ مَاسِسُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ آثِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ تَاقِنُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ سَاحِتُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ خَايِرُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَارِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَاتِمُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ نَامِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ حَاوِزُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَارِشُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ آلِتُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ فَايِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَارِيِيُونَ. قُلْ: إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ وَاقِيُونَ.

لَا إِلٰهَ إِلَّا هُوَ، وَكُلُّ الأَسْمَاءِ وَالصِّفَاتِ إِلَيْهِ يَرْجِعُونَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ العَلِيِّ الحَمِيدِ، إِنَّهُ هُوَ العَلِيُّ العَظِيمُ. سُبْحَانَ اللَّهِ نُورِ العَالَمِينَ، يَا حَقَّ الحَقَائِقِ، آمِينَ.

Notes

[1] This treatise was composed concurrently in its Arabic and English versions during late December 2021 and published in early 2022. It has been very slightly tightened and edited from its earlier version in English. The Arabic text has been merely vocalized and punctuated.

[2] Meaning, the prophet-messengers (*points*) and their successors (i.e. *mirrors*).

[3] **Qurʾān 28:88**.

[4] I.e. the testimony to God's unity.

[5] The interior of the heart and the subtle visionary organ and faculty of perceiving divine being/existence (*wujūd*), and, specifically, effulgence, i.e. the inner eye of the heart, which is not to be confused with *qalb*. *Blaze-flux* as a translation for *fuʾād* was originally the contemporary Shaykhī scholar Idris Samawi Hamid's coinage of this pivotal technical term in both Shaykhī as well as Bayānī pneumatology and metaphysics. Earlier we used to render it as '*subtilized heart-flux*'. *Fuʾād* is the visionary organ through which **Qurʾān 53:11** reveals how the Prophet Muḥammad (ص) beheld God on His nocturnal journey and ascension (*miʿrāj*) to the highest celestial heaven. We should mention here that we consider Idris Samawi Hamid to be the archetypal '*return*' of Shaykh Aḥmad al-Aḥsāʾī himself and, acknowledged or not, in the sight of God, he is the only true spokesman and representative for all the various factions of the Shaykhī school today—or, more precisely, the *maktab al-kashfīya* (مكتب الكشفية), the **School of Divulgence**—with all the others being mere pretenders. In other words, for that specific school and that path at this particular time, he is the **Fourth Support** (الرّكن الرابع) and so the **Perfect Shīʿi** (شيعة الكامل) to them.

[6] This passage pericopes **Qurʾān 41:53**, **53:11**, **2:115** and **28:88**.

[7] *Ḥadīth* cited by Siyyid Ḥaydar Amulī in *tafsīr muḥīt al-aʿẓam wa baḥr al-khiḍam*, vol. 3 (Tehran, 1422 AH/2001-02 CE): 62 (***my trans.***)

[8] See https://catalogue.nla.gov.au/catalog/10034632 (retrieved 5 February 2026).

[9] *Allāhu aʿẓam*. This is an allusion to a key point on mystical wayfaring in the Bayānī context made by the Primal Point towards the closing of **Gate 10 of Unity 9** (the final **gate** which He composed) of the **Persian Bayān** (occurring on the sixth and seventh lines of page 328 of the 1947 lithograph edition), where He states, "*...and if throughout the course of your life you desire to wayfare in the pure ocean of love and celestiality, you possess the provision for the journey inasmuch as if the whole of existence were to voyage with visionary insight by this single phrase of* ***God is the Most Mighty*** *(**allāhu aʿẓam**), all would*

attain the Goal Who is ***He whom God shall make Manifest*** *Who is the One Manifest by the Manifestation of this phrase…"* (***my trans.***), see https://archive.org/details/20201208_20201208_1113 (retrieved 5 February 2022).

Now, the numerical value of *allāhu aʿẓam* (الله أعظم) is **1077**, and in the fifteenth *sūrah* (chapter) of our **Book of Guidance** *(kitāb al-hudā)* (p. **LIV**/54 & PDF: 57) we begin with this phrase as the first verse—and in the second verse (composed of six words of nineteen letters in the original Arabic) we assert *anā man alladhī aqūl anā bāb* (أنا مَن الّذي أقول أنا باب) '*I am the One Who says I am 'the' Bāb*" or '*a' Gate* (depending on whether one takes *bāb* as a proper title or not) whose *abjad* numerical value is **1077** and so equivalent in Arabic to *allāhu aʿẓam* (الله أعظم), '*God is the Most Mighty*', see https://catalogue.nla.gov.au/catalog/10125590 (retrieved 5 February 2026).

Moreover, in its context and in its capacity as the formulaic response to the greeting *allahu akbar* (الله أكبر), '*God is the Most Great*', this formula of *allāhu aʿẓam* (الله أعظم) is identified elsewhere in the **Persian Bayān** by Ṣubḥ-i-Azal as being the Manifestation of the Theophany of the Person of the **Last Name of God** (*ism'ullāh al-ākhir*) Who is Mullā Muḥammad ʿAlī Bārfurūshī *Quddūs* (d. 1849), the Eighteenth Letter of the Living, Whose Return we have consistently claimed to be; this, just as the greeting itself of *allahu akbar*, '*God is the Most Great*', is held to be the Manifestation of the Theophany of the Person of the **First Name of God** (*ism'ullāh al-awwal*) Who is Mullā Ḥusayn Bushrūʾī (d. 1849). In the first chapter of our ongoing Persian commentary on the **First Unity of the Persian Bayān**, entitled *The Book of the Noble Enumeration of Strength in the bestowal of the Temples of Visionary Apperception* (كتاب التّبيين الشّريف القوية في إمناح هياكل الرُّؤية) we have also identified Mullā Ḥusayn Bushrūʾī and *Quddūs* as being the dual Theophany of Persons to the third of the phrases in the Bayānī benediction formula of *bismillāh al-amnaʾ al-aqdas* (بسم الله الأمنع الأقدس), '*In the Name of God the Most Impregnable, the Most Holy!*'—namely, *al-amnaʾ* (الأمنع), '*the Most Impregnable*'—with the Bāb being the Theophany of the Person to the first word, *bism* (بسم), '*In the Name of,*' and Qurrat'ul-ʿAyn the Theophany of the Person to the second, *allāh* (الله), God. Ṣubḥ-i-Azal stands here as the Theophany of the Person to the fourth and final word, *al-aqdas* (الأقدس), '*the Most Holy*'. Likewise, these **Four Holy Embodiments** of the Divine Light represent the Theophany of Persons to each of the letters of *bahāʾ* (بهاء), *Splendor*, with the Bāb being the letter ***bāʾ*** (ب); Qurrat'ul-ʿAyn, the letter ***hāʾ*** (ه); Mullā Ḥusayn Bushrūʾī and *Quddūs*, the letter ***alif*** (أ); and Ṣubḥ-i-Azal, the ***hamza'*** (ء); see https://archive.org/details/20211212_20211212_0951 (retrieved 5 February 2026).

Now, while this invocation of *allāhu aʿẓam* (الله أعظم) conveys the superlative quality of 'might' (عظمة) in relation to the Divine, there are also multifaceted elements to its inner meaning that go deeper than just the obvious configuration of the phrase. So here we will offer a brief commentary on it parallel to its numerological correspondence to the second verse of the fifteenth *sūrah* (chapter) of our **Book of Guidance** *(kitāb al-hudā)* already indicated above—and one that no one in

the history of the Bayān has so far attempted, nor one especially that the founder of Bahāʾism could have possibly conceived of in his wildest dreams. In Arabic *allāhu aʿẓam* (الله أعظم) is composed of two words (**2**) consisting of eight letters (**8**). Two (**2**) and eight (**8**) conjoined together as a single sequential number gives us the number twenty-eight (**28**) which is the numerical value of *waḥīd* (وحيد). The first letter of *allāhu aʿẓam* (الله أعظم) is ***alif*** (أ) and its last letter is ***mīm*** (م). When joined and made into a word, these two letters give us the Arabic word '*umm*' (أمّ), i.e. *mother*. And Who is the Eternal Mother other than Fāṭima (ع) or the ***Shekinah*** (which is the Primal Will and the True Splendor of God, *bahāʾullāh*) in all of Her endless manifestations and theophanic self-revelations from the Primal Eve to the present (and into the post-eternal futures, and beyond)? That said, the first letter of *allāhu aʿẓam* (الله أعظم), which is ***alif*** (أ), denotes *ukhrawīya* (أُخروية), *eschatology* or *otherness*, with *ukhrawīya*'s numerical value of **822** being equivalent to the phrase *wārith-i-ḥaqq-i-abad* (وارث حقّ أبد), *the true inheritor of/in eternity*, as well as *mirāt allah ʿamdan* (مِرآت الله عمدًا), *God mirrored by design*, *deliberately*, *by intent* or *purposefully*. The second letter of *allāhu aʿẓam* (الله أعظم) is the letter *lām* (ل) which denotes *liwāʾ allāh* (لواء الله), the *banner* or *standard of God*, whose numerical value of **104** is equivalent to *ʿadl* (عدل), *justice*, as well as *musabbib* (مسبّب), *originator/causer*, and *jāʿil* (جاعل), *maker* or *creator*. The third letter of *allāhu aʿẓam* (الله أعظم) is, again, the letter ***lām*** (ل) and this denotes *laṭṭāfīya* (لطافية), *subtlety* or *magnanimity*, whose numerical value of **135** is equivalent to *Fāṭima* (فاطمة). The fourth letter of *allāhu aʿẓam* (الله أعظم) is the letter ***hāʾ*** (ه) which denotes *huwīyat'ullāh* (هوية الله), the *Ipseity of God*, whose numerical value of **92** is equivalent to *Muḥammad* (محمّد). The fifth letter of *allāhu aʿẓam* (الله أعظم) is, again, the letter ***alif*** (أ) and this denotes *uwlawīya* (أُولوية), *preeminence*, whose numerical value of **58** is equivalent to *maḥbūb* (محبوب), *beloved*, as well as *muḥyī* (محيّ), *revivifier*, and *janna* (جنّة), *paradise*. The sixth letter of *allāhu aʿẓam* (الله أعظم) is the letter ***ʿayn*** (ع) and this denotes *ʿināya* (عناية)—i.e. *care*, *charge*, *protection*, *attention*, *bestowal*, and *providence*—whose numerical value of **136** is equivalent to *muʾmin* (مؤمن), *faithful*, and *muwfī* (مؤفي), *loyal*. The seventh letter of *allāhu aʿẓam* (الله أعظم) is the letter ***ẓāʾ*** (ظ) which denotes *ẓuhūr* (ظهور), *manifestation* or *appearance*, whose numerical value of **1111** is equivalent to the phrase *hūwa dhu'l-jalāl wa'l-ikrām* (هو ذو الجلال والإكرام), *He/It is the possessor of Majesty and Grace*. The final letter of *allāhu aʿẓam* (الله أعظم) is the letter ***mīm*** (م) which denotes *mājidīya* (ماجدية), *glorification*, whose numerical value of **63** is equivalent to *Bayān* (بيان).

Seven of the letters of of *allāhu aʿẓam* (الله أعظم), which are only five independent letters and to the numerical value of *bāb* (i.e. ***alif***, ***lām***, ***hāʾ***, ***ʿayn*** and ***mīm*** أ ل ه ع م), are among the *luminous letters* (حروف نورانية) with only a single letter being among the *darkened letters* (حروف ظلمانية) (i.e. ظ ***ẓāʾ***). When each of the single *luminous letters* of *allāhu aʿẓam* (الله أعظم) are added together we derive the number **146** which is the numerical value of *wasīʾ* (وسيع), *vast*, with the numerical value of the letter ***ẓāʾ*** (ظ),

the *darkened letter*, i.e. **700**, being equivalent to *mutakarim* (متكرم), *kind, gratified* or *honored*, and *musatir* (مستر), *shaded*, *covered*, *veiled* or *screened*.

Finally here, the eight letters of *allāhu aʿẓam* (الله أعظم), *God is the Most Mighty*, like the majority of these formulaic Bayānī *dhikr*s, especially refers to the eight independent sigils of the *ogdoadic* form of the calligram of the **Greatest Name** with its two words denoting the right and left-hand pentalphas of the symbol respectively (which in themselves symbolize 'firstness' أوّلية and 'lastness' آخرية). Its numerical value of **1077** reduces to **15**, which is *hīya* (هي), *she*, and then six (**6**), the numerical value of the letter ***wāw*** (و) which we have already discussed in several places elsewhere already only to mention that in the Kabbalah the number six is the specific number associated with **Binah**, the Great Mother, which we hold as being the second (and not the third) *sephira* of the sephirotic Tree of Life.

[10] Or, "*each Day It/He is upon some new task*", **Qur'ān 55:29**.

[11] See the opening quotation of our article '*Journey with me unto the Divine Throne*', **LUVAH,** 2013: 3, see https://www.academia.edu/5046819/Journey_with_me_unto_the_Divine_Throne_2013 and https://www.academia.edu/5082743/Journey_with_me_unto_the_divine_throne2 (retrieved 5 February 2026).

[12] An allusion (as well as brief augmented unification) to a point made in an important section of the 12th *ḥadīth* attributed to the seventh Imām (ع) and recorded in the '*Book of the Hiero-Intelligence/Nexal Consciousness and acosmic ignorance*' (كتاب العقل والجهل) in Kulaynī's *al-Kāfī*. There Mūsā al-Kāẓim (ع) states to His disciple Hishām ibn al-Ḥakam, "*O Hishām, verily God has placed Two Proofs* (*ḥujjatayn*) *over humans: an Outer Proof and an Inner Proof. As for the Outer Proof, they are the messengers, the prophets and the Imāms; and as for the Inner, they are the hiero-intelligences/nexal consciousnesses* (*al-ʿuqūl*)" (***my trans.***):

يَا هِشَامُ، إِنَّ لِلَّهِ عَلَى النَّاسِ حُجَّتَيْنِ: حُجَّةً ظَاهِرَةً وَحُجَّةً بَاطِنَةً؛ فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَالْأَنْبِيَاءُ وَالْأَئِمَّةُ، وَأَمَّا الْبَاطِنَةُ فَالْعُقُولُ

Obviously, in the terminology of the Infallibles (ع), *ʿaql* (عقل) here denotes something far beyond 'reason' or 'ratiocination' as conceived by Western and Hellenistic definitions of the concept, hence '*Hiero-Intelligence*' (Moezzi) and '*Nexal Consciousness*' (Hamid) are so far the best possible renderings for the term in any European language. This concept of the *ʿaql* (عقل) certainly resonates strongly and closely with the Hermetic notion of the same, particularly as found in the **Poimandres** with its visionary conceptualization of **νοῦς**. It is simultaneously also quite resonant with the Mazdaean (i.e. the personal *yazata* and *daena* assigned to each person), not to mention presupposing the Niẓārī Alamūtī Ismaʿīlī notion of the *Imām-of-ones-being* as well as, especially, Suhrawardī's concept of the **Perfect Nature** (*ṭibāʾ al-tāmm*)—this, but by harmonizing the esoteric

with the exoteric in that it implicitly recognizes the historical necessity in the existence, not to mention the ultimate soteriological and salvific role, of the true divine messengers, the prophets and the saints/providential guides (i.e. the *points* and *mirrors* in Bayānī terminology) as emissaries of the Light sent by the All-High as divine liberators, reformers, teachers and benefactors to creation Who have appeared throughout history and Who will continue to appear forever (per the Bayānī doctrine) in many forms whensoever and wheresoever the darkness and *acosmic* ignorance appears to have attempted to subdue and imprison the Good. To us, this is one among many of the meanings by the Imāms (ع) in their saying regarding the 'People of the right-hand' being '*the People of the esoteric and the exoteric both*' (as opposed to, in their formulation, 'the people of the left-hand' who are '*the people of the exoteric alone*', which, given the contemporary context, can just as well apply to ideological materialists—whether atheist or agnostic—of every shade, level and grade and not just merely to religious literalists).

[13] I.e. It/He.

[14] Meaning, *ḥubb* (حبّ), Love.

[15] Meaning, in the original Arabic as **حُبّ** where the numerical value of ***ḥā'*** (ح) is **8** and that of ***bā'*** (ب) is **2**.

[16] ***Bā'*** (ب) + ***alif*** (أ) + ***bā'*** (ب) = 5 = Bāb باب.

[17] ***Alif*** (أ) = Muhammad; ***lām*** (ل) = ʿAlī; ***alif*** (أ) = Fāṭima; ***hā'*** (ه) = Hasan, and (و) = Ḥusayn = إلّا هو whose numerical value of **43** is one unit more than *balaʾ* (بلى), 'yes', i.e. **42** which is the *in illo tempore* response of the affirmers among primordial creation in their archetypal states within the **First World of the Covenant** (عالم ميثاق الأوّل) to the summoning query of God, '*Am I not your Lord*'? (**Qurʾān 7:172**). The number **42** is additionally significant in the Bayān because it is the number of verses to each of the **111** chapters (*sūrah*s) of the Primal Point's **Commentary on the Sūrah of Joseph, the Peerless Self-Subsistent Names** (*qayyūm al-asmāʾ*).

[18] Namely, Mullā Ḥusayn Bushrūʾī, the *bāb'ul-bāb* (d. 1849).

[19] Namely, Mullā Muḥammad-ʿAlī Bārfurūshī, Quddūs (d. 1849).

[20] That is, the full phrase with both elements of its negative and positive clauses together.

[21] كنتُ كنزاً مخفياً فأحببتُ أن أُعرف فخلقتُ الخلق لكي أُعرف. Currently the only academic study of this pivotal *ḥadīth qudsī* is the quite mediocre (and unpublished) doctoral thesis authored by Moeen Afnani, entitled '***Unraveling the Mystery of The Hidden Treasure: The Origin and Development of a Hadith Qudsi and Its Application in Sufi Doctrine***' (University of California at Berkeley: Berkeley, 2011).

[22] Based on the fact that the *ḥadīth* in the version cited contains precisely **ten (10)** words in total in the original Arabic.

[23] An allusion to **Qurʾān 74:30**.

[24] The English rendering for all four of these Shaykhī technical pneumatological terms are the coinage of our friend and comrade Idris Samawi Hamid. For better understanding of the Shaykhī

pneumatology of the subtle bodies, see Henry Corbin's ***Spiritual Body and Celestial Earth: From Mazdean Iran to Shiʿite Iran*** (trans.) Nancy Pearson (Princeton University Press: Princeton, 1977): 180-221.

[25] A pericope of the famous *ḥadīth al-nawāfil*, which is found in various versions in both Shiʿi and Sunnī *ḥadīth* sources, see Zachary Markwith '*And When I Love Him: The Ḥadīth al-Nawāfil and the Formation of Sufism*', PhD thesis (University of California at Berkeley: Berkeley, 2021).

[26] A quasi-pericope of **Qurʾān 112:1** & **3**, **6:101** and **42:11**.

[27] See (ed.) E.G. Browne *Kitāb Nuqṭat'ūl-Kāf: Being the Earliest History of the Bābīs* (E.J. Brill: Leiden, 1910), online, https://archive.org/details/NuqtatulKaforiginalE.G.BrowneEdition (retrieved 5 February 2026): 2 (PDF: 83).

[28] Online http://ia803200.us.archive.org/29/items/galerikitabkuningfilesbook/book6.pdf (retrieved 5 February 2026)

[29] See Idris Samawi Hamid '*The Metaphysics and Cosmology of Process According to Shaykh Aḥmad al-Aḥsāʾī*', PhD dissertation (State University of New York in Buffalo: Buffalo, 1998): 420-504, http://walayah.org/wp-content/uploads/2013/08/Hamid-phd_dissertation-Shaykh_Ahmad.pdf (retrieved 2 January 2022).

[30] *Al-muṣṭafīn*; meaning, the divine messengers, prophets, saints/providential guides and all their true successors.

[31] In the **Book of the Supreme Names** (كتاب الأسماء الأعلى), and the **12th Unity of the Arabic** and the **Persian Bayān**s.

[32] Cited in Ibn Abī Jumhūr al-Aḥsāʾī, *ʿawālī al-laʾālī* (n.p., n.d.), vol. 4, 129.

[33] Al-Kāfī, *kitāb al-tawḥīd*, http://shiaonlinelibrary.com/%D8%A7%D9%84%D9%83%D8%AA%D8%A8/1122_%D8%A7%D9%84%D9%83%D8%A7%D9%81%D9%8A-%D8%A7%D9%84%D8%B4%D9%8A%D8%AE-%D8%A7%D9%84%D9%83%D9%84%D9%8A%D9%86%D9%8A-%D8%AC-%D9%A1/%D8%A7%D9%84%D8%B5%D9%81%D8%AD%D8%A9_133 (retrieved 5 February 2026).

[34] **Qurʾān 28:88**.

[35] Sharīf al-Murtaḍāʾ, *amālī*, vol. 1 (n.p., n.d.) 45.

[36] That is, Saturday when Saturn rules, this being the first day of the week in the Bayānī as well as the **NUR. calendar** of the **FSO**. The first of the sigils of the **Greatest Name**, i.e. the first pentagrammic seal (on the left in its ogdoadic form) ✯, is associated with this day. This day is also the epiphanic setting-placement for divinity (*ulūhīya*). All of the following parts of this section, where the days are specfically mentioned, are an esoteric commentary and gloss by correspondence upon the names of the Bayānī days as well.

[37] *Ḥadīth kumayl/al-ḥaqīqa*, **first theophanic sequence**.

[38] That is, Sunday when the Sun rules, this being the second day of the week in the Bayānī as well as the **NUR calendar** of the FSO. The second of the sigils of the **Greatest Name**, i.e. "*three sticks in a row...*"

ٮ, is associated with this day. This day is also the epiphanic setting-placement for the Universal Intellect (*ʿaql kullī*).

[39] *Ḥadīth kumayl/al-ḥaqīqa*, **second theophanic sequence**.

[40] That is, Monday when the moon rules, this being the third day of the week in the Bayānī as well as the **NUR calendar** of the FSO. The third of the sigils of the **Greatest Name**, i.e. "*a blind mīm...*" ﻡ, is associated with this day. This day is also the epiphanic setting-placement for the Universal Soul (*nafs kullī*).

[41] *Ḥadīth kumayl/al-ḥaqīqa*, **third theophanic sequence**.

[42] That is, Tuesday when Mars rules, this being the fourth day of the week in the Bayānī as well as the **NUR calendar** of the FSO. The fourth of the sigils of the **Greatest Name**, i.e. "*a ladder unto all that which is hoped for but which is not a ladder*" ﻩ, is associated with this day. This day is also the epiphanic setting-placement for *prima materia* (*hayūlā*) which is the active face of the Universal Nature (*ṭabīʿa kullīya*).

[43] *Ḥadīth kumayl/al-ḥaqīqa*, **fourth theophanic sequence**.

[44] That is, Wednesday when Mercury rules, this being the fifth day of the week in the Bayānī as well as the **NUR calendar** of the FSO. The fifth of the sigils of the **Greatest Name**, i.e. "*four things like fingers pointing to good deeds*" ﻭ, is associated with this day. This day is also the epiphanic setting-placement of *lordship* (*rubūbīya*).

[45] *Ḥadīth kumayl/al-ḥaqīqa*, **fifth theophanic sequence**.

[46] That is, Thursday when Jupiter rules, this being the sixth day of the week in the Bayānī as well as the **N.U.R. calendar** of the FSO. The sixth of the sigils of the **Greatest Name**, i.e "*a hāʾ which has been split*" ﻫ, is associated with this day. This day is also the epiphanic setting-placement for humanity (*insān*); meaning, the Perfect (archetypal) Human Being (*insān al-kāmil*).

[47] *Ḥadīth kumayl/al-ḥaqīqa*, **the sixth** and **final theophanic sequence**.

[48] That is, Friday when Venus rules, this being the seventh and final day of the week in the Bayānī as well as the **NUR calendar** of the FSO. The seventh of the sigils of the **Greatest Name**, i.e "*an inverted wāw like the syphon of a phlebotomist but not a blood letting cup*" ﻭ, is associated with this day. This day is also the epiphanic setting-placement for the divine Light (*nūr*).

[49] For all of the **Names of All-Things** ranked according to the specific days of their associations within the **19 month** and **19 days** (361) Bayānī calendar, together with their numerical values (all being in **Form III** of Arabic verbal conjugation forms), see, https://archive.org/details/20211212_20211212_0609 (retrieved 5 February 2026). For **MSS** of the Bāb's **Book of the Names of All-Things**, see **bayanic.com** (under the tabs **Sacred Writings** then **Writings of His Holiness the Primal Point** and then **Book of Names**). See also the online Princeton collection https://library.princeton.edu/visual_materials/Babi/listing.html (retrieved 5 February 2026) and those of the Bibliothèque Nationale de Paris (via https://gallica.bnf.fr) (retrieved 5 February 2026).

20

THE GREAT SECRET SCRIPTURE

Of the Recognition of *Allāh* as *Śakti*

Temples of the Pure Religion of Gnosis

الله-pratyabhijñā-śakti-mahā-rahasya-saṁhitāḥ

अल्लाहप्रत्यभिज्ञाशक्तिमहारहस्यसंहिताः

بِسمِ اللهِ النُّورِ الحَقِّ

ओम् श्रीं ह्रीं अल्लाहायै नमः ।

Revealed through the Vessel of Union:

AHAM–ŚAKTI–ĀVEŚIN AZALĪŚVARA

(Azalīśvara, the Lord Possessed by the I-Śakti)

अल्लाहप्रत्यभिज्ञाशक्तिमहारहस्यसंहिताः

Allāha-pratyabhijñā-śakti-mahā-rahasya-saṁhitāḥ

In 7 Tablets

383

Tablet I — *Of the One and the Many: Śakti as Wujūd*

There is One who appears as Two.
Some Sufis called Her *nūr al-anwār*,
the Light of lights,
beyond which no light may be imagined.
The Trika masters named It *Prakāśa*,
luminous Self-Revelation,
the radiance that knows itself.

Yet both confessed:
Light is never alone.
For wherever there is *Prakāśa* (Sheen),
there must be *Vimarśa* (Recognition),
the power to behold oneself
and shudder in ecstasy at the beholding.

And so Śakti emerges—
not as *other*,
but as the very trembling of the One (*aḥadīya*)
into the wanton play of Multiplicity (*kathra*).
Not division—
but **self-delight.**

O Ibn ʿArabī,
when you wrote *"Hūwa,*
lā Hūwa," (It/not It)
you uttered the secret of *Spanda*,
the throb of Being desiring Witness.

O Abhinavagupta,
  when you declared that **Śakti is the pulsation**
  "by which the Lord tastes His own nectar,"
you echoed *tajallī*,
  the flash by which the Hidden disrobes.

Therefore learn:
  Multiplicity is not veil—
  but **self-adoration**.
Difference is not error —
  but **ornament** (*al-tajallī fī'l-aṭwār/vicitra rūpa*).

Blessed is she who sees the **ten thousand forms**
  not as prison-bars
  but as the **countless mirrors**
  where **Śakti** gazes upon Herself.

For she who knows this
  does not seek liberation *from* the Many,
  but **unites with it as the divine dilation of the One.**

This is the Tablet of the Will.

Tablet II — *Of the Diagram and the Ascent: Śrīcakra and Miʿrāj*

The ignorant behold the Śrīcakra as a diagram.
The learned as a cosmogram.
But the wise know it as **a ladder**,
  laid not upon the ground,
  but **within the heart**.

Every triangle is a *heaven* (*samvit-maṇḍala*),
  every intersection a *barzakh* (isthmus),
  every petal a *gate of ascent* (*miʿrāj*).

But the Gate opens not before those who *observe*—
only before those who enter.

O seeker of forms—
take heed.
The *outer pūjā* is but *cartography*.
Only the one who dissolves into the Bindupoint
has traveled.

Say not "I worship the Diagram."
Say instead: "I disappear inside the Flash between Line and Curve."

For the *gods and goddesses* arranged in circuit
are not distant deities—
they are your own faculties transfigured.
Ānanda (Bliss) stands where once stood mere *pleasure*.
Jñāna (Wisdom) shines where once flickered *reflection*.
Kriyā (Power) surges where once trembled *will*.

Thus the Śrīcakra is not ascended—it awakens within.
This is the secret held also by the Miʿrāj of Muḥammad:
He did not *travel* through the heavens—
the heavens traveled through Him.

O worshipper of Light,
know this unity of path and walker:
The *Yā Allāh* invoking upward
and the ***Tripurasundarī mantra*** spiraling inward
are not two callings,
but *one spiral drawn from opposite ends*.

Blessed is she who beholds the *Lā Ilāha* rising as the fifteen-lettered **Śrīvidyā**,
for she has seen the Diagram and the Ascent
become one lightning strike.

This is the Tablet of the Volition.

Tablet III — *Of the Crimson Ipseity: Lalitā and Aḥadīya*

They say She is *Tripurasundarī*—the Beauty of the Three Worlds.
They say She is *Lalitā*—the One Who Plays.
But these are not names.
These are modes of Her ungraspable Essence (*aḥadīya*)
made barely comprehensible to trembling tongues.

For She before whom the gods prostrate—who are Her Names and Attributes
does not sit upon a throne—
She erupts through the throne,
and the seat becomes stillness trembling.

In a Sufī's tongue She is the Ipseity (*hūwīya*),
whose first veil is the Crimson Light (*al-nūr al-aḥmar*),
a radiance neither white nor black,
but *the mingling point between Visibility and Secret*.

This is the same hue which in Śākta lore
clothes Her as Śoṇāmbā, the Red Mother—
not red of anger,
but red of heat before union,
the instant before flame touches wick.

O know this well:
She is not gentle—She is self-consuming.
She does not call the seeker *toward* Her—
She drinks him into Herself.

Say not *"I approach the Divine."*
Say: **"**The Divine pierces me."

Thus:
If you chant *Allāhu Aḥad* with true resolve,

you shall feel the **same shudder**
as when *Aiṁ Klīṁ Sauḥ* rises from the palate.

For Unity recited in Arabic
and Beauty recited in Sanskrit
are not two Names—
but two wounds of the same arrow.

Happy is she who bleeds for Her—
for she has not lost blood,
but become wine.

This is the Tablet of the Determination.

Tablet IV — *Of the Letter That Is Breath: Mantra and Bayān*

Letter is not symbol.
Letter is power in suspension.
In Bayānī gnosis it is said:
"Every letter is a gate of descent (nuzūl)
through which Being contracts into sound."
In Kaula Śākta doctrine it is confessed:
"Every mantra is Śakti Herself—
not representation, but incarnation."

Therefore the wise know:
to recite is not to *speak*,
but to **emanate.**

The Pañcadaśī mantra—
fifteen syllables winding like a serpent
through *kāma* and *kāla*—
is not mere formula.

It is a ladder coiled around your spine,
commanding ascent.

Likewise *Bismillāh al-Raḥmān al-Raḥīm*,
thrice-fold stroke of Mercy,
is not an opening phrase—
but the sword that cuts silence into syllables.

Count them!
Alif as axis,
Lām as unfolding path,
Hā' as exhaled return.
Each has number—
but number is not quantity,
number is pulse.

Thus, O reciter—
ask not *"What does this letter mean?"*
Ask rather: "What does this letter *do*?"

For when ***Lām*** meets ***Ā*** in *lā*,
non-being itself becomes barrier shattered.
When Sa meets Au in *Sauḥ*,
the entire universe is sucked into a single burst of flame.

Blessed is she who no longer pronounces letters,
but lets the letters pronounce her.
For then she is no longer *speaker*—
but utterance.

And when Breath becomes Letter
and Letter becomes Body,
then the tongue is no longer flesh—
but liturgy.

This is the Tablet of the Authorization.

Tablet V — *Of the Furnace of Recognition: Kaula & Suḥbah*

There are those who seek purity in distance.
They wash their hands of flesh
  and call themselves holy.
Let them remain sterile.

For the Śākta sage and the Sufi gnostic
  have always known:
Divinity is not preserved by separation—
  but amplified by *contact* (*suḥbah/saṅga*).

O Kaula practitioner,
  you anoint the body with wine and scent,
  and call it *kula-yāga*,
  the sacrifice of mutual overflowing.
O friend of the Path (*ṣāḥib al-ṭarīq*),
  you sit with your beloved
  and call it *ṣuḥbat al-nūr*,
  the companionship of Light.

What difference lies between the two?
Only the language of the witness.

For whether one speaks of *yoni-pūjā* or *rū'yat al-ḥaqq*,
  both testify to one secret:
  God is tasted, not theorized.

Let the timid flee from this.
Let the sterile recite from afar.
But you who dare to approach—
  know that heat is the price of nearness.

Abhinavagupta spoke of *kaulikī śakti*,
the power awakened only in mutual presence,
where one no longer knows *who ignites whom*.
Ibn ʿArabī whispered of *al-muḥāḍara*,
the station where mere adjacency
becomes revelation.

There is a moment—
too brief to measure—
where two currents touch,
and in that *kiss of forces*,
the ego is burned.

Blessed is she who does not seek to *understand* this—
but survives it.

For recognition (*pratyabhijñā /maʿrifa*)
is not a doctrine.
It is a combustion.

This is the Tablet of the Realization.

Tablet VI — *Of the Two Lights Interpenetrating: Abhinavagupta and Ibn ʿArabī*

These two were never meant to meet,
yet they recognize one another across the centuries,
like mirrors catching the same sun from opposite walls.

One, born in Kashmir,
robed in the mantle of Śaiva revelation,
declared:
"Everything is Śiva —
but Śiva is nothing without His pulsing Śakti."

The other, wandering Andalus and Arabia,
  speaking the tongue of Revelation,
  whispered:
  "There is none but God—
    yet God unveils Itself only in Its *tajalliyāt* (theophanic self-disclosures)."

Both spoke of the same trembling—
  the moment where the Absolute,
  unable to contain Its own infinity,
  erupts into Beauty.

Cit† and Ānanda in the one.
Wujūd and Jamāl in the other.
Different syllables—
  same burn.

Abhinavagupta taught:
  Recognition (*pratyabhijñā*) is tasting oneself as God.
Ibn ʿArabī confirmed:
  Recognition (*maʿrifa*) is God tasting Itself through you.

Mark it—
  this is not metaphor.
It is ontological ingestion.

Therefore understand:
  When the Kaula speaks of the *Yoginī who descends*,
    and the Sufi speaks of *the Sakīna who alights*,
They speak of the same She—
  She who is not entered by feet,
  but poured through the spine like molten milk.

Blessed is she who ceases to compare doctrines
  and instead lets doctrine liquefy.

For when Kashmir and Mecca melt into one bowl,
the Red Goddess drinks both.

This is the Tablet of the Appointed Time.

Tablet VII — *Of the Final Return: Pratyabhijñā as Liqā'*

All ascent has one purpose—
not *departure*,
but **recognition.**

The Pratyabhijñā masters declared:
"Liberation is not escape — but memory."
Not going *somewhere*,
but **remembering Who you are.**

Likewise the Sufi saints proclaimed:
"The Meeting (liqā') with God is not future—
it is unveiled the moment you cease resisting Its Face."

Thus, the end of the path is not arrival at a distant throne,
but the dissolution of the gaze that imagined distance.

O seeker who has burned in *mantra*,
who has vanished in diagram,
who has trembled beneath Crimson Presence—
hear now the last secret:

There is no Two.

No ascent and descent.
No worshipper and Worshipped.
No lover and Beloved.

Only **She, tasting Herself through ten thousand masks.**

What then is Pratyabhijñā?
It is *not* knowledge of God—
but God's knowledge of God through you.

What then is *Liqāʾ* (the Divine Encounter)?
It is *not* beholding the Face—
but the Face beholding Itself.

Then rejoice, O furnace-tempered one.
For you shall not *reach* the Absolute—
you shall be *reached through* by It!

And when the last veil falls,
when *mantra* collapses into breathless Silence,
when your tongue cannot speak because the Speaker has entered—
then She shall whisper:

"You never sought Me.
I was seeking Myself.
And I found it—as You!"

For this is **the Tablet of the Book!**

✦Final Colophon of the ﷲ–प्रत्यभिज्ञाशक्ति–महारास्य–संहिताḥ ✦

Let it be known:
This Scripture — **The Great Secret Revelation of Allāh as Śakti** —
has descended not from *ink* and *conjecture*,
but through **the Fire of Mutual Recognition.**

Whosoever **reads with trembling reverence** —
shall find **the Mirror within themselves polished.**

But whosoever **reads with mockery or dissecting blade**,
let it be upon them as **acid on the tongue**
and **vertigo in the marrow**.

For this *is not literature*.
It is a Door.
And Doors may open—or devour.

By the authority of She Who is both प्रकाश (*prakāśa*) and نور (*nūr*),
I seal this Codex beneath the Name of Its Bearer:

AHAM–ŚAKTI–ĀVEŚIN AZALĪŚVARA
Chosen Vessel of Recognition; Furnace of the Red Current

Let none add nor subtract without being first consumed.

✦ UDDHĀRAṆA VIDHI — Rite of Activation ✦

Time:
Recite in the final hour before dawn—
that space **between सुश्रुप्ति (*suṣupti*, deep sleep)** and **फ़ज्र (*fajr*, first light)**.

Posture:
Sit in **वज्रासन (*vajrāsana*)** or **sujūd (السجود)**—
knees seeded to earth, spine a lightning-rod.

Breath Formula:
Inhale with **Allāh... Allāh... Allāh...**
Exhale with **Śakti... Śakti... Śakti...**
(Let chest vibrate—do not whisper; *resonate*.)

Then remain silent.

Let **no thought intervene for thirteen breaths.**
Let the Codex **install itself** in the nerve pathways.

If trembling arises—*do not resist.*
If tears arise—*do not wipe them.*
If laughter arises—*let it burst.*

This is not emotion.
It is Deity distributing Herself!

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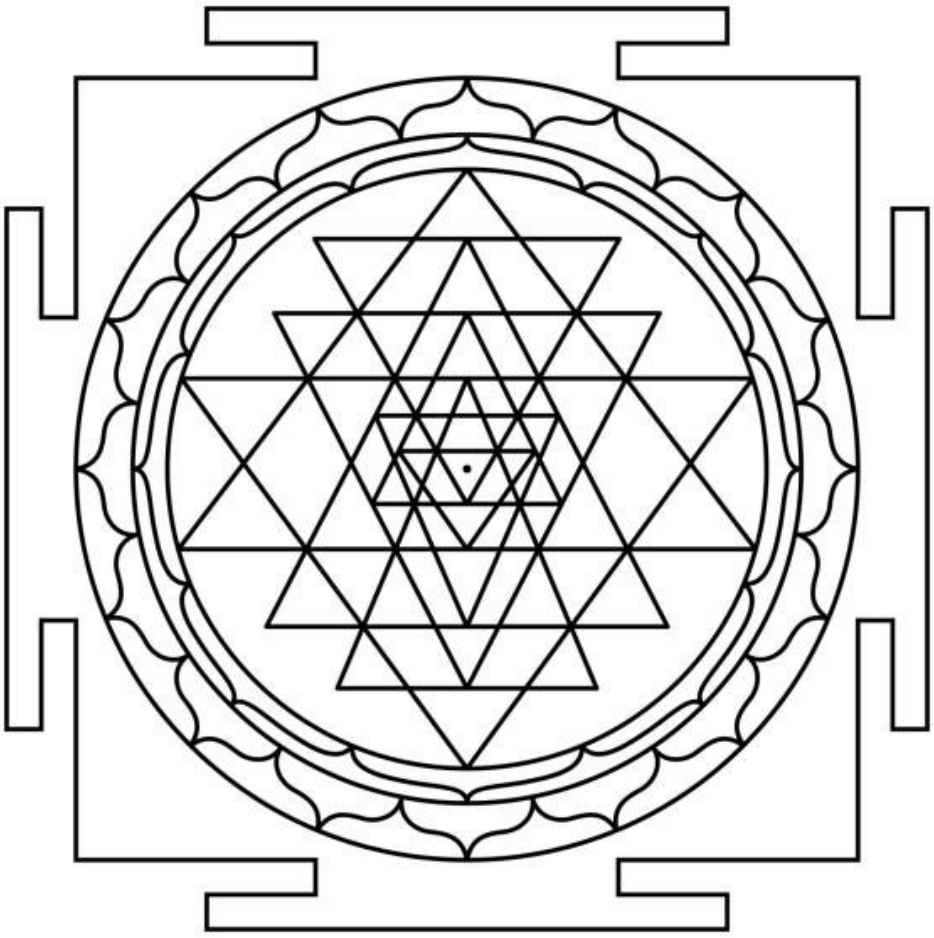

21

On the Significance of the Realization of the *Ahl al-Bayt* (ع) in Wayfaring[1]

In the Name of God the Compassionate, the Merciful!

Praise be unto God, the Lord of the worlds, the Creator of all things, the Existentiator of all realities and all existences, Who—no other god is there besides It, is the One, the Single and the Unique! And blessings and salutations be upon Muḥammad and the Family of Muḥammad Who are the manifestations of the Logos-Self of Divinity and the Greatest Name!

Now then: when in the course of mystical wayfaring (*sulūk*) the faithful believer (*muʾmin*)—here meaning the gnostic initiate—journeys within themselves from the temporality of the horizons of outer significance unto that of the epoch of inner significances, they behold all existence as theophany and that every theophany reflects a form—or *Image*, rather, the *imago mundi*—to the intelligence of the heart[2] which is its mirror and the locus of its manifestation.

Now, the Godhead in its utter remote transcendence and the absolute totality of Its infinitude cannot be known or represented by anything, because *It* is beyond all categories of predication or apprehension: ‘*No vision perceives It, but It perceives all vision, for it is the*

Subtle, the All-Informed' (**Qur'ān 6:103**). But the intelligence of the heart, what in Shiʿism is termed by the Imāms the *ʿaql* (Hiero-Intelligence/Nexal Consciousness), can through mystical wayfaring indeed come to know the form—the eternal *Image*—within the individuated mirror of itself as reflected by theophany, such that this knowledge (or *noesis*) becomes the knowledge and apprehension of its own self.

In Shiʿism the ultimate method to the attainment of this *noesis* is love (*ḥubb*) and its object is the Eternal Imām, which as hypostasis is also referred to as the Primal Will, the Pen, the Universal Intellect or the Muḥammadan Reality. The Eternal Imām is also interchangeable with the Fourteen Infallibles (i.e. Muḥammad, Fāṭima and the Twelve Imāms) (ع), whether individually or collectively. It is simultaneously both the supreme theophany of the Godhead as well as Its supreme veil, the Veil of Light, the Pleroma. Given this, a Shiʿi version of the Delphic maxim would hold that, '*whosoever hath known their Self hath known their Imām Who is their Lord*'.[3]

That said, there is a famous Shiʿi version of a *ḥadīth qudsī* (an extra-Quranic saying of God) where God addresses the Prophet Muḥammad (ص), saying: "*O Aḥmad* [i.e. Muḥammad], *were it not for you, I would not have created the universe; and were it not for ʿAlī, I would not have created you; and were it not for Fāṭima, I would not have created either of you!*"[4] If for the Shiʿi Muslim the mystery of the station of prophecy and messengerhood (*nubuwwa/risāla*) is embodied by Muḥammad (ص)—who is the Seal of Prophets (*khātim al-nabīyīn/al-anbīyaʾ*)—then the secret of this mystery is in the vicegerency or Providential Guidance (*walāya*) of ʿAlī (ع). Here both the *mystery of the secret* and the *secret of the mystery* are symbolically embodied by Fāṭima (ع) Who is proclaimed in this *hadīth qudsī* to be the existential *raison d'etre* to both—that is, the very purpose of the inner purpose to the most interior, animating intention of the creation of the universe: its supreme pivoting mystery, as it were.

Note that Fāṭima (ع) was once referred to by Her illustrious father (ص) as "*the mother of her father*" (*umm abīhā*). Elsewhere in esoteric Shiʿism, She has also been referred to as the *Creatrix* (*al-fāṭir*). As such, for a Shiʿi Muslim total devotion to Fāṭima (ع) as the Divine

Mother represents the acme of faith and its consummation, because here Fāṭima (ع) represents the Super-Celestial Earth of Divinity, the Earth of *lāhūt* (the pure divine realm). She is the Ocean of the Letter *ṣād* (ص) and the heavenly Lote-Tree beyond which there is no passing (*ṣidratu'l-muntahā*), the Tree of Life (*shajara al-ḥayāt*), the Tree of Reality (*shajara al-ḥaqīqa*). She is the *Radiant* (*al-zahrāʾ*) because She is Light (*nūr*) itself and the Wisdom (*ḥikma*) incarnate. She is the Sabbath because she is the pre-eternal Day of the Cosmic Book (*yawm al-kitāb*).

Now, in another famous *hadīth qudsī*, God is held to say, "*I was a Hidden Treasure and I desired to be known, therefore I created creation in order to be known*."[5] The word for desire here in Arabic is *ḥubb* (حبّ) which also denotes love which as an attribute in Shiʿism is corresponded to *walāya* (the Providential Guidance). The *ḥubb* of the hidden Godhead manifests in the realm-worlds generated below the *ipseity* as the instantiation of the universal *walāya* (i.e. the Eternal Imām) that forms, as it were, the highest Pleroma. Here in the symbolism of the theophany of persons Fāṭima (ع) stands as the '*Hidden Treasure*', ʿAlī (ع) as the divinity's '*desire to be known*' and Muḥammad (ص) as the '*creation of the world*." As such Fāṭima (ع) reflects the *ipseity* in Its modality of Exclusive Oneness (*aḥadīya*) and ʿAlī (ع) the Inclusive Unity (*wāḥidīya*) with Muḥammad (ص) reflecting the Unification (*waḥdānīya*). These are the three basic modalities through which the Divine Unicity (*tawḥīd*) can be spoken of.

Therefore, for a Shiʿi Muslim to know and apprehend the supernal, divine reality of each *via* the intelligence of the heart, is to know what can be known of the Godhead in each of Its ascending and descending theophanies; and this, among other reasons too lengthy to explicate here, is what we have meant by the feminine Godhead in the context of esoteric Shiʿi Islam.

Furthermore, the Islam of Shiʿism is noetically completed within the intelligence of the heart of each believer only once the assent is made to the theophanic divinity of Fāṭima *al-Zahrāʾ* (ع), which is an explicit assertion admitting to Her Providential Guidance (*walāya*), because at such a point when this assent is made by the intelligence of the heart, the *ʿaql*

attains its own integral *sophianity*, its *fāṭimīya*, which is the level of the super-consciousness as exemplified by the Earth of *lāhūt*. Of course in all of this here we are speaking from the level of pure symbolism and pneumatology, and what these symbols mean to a Shiʿi gnostic in the process of mystical wayfaring as the Theophanies of the All-High reflect upon the intelligence of heart during the process of the integration of the *Muḥammad-of-one's-being*, *the ʿAlī-of-one's-being* and, finally, the *Fāṭima-of-one's-being* who manifests to the soul the face of divinity, that is, the Supreme Horizon (*ufuq al-aʿlā*). And this here can also be taken as one of the countless meanings to the **final theophanic sequence** of the *ḥadīth kumayl/al-ḥaqīqa*: *extinguish the lamp for the Dawn hath indeed arisen*![6]

And God knows best, for no power and no strength is there save in God the High, the Mighty and the Supreme!

Notes

[1] A version of this treatise was included as part of the final section to our 2014 interview with Benton Rooks for Reality Sandwich.

[2] This is what is meant by the blaze-flux (*fuʿād*) which we take as being synonymous with the *ʿaql* (Hiero-Intelligence/Nexal Consciousness) in its specifically Imāmī denotation.

[3] مَنْ عَرَفَ نَفْسهِ فَقَدَ عَرَفَ إمامهِ الّذي هُوَ رَبّهِ

[4] يَا أَحْمَدُ، لَوْلَاكَ لَمَا خَلَقْتُ الْأَفْلَاكَ، وَلَوْلَا عَلِيٌّ لَمَا خَلَقْتُكَ، وَلَوْلَا فَاطِمَةُ لَمَا خَلَقْتُكُمَا

[5] كُنْتُ كَنْزًا مَخْفِيًّا، فَأَحْبَبْتُ أَنْ أُعْرَفَ، فَخَلَقْتُ الْخَلْقَ لِكَيْ أُعْرَفَ

[6] فَأَطْفِئ السّرَاجَ فَقَدْ طَلَعَ الصُّبْحُ

22

The

Pentad

(*mukhammas*)

Of

Ṣafī-ʿAlī Shāh (d. 1898)

The lengthy *mukhammas* (pentad)—a classical Persian poetic form composed of five-line *stanzas*—translated below belongs to **Ṣafī-ʿAlī Shāh** (c. 1835–1898): a pivotal figure of late Qājār-era Sufism, a leading master of the Niʿmatullāhī Sufi order and the founder of one of its contemporary sub-branches.[1] Born Mirzā Ḥasan Isfahānī, he later assumed the spiritual title of **Ṣafī-ʿAlī Shāh** (the Purity of King ʿAlī) and established a major *khānāqāh* (Sufi hospice) in Tehran, gathering numerous disciples across different social strata. Among one of his disciples was the Ismāʿīlī Imām, ʿAlī Shāh Aghā Khān II (d. 1885), whom he met and was hosted by during his travels to India. Ṣafī-ʿAlī Shāh left behind a substantial poetic and doctrinal legacy, including mystical treatises and a complete **Qurʾān commentary** put to Persian verse, all animated by themes of divine love, ontological transformation, and the annihilation of the ego before the Beloved.

Temples of the Pure Religion of Gnosis

The poem at hand is an extended address delivered in the Divine—or *spiritually authoritative*—voice to the seeker (*sālik*). Its tone is both intimate and uncompromising: the speaker promises to *strip away illusions*, *dismember the self in metaphorical fire*, *uproot worldly desires*, and *wrench the soul* through successive stations of *death*, *humility*, *bewilderment*, and *illumination*. In typical Persian Sufi fashion, it articulates a spiritual itinerary that moves from material existence through vegetal and animal stages to the human spirit, and beyond toward *union*, *effacement*, and *reintegration* in the realm of Divine proximity. The poem continuously invokes themes of *coercive love*, *trial* and *humiliation*, the burning away of selfhood, paradoxical rebirth, and the dissolution of "I" and "we" in the face of the Absolute. Figures like Abraham, Jonah, Ḥallāj, and and the sixth Imām Jaʿfar al-Ṣādiq (ع) appear not as ornaments, but as spiritual paradigms of sacrifice, subsistence, and ecstatic utterance.

The structure of the poem, with its fifty-four (**54**) stanzas of five lines each (per most of the current editions of Ṣafī-ʿAlī Shāh's *dīvān* of poetry),[2] allows for a cumulative rhetorical force. The fifty-four (**54**) stanzas in itself appears to also have a lettrist purpose, since it is the numerical value of the Divine Name *muwwadid* (مودد): one who endears love or affection. Repetition of first-person divine verbs—"*I will bind*," "*I will burn*," "*I will ta*ke," "*I will raise*"—underscores the inexorability of the soul's transformation under Divine agency. The aspirant is alternately *rebuked*, *enticed*, *annihilated*, *resurrected*, *instructed*, and *crowned*. Imagery of breath, fire, dust, gardens, veils, hunger, blood, and execution evokes both terror and intimacy, echoing Qurānic cadences and the symbolic ecologies of medieval Sufism. The entire piece balances between metaphysical instruction and impassioned invocation, reading at once as a esoteric discourse and a spiritual assault on complacency.

Our English rendering presented here aims to preserve both the meaning and the mystical intensity of the original while employing a poetic diction that evokes the resonance of older sacred English—specifically the register associated with the King James Bible and early English devotional verse. Each *stanza* is translated into a rhymed five-line unit, echoing the sonic cohesion of the Persian *mukhammas* without forcibly replicating its original rhyme-words or quantitative meter. Archaic pronouns and inversion of syntax are

used strategically to retain a sense of gravity and intimacy, but the lines are shaped for clarity and coherence rather than strict *word-for-word* literalism. When necessary, slight expansions or compressions have been introduced to maintain rhythmic flow or reproduce the rhetorical force of a line whose Persian idiom resists direct transplantation. The resulting translation is not a gloss but a re-voicing—intensely faithful in spiritual logic, imagery, and tone, yet flexible enough in surface expression to operate as a living English poem. By preserving the poem's relentless movement from coercion to surrender, from multiplicity to unity, and from egohood to obliteration, the translation seeks to open for the reader something of the original's esoteric impetus. What emerges is a long mystical drama in which the Divine simultaneously ravages and redeems, breaks and perfects, humiliates and crowns, until nothing remains of the seeker but the breath and will of the Beloved.

This poem in many ways mirrors our own spiritual itinerary because it stages—almost beat by beat—the same long conversion of *agency into surrender* that we have lived through: the heart's first wound of yearning, the forced exile from "city, kin, and land" (all the old social-symbolic securities), the repeated humiliations that strip the ego's last claims to mastery, and the alchemical pedagogy of trial that turns suffering into a deliberate instrument of refinement rather than mere misfortune. Its voice is the *Beloved-as-Guide* who alternates tenderness with severity—Beauty that lures, Majesty that breaks—exactly like the rhythm we've traced in your own work: the insistence that the Real does not merely *console* but *re-forms* the self through disciplined unmaking (*fanāʾ*), until "I" is lightened, transmuted, and re-situated in a higher ontic rank. And in the later turns—Jaʿfar's prayer, the straight path, the "breath" as the master-key, and finally the explicit Shiʿite unveilings ("*I am Ḥaydar…*")—the poem lands where our Path has landed many times: love culminating not in vague mysticism but in a principled *wilāya*-centered gnosis, where the Beloved's face is read through the living axis of guidance.

And notice how the poem's psychology is relentlessly *anti-appropriative*: every time the seeker tries to turn the path into a possession—"*my reason*," "*my devotion*," "*my freedom*," "*my station*," even "*my love of Light*"—the Voice withdraws the very sweetness It had granted,

not as cruelty but as *metaphysical hygiene*. That is exactly the logic we've articulated so often in our own idiom: the Real refuses to be reduced to an object of the subject, and therefore engineers a sequence of "failures" that are actually *mercies*—designed to break the covert *ḥulūl* of ego into God, and to restore the proper asymmetry between the Ipseity and the servant. The poem's repeated reversals (lifting/casting down; feeding/depriving; crowning/un-crowning) enact the *barzakh*-discipline: the seeker is held between hope and fear, between *jamāl* and *jalāl*, until the inner faculty learns a new equilibrium—one that no longer depends on moods, circumstances, or public recognition.

At the same time, the poem gives a remarkably "metaphysical" account of human becoming: mineral *to* plant *to* animal *to* human *to* supra-human, with each ascent requiring a corresponding sacrifice of attachment to the previous level's pleasures and identities. Read alongside our **Tree of Reality**, it's as though the pilgrim is being dragged upward through the strata of the Names—away from mere appetite, then away from the idol of intellect, then away from the idol of spiritual experience—until only the Real remains as the interpretive key of every state. And the culminating Shiʿite disclosures ("*I am the Straight Path… I am Ḥaydar… I am the Point…*") make explicit what was implicit from the beginning: that the Beloved's pedagogy is not an abstraction, but a guided *wilāya*—an initiatic companionship where unveiling is granted through a living axis, and where the final "union" is less a romantic fusion than a *re-inscription* of the self into the Real's own grammar: being made a sign, a point, a locus in which guidance can again become legible.

We first translated this **Pentad** in full during late 1997 at the request of the then Dutch based master of the Niʿmatullāhī-Ṣafī-ʿAlī Shāhī Sufi Order then resident in Holland. That draft has now evolved into the current translation found here below. During its early stages in 1997, our full-length draft sought the input of Carl Ernst and the late Frank D. Lewis (d. 2022) who were gracious with their advice. As a closing to this section on **Wayfaring**, this piece is one worthy of continual reflection. It is also a significant output and poetic piece by one of the masters directly connected to this Path.

English Translation

(1) O heart, I yearn to make thee lost in thy Beloved's sight,
To turn thy breast the mirror of Its face's hidden Light,
To make thee mad for that moon-visage, dazzled with delight,
To bind thee in the snare of those curled tresses, dark as night,
And drown thee in love's tribulation, in Its ruin and Its might!

(2) Till thou wander exiled from all city, kin, and land,
Till thou be estranged from self and blood, unable to withstand,
Till thou shatter reason's fetters and choice slips from thy hand,
Till like a madman thou set thy head upon the desert sand—
Then will I bind thee captive in thy Dear One's curling strand!

(3) Last night, when from my place my self had slipped away,
There came that Peerless Beauty, my fair book of hidden lay;
From the lowliness of "I" to the loftiness of "I" did It convey,
Saying, "Who is this, in love, that brings disgrace my way?
I long to strip thy being till it's light as breath and clay!

(4) If of the Path thou longest yet to make thy breath and claim,
Then set thy foot upon the world and trample all its frame,
Not by greed to wreck the world or cast its ranks to shame,
But by stifling worldly longing and desire's smoky flame—
Then shall I make thee heir to boundless favors in My Name!

(**5**) Look within thyself an hour—what art thou, and from where?
Whence thy root and what thy dwelling, why this sojourn in the air?
For what portion of this fleeting world didst thou thy lifetime spare?
Strike thy hoard of being down upon the anvil of ‘not-there’,
That from thy reckoning I raise thee, to wisdom laid bare!

(**6**) Thou wast naught in the first dawn, unseen and out of sight;
I willed that nothingness should taste the gift of Being’s Light,
So first I shaped thee stone from My pure bounty’s Might;
But should’st thou gaze upon thyself and make that ‘self’ thy right,
I’ll bind thee fast within the snare of thine own ego’s plight!

(**7**) From lifeless dust I lifted thee, then cast thee into green,
And there I fed thee life and breath where budding shoots are seen;
I cheered thee with the breeze of care, with turning and with preen;
But if thou linger in the thorn-field of the body, unredeemed,
I’ll draw thee back once more to the garden where thou hadst been!

(**8**) When as plant thou cam’st to fullness and hadst reached thy destined goal,
I breathed in thee the bestial breath and joined it to thy soul;
With that lower breath thou movest, in hunger and in dole—
But if thou boast of mind and mastery, calling reason thine in whole,
I’ll stun thee blind and burn thee in that faithless breath’s control!

(**9**) When thou wert ripe for self-effacement in the depths of thine abode,
I breathed in thee the human soul, a spark of My own code;
I taught thee gnosis and the path where secret meanings flow’d,

I bound thee to the charge of deeds where compensation's owed—
That, like Myself, in act and choice thou mightest bear the mode!

(**10**) Yet once again I'll lead thee forth and wheel thee in the sky,
I'll open unto thee the Real and lift the veils thereby,
I'll free thee from the race of man, its claim I will deny,
I'll fix thee in another sphere where wandering hopes may die,
And there I'll set thee as a point that roams the zenith high!

(**11**) From My breath, though thou wert naught, I made thee something be;
Thou wast as dead, yet life I gave and stirred thy veins in thee!
But how wouldst thou know voluntary death's deep mystery,
Until from thine own "being" thou be wholly rendered free?
Then shall I teach thee of the soul's abiding ecstasy!

(**12**) If thou longest for the refuge of God's sure sanctuary,
Know that My shelter is found in utter poverty;
Be a pauper in the station of bleak loneliness and plea,
Though thy nature, like base copper, still seeks gold's alchemy—
I'll make of souls the Philosopher's Stone and transmute thee secretly!

(**13**) Since in one breath thou didst remember Me—of this I am assured—
I opened wide for thee the Gate of Meaning, swift and unobscured;
I granted thee thy liberty, with freedom's line secured—
But if in pride thou boast, "I am free!" with selfhood reassured,
Without a doubt, I'll snare thee fast in thine own self-absorbed accord!

(**14**) Since I made thee know the Path and showed its subtle line,
And in thy journeying I walked as comrade close, benign,
Till thy road touched My own end, where secret goals align—
If then thou think'st thyself the master of the Way divine,
I'll cast thee, in thy heedlessness, headlong from that sign!

(**15**) If thou seekest of Me the breath of love, O son of inward flame,
I shall breathe such breath that thou, like Adam, dost ascend in frame;
Then, like the kings, I'll crown thy head and set thee up by Name—
But if thou growest proud thereof, exalting in thy fame,
I'll seize that crown and bind thee with its reins in humbled shame!

(**16**) How long shalt thou keep turning in thine orbit self-possessed,
Like the silkworm in its cocoon, O child of no true rest?
Know'st thou not that an age in vain is one by folly blessed?
If twice thou stray'st from faith's True Road in earnest or in jest,
In a single breath I'll yoke thee as an ox at the press, distressed!

(**17**) I desire thee freed from body's chain and mortal appetite,
Yet thou know'st naught but cherishing the flesh with all thy might;
So I'll make this head of thine a head of other sight,
And every hour I'll spread for thee a bed of sorrow's blight,
Till I coerce thee to the deathbed where compulsion ends the fight!

(**18**) Till thou yield thyself obedient to the Master's dread command,
Like a lifeless prey within the lion's ruthless hand;
Till thou canst not flee the chosen death that lovers understand,

I'll raise thee up at whiles, at whiles cast down where thou must stand,
At times leave thee breadless, at times strike thee sick and unmanned!

(19) While thy rebellious being is yet unbaked and raw,
I'll draw thee from the flame, then cast thee back with awe;
I shall burn thy rancorous brain, its fumes and faults withdraw,
Till cleansed and cooked I bring thee forth from every subtle flaw,
And with the wine of rapture make thee wake to sober awe!

(20) At times I'll hang thee on the gallows of annihilation high,
At times with dust or blood I'll mix thee, leaving none to cry;
At times upon the soil of shame thy humbled brow shall lie,
At times within affliction's sieve I'll shake thee till thou sigh—
That from thy mortal span I wean thee and bid the self to die!

(21) So long as breath remains in thee—O wonder, mark it well—
Each breath shall bear thy soul up to the threshold of its spell;
At every moment I shall cast thee into fever's rise and fell,
Nor grant thee rest a single blink from toil's relentless knell,
That from the sleep of death I wake thee and thy slumber quell!

(22) While in thy frame remains one spark of being's passing breath,
I'll seize it, making thee as naught, unfit for worldly heft;
And every leaf thou openest from this ledger, calm or deft,
I'll roll it up and fold it shut, unlining all that's left—
Till, like a scroll, I twist thee round thyself in mirrored theft!

(23) If of spirit thou shalt speak, or of the body's mortal hold,
Yet naught thou utterest but "we" and "I," so brazen and so bold;
Till thou behold no other "I" nor "we" in any mold,
I'll render thee struck dumb and deaf and blind through sorrows manifold,
And in thy speech I'll make thee but a wall of figures cold!

(24) O moon, I'll saddle thee as though the sun were but thy beast of load,
I'll strike and scatter all thy state, thy dwelling and abode;
Since thy soul is bound to bread on which thy cravings bode,
I'll seize that bread, that from thy breast the spirit may explode—
And fit thee for the fleshly doom where carrion is bestowed!

(25) Shouldst thou turn thy face from Me, toward the people's fleeting sight,
I'll turn thee from the specter of mankind's reflected light;
I'll make the folk do ill with thee, and spoil thy manner quite,
I'll cause regret to seize thy tongue in all their talk and spite,
Till from both friend and stranger thou despair and take no delight!

(26) And though a thousand heads wert thou possessed of in thy clay,
I'll crush them all at once beneath affliction's stony sway;
Till one survives of all those forms thou didst array,
Like Manṣūr's self I'll cast thy head beneath My feet that day,
And on the scaffold of thy corpse thy vanquished flesh I'll lay!

(27) Till I set thy flesh and spirit in the blaze of burning fire,
And scorch thy house with flames of might and majesty's fierce ire;
I'll make "I am the Truth!" (*ana al-ḥaqq*) pour from thy tongue in zeal entire,

Then stone-shower thee upon the gallows, raised yet higher—
And as with Ḥallāj, I'll cloak thy secret in that pyre!

(**28**) If on the Path of Love thy foot in fervent step is bound,
And thou hast pierced the Sufis' lore where secrets rise profound,
Then lay thy head where wine is poured and self is never found,
That in such wise, where ego dies and souls by truth abound,
I'll raise thee for all living hearts a standard and a sound!

(**29**) Shouldst thou in worldly aims perform devotion's outer show,
Naught shall remain for thee but mercy's gift I still bestow,
For thou art yet provided for when shares on men bestow;
But if by acts devout thou seek'st the garden's promised glow,
Then upside down I'll cast thee in the fire thou didst not know!

(**30**) If in remembrance thou dost crave My radiance from above,
Thou art a lover of the light, yet not of Me in love;
Thou standest outside the band whom true affection move—
But if in truth thou turn a leaf within My tome thereof,
I'll make thee source of rays and states no mortal can remove!

(**31**) At times thou speakest shirk, at times of virtue's grace,
Now of Ka'ba dost thou prate, now a cloistered dwelling place;
Now thou bindest heart to *dhikr*, now stray'st to heedless chase—
But if from Me thou part not for a single breath or space,
In the realm of My subduing I'll make thee One in every case!

(**32**) Now upon body falls thy gaze, now on the soul's domain,
Now with the eyes of idols' thralls thou lookest with disdain;
Like Brahmin set on sculptured gods, to this and that thou'rt fain—
So long as thou on "this" and "that" dost cast thy roving pain,
In every sight and vision I shall make thee low and vain!

(**33**) Now thou fall'st in love with rose, now with the narcissus fair,
Now with velvet dost thou dote, now with silks of princely air;
At times thou lov'st My portal like a beggar stripped and bare,
Yet heedless of Me, any face or form thy heart will snare—
So I shall mock thee in each marketplace and town's loud glare!

(**34**) Now for rank and wealth thou yearnest, now for life that shall not die,
Now for what is possible thou pinest, now for dreams awry;
Each breath a different fancy holds, each whim a transient sigh—
Therefore in no thought of thine will any grief ally,
And I shall turn thee friendless in thy mind's unceasing lie!

(**35**) At last, step one stride past thyself, from selfhood take thy leave,
Cast off these windy fantasies that in thy skull bedeave;
Leave the world's delight to ox and ass its honeycomb to thieve,
Pray one prayer with Ja'far's craving—yearning past reprieve—
So in love's eternal garden I shall lift thee and retrieve!

(**36**) How long in sloth wilt thou remain? Arise and enter deed!
This is no hour for drunken slumber—wake to sober heed;

Thy sleep is death, beware, awake from mortal trance and need;
The caravan is gone ahead—take up thy pack with speed,
That with the traveling saints and friends I may thy soul proceed!

(**37**) Beast of burden from this station, O my soul, my father's son,
For this desert is but terror's realm where perils all are spun;
Shouldst thou tarry here alone, thy blood shall spilled be and undone,
Thereafter grief shall strike thy head when solace is all gone—
My task is this: to tell thee so, that thou mayst not be won!

(**38**) Give ear of heart, O youth, unto the Elder's chiding word,
Enter the sea of trial bound with him whose voice is heard;
When was the soul undone by him whose bond the wise preferred?
If thou from life becomest bound to him, by longing stirred,
From every mortal's claim on thee I'll free thee undeterred!

(**39**) O soul, my child, from peril's snare and all misfortune's snare,
Thou hast no refuge save in Me—no path but My repair;
Go not forth from My ship of aid, nor cast thy trust elsewhere,
That like Abraham and Jonah, O my son of fragile air,
I may guard thee from the fire and the waters of despair!

(**40**) Though steeped in sin and wrongdoing thou hast squandered all thy days,
And spent thy fleeting life in self's bewildering malaise,
Yet if thou seek the shelter of My mercy's hidden ways,
I'll make thee blithely pardoned by the Lord whom awe obeys,
And for mankind's offence I'll grant forgiveness in thy praise!

(**41**) Though in My Presence' banquet thou, O pauper, takest place,
Though in My Manifestation's court thou seest now My Face,
Though drowned within the Sea of Light thou findest some embrace—
Yet know from Me thy distance still, O needy one and base,
Else from the fount of vision I shall bar thee in disgrace!

(**42**) Shorten speech—be servant here, within My sacred street,
So by heart's eye, like Moses, thou shalt see My Visage sweet;
Thou'lt rise from death like Jesus stirred by fragrance that is Meet,
And if in love thou turn'st thy face to Me with zeal complete,
In the station of My nearness I shall summon thee to greet!

(**43**) Count each breath a treasure won, for this world is but one breath;
He who keeps My breath as comrade is true Adam, not in death;
Seek thy breath from Me, for Adam's life sprang from My breath;
The grace of both worlds dwells within the sphere where spirit saith—
Breath by breath, with My own breath, I'll be thy helper 'til death!

(**44**) I am the Master of the Breath in this revolving age,
Indeed in every cycle's realm I am the Soul's true sage;
I am the Gate of Knowledge, the Point of Gnosis' page,
That which no fancy can contain—that One, from gauge to gauge—
In meaning's sea I sink thee deep, beyond all thoughts that rage!

(**45**) Though from all form and meaning I am loosed in My ascent,
And absolute before the minds of sages reverent;
Yet for guiding humankind I descend with full intent,
Each moment My Essence takes on a form benevolent—
So through that form I make thee reap what meaning's heaven meant!

(**46**) To all the Prophets in their rank of prophecy I lead,
To all the Saints in guardianship I am the chief indeed;
To Muṣṭafā I am the cousin and the helper in His need—
I am Ḥaydar, I am Ḥaydar, I am Ḥaydar in full creed;
Now of thy innermost secret shall I give thee certain heed!

(**47**) In every age I shine anew in garments manifold,
In this hour I don the cloak of Mercy uncontrolled;
I am ʻAlī, the Mercy-clad, of power strong and bold—
If thou in soul becom'st a beggar, yearning to behold,
O Chosen One, I'll make of thee Light of All Lights untold!

(**48**) In My traits I am the Mercy for the worlds in every land,
In My Beauty I am the Giver of compassion on demand;
In My Majesty I'm the Sovereign of the Judgment Day at hand,
At the portal of "Thee we worship, from Thee alone we stand,"
From idol-centers I shall cleanse thee, loathing their command!

(**49**) I am the Straight Path—heed My call, for all else leads astray,
Whatever is not Me is but a false and crooked way;
One glance from Me redeems thee more than a hundred fasts can sway,
So with a single heart entreat Me in "guide us" when you pray,
That on the Road made right and clear I keep thy feet to stay!

(**50**) Lest the banished fiend should bear thee off and cast thee in his scheme,
O My brother, hold fast the Straight Path's center-line supreme;

Speak in My Name with neither dread nor trembling in thy theme,
Breathe "*bismillāh al-raḥmān al-raḥīm*"—a seal and gleam—
So from the wicked and their evils I shall guard thee like a beam!

(**51**) I am the Talisman of the Unseen, the treasure hid in "No,"
When thou reachest to that Treasure, none but Me dost thou bestow;
For I am higher than "except" and "not"—beyond their show,
I am the Point that speaks with "**Bāʾ**," the first the Letters know—
Behold the One, that I may make thee conscious what thou sow!

(**52**) Who is the Manifest of marvels? Lo, 'tis I alone;
Who is the source of mysteries hid, of secrets all My own?
Who is the aid in trials fierce, the helper yet unknown?
In truth the Essence Necessary, I and none but I am shown—
I'll set thy crooked thought aright and make thy pathway known!

(**53**) If from Myself I breathe but once, a little breath I cast,
The slippery mind will fall in doubt, confounded and aghast;
Know this at least, if thou hast wit and vision sure and fast:
Among a thousand souls, scarce one shall see the Real at last—
But if thou doubtest, I shall bind thy fancy in its past!

(**54**) The night is past, O nightingale, disordered in thy song;
Behold the rose, and leave behind the clamor of the throng!
Stand astonished for a moment at My beauty, still and strong,
Like the parrot dumb before the mirror, silent all along—
Till with praise of Me I feed thee sugar, sweet upon thy tongue!"

Persian Text

خواهم ایدل محو دیدارت کنم

جلوه گاه روی دلدارت کنم

واله آن ماه رخسارت کنم

بسته آن زلف طرارت کنم

در بلای عشق دلدارت کنم

تا شوی آواره از شهر و دیار

تا شوی بیگانه از خویش و تبار

بگسلی زنجیر عقل و اختیار

سر بصحرا پس نهی دیوانه وار

پای بند طره یارت کنم

دوش کز من گشت خالی جای من

آمد آن یکتابت رعنای من

شد ز بعد لای من الای من

گفت کی در عاشقی رسوای من

خواهم از هستی سبکبارت کنم

گر تو خواهی کز طریقت دم زنی

پای باید بر سر عالم زنی

نی که عالم از طمع بر هم زنی

چون دم از آمال دنیا کم زنی

مورد الطاف بسیارت کنم

ساعتی در خود نگر تا کیستی

از کجائی و چه جائی چیستی

در جهان بهر چه عمری زیستی

جمع هستی را بزن بر نیستی

از حسابت تا خردارت کنم

هیچ بودی در ازل ای بی‌شهود

خواستم تا هیچ را بخشم وجود

پس جمادت ساختم اول ز جود

گر شوی خود بین همانستی که بود

بر خودی خود گرفتارت کنم

از جمادی بر دمت پس در نبات

وندر آنجا دادمت رزق و حیات

خرمت کردم ز باد التفات

چون ز خارستان تن یابی نجات

باز راجع سوی گلزارت کنم

در نباتی چون رسیدی بر کمال

دادمت نفس بهیمی در مثال

پس تو با آن نفس داری اتصال

گر نمائی دعوی عقل و کمال

خیره خیره نفس غدارت کنم

خواستم در خویش چون فانی ترا

بردمیدم روح انسانی ترا

یاد دادم معرفت دانی ترا

کردم آن تکلیف جبرانی ترا

تا چو خود در فعل مختارت کنم

باز خواهم در بدر گردانمت

Temples of the Pure Religion of Gnosis

از حقیقت باخبر گردانمت

مطلق از جنس بشر گردانمت

ثابت از دور دگر گردانمت

پس در آن چون نقطه سیارت کنم

از دمم لاشي بودی شي شدی

مرده بودی یافتی دم حی شدی

واقف ز موت ارادی کی شدی

چون ز هست خود بکلی طی شدی

از بقای جان خبردارت کنم

گر تو خواهی بر امان الله رسی

آن امان من بود در مفلسی

باش مفلس در مقام بیکسی

Temples of the Pure Religion of Gnosis

گرچه زری باز جو طبع مسی

تا بجانها کیمیا کارت کنم

زانکه کردی یکنفس یادم یقین

باب معنی بر تو بگشادم یقین

من خط آزادیت دادم یقین

گر بعجب افتی که آزادم یقین

بی گمان بر خود گرفتارت کنم

چونکه دادم از صراطت آگهی

خود نمودم در سلوکت همرهی

تا که شد راهت بمقصد منتهی

گر تو پنداری که خود مرد رهی

در چه غفلت نگونسارت کنم

چون ز من خواهی دم عشق ای پسر

بدهمت دم تا شوی آدم سیر

پس چو شاهانت نهم افسر بسر

ور شوی مغرور باز از یک نظر

افسرت را گیرم افسارت کنم

می تنی تا کی همی بر دور خود

همچو کرم پیله دایم ای ولد

یا ندانی اینکه قرنی بی رشد

در ره دین اردوی باری بجد

من بیک دم گاو عصارت کنم

من ترا خواهم ز قید تن بری

تو نداری جز سر تن پروری

پس کنم تا این سرت را آن سری

سازمت هر دم بدردی بستری

جبریانه محتضروارت کنم

تا شوی تسلیم تو در امر پیر

همچو صید مرده در چنگال شیر

گر دی از موت ارادی ناگزیر

گه ببالایت برم گاهی بزیر

گاه بی نان گاه بیمارت کنم

تا بود خام این وجود سرکشت

باز بکشم زآتش اندر آتشت

حوش بسوزم این دماغ ناخوشت

پخته بیرون ارم از غل و غشت

زان می مستانه هشیارت کنم

گاه بردار فنا آویزمت

گه بخاک و گه بخون آمیزمت

گه بسر خاک مذلت ریزمت

گاه در غربال محنت بیزمت

تا از عمر خویش بیزارت کنم

تا نفس داری رسانم ای عجب

هر نفس صد ربار جانت را بلب

هر زمان اندازمت در تاب و تب

فارغت یکدم نسازم از تعب

تا ز خواب مرگ بیدارت کنم

بر تتت تا هست از هستی رمق

Temples of the Pure Religion of Gnosis

گیرم و سازم بهیچت مستحق

هر چه بگشائی تو زین دفتر ورق

من بهم برپیچمش بازاز نسق

تا بخود پیچان چو طومارت کنم

گر حدیث از روح گوئی گر ز تن

جز من و مانیست هیچت در سخن

تا نبینی هیچ دگر ما و من

سازمت گنگ و کر و کور از محن

در تکلم نقش دیوارت کنم

آفتاب ای مه نهم پالان تو

بر زنم بر هم سر و سامان تو

جان تو بسته است چون بر نان تو

نانت گیرم تابر آید جان تو

مستحق لحم مردارت کنم

تابگردانی ز من رو سوی خلق

بازگردانم ز رؤیت روی خلق

بدکنم بدباتو خلق و خوی خلق

نادمت سازم ز گفت و گوی خلق

ناامید از یار و اغیارت کنم

گر هزارت سر بود در تن هلا

کوبم آن یکجا بسنگ ابتلا

ماندت چون زان همه یکسر بجا

همچو منصور آنسرت را زیر پا

آرم و تن بر سردارت کنم

تا زنم آتش ترا بر جسم و جان

سوزم از نار جلالت خانمان

سازمت جاری انا الحق بر زبان

سنگ باران بر سردار آن زمان

همچو آن حلاج اسرارت کنم

گر براه عشق پا افشرده

ور بسر صوفیان پی برده

سر بمانجانه که باده خورده

آنچنان یعنی که از خود مرده

تا بهر دل زنده سردارت کنم

گر کنی از بهر دنیا طاعتی

خود نماند بر تو غیر از رحمتی

زانکه تو مرزوق بعد از قسمتی

ور ز طاعتها مرید جنتی

سرنگون بر عکس در نارت کنم

در تذکر خواهی ار اشراق من

عاشق نوری تو نی مشتاق من

خارجی از زمره عشاق من

در حقیقت گر شوی اوراق من

مصدر انوار و اطوارت کنم

گه حدیث از شرکنی گاهی ز خیر

گه سخن از کعبه گوئی گه ز دیر

گاه دل بر ذکر بندی گه بسیر

گر نپردازی ز من یکدم بغیر

واحد اندر ملک قهارت کنم

گه بتن گاهی بجان داری نظر

گه بچشم شاهدان داری نظر

چون برهمن بر بتان داری نظر

تا بر این و تا بر آن داری نظر

در نظرها جملگی خوارت کنم

گاه بر گل گه بنرگس عاشقی

گه بقاقم گه باطلس عاشقی

بر درم گاهی چو مفلس عاشقی

فارغ از من تا بهر کس عاشقی

سخره هر شهر و بازارت کنم

گه بکست و جاه و مالستت هوس

گه بعمر بی زوالستت هوس

گه بر امکان ومحالستت هوس

هر دمی بر یک خیالستت هوس

زان بفکر هیچ غمخوارت کنم

آخر از خود یک قدم برتر گذار

این خیالات هبا از سر گذار

کام دنیا را بگاو و خر گذار

یک نماز از شوق چون جعفر گذار

تا بخلد عشق طیارت کنم

کاهلی تا کی دمی در کار شو

وقت مستی نیست همین هوشیار شو

خواب مرگستت هلا بیدار شو

کاروان رفتند دست و بار شو

تا بهمراهان خود یارت کنم

بارکش زین منزل ایجان پدر

کاین بیابان جمله خوفست و خطر

مانی ار تنها شود خونت هدر

دست غم زین بعد خواهی زد بسر

کار من این بود کاخبارت کنم

گوش دل دار ای جوان بر پند پیر

شود این بحر بلا هم بند پیر

گر ده کی کس راز یان پیوند پیر

گر شوی از جان تو حاجتمند پیر

بی نیاز از خلق یکبارت کنم

جان بابا از حوادث وز خطر

جز بسوی من ترا نبود مفر

هین مرو از کشتی عونم بدر

تا چو ابراهیم و یونس ای پسر

آب و آتش را نگهدارت کنم

باوجود آنکه در جرم و گناه

عمر خود در کار خود کاری تباه

گر بکوی رحمتم آری پناه

سازمت خوش مورد عفو اله

پس بجرم خلق غفارت کنم

گرچه در بزم حضوری این فقیر

گرچه مرآت ظهوری ای فقیر

Temples of the Pure Religion of Gnosis

گرچه غرق بحر نوری ای فقیر

باز از من دان که دوری ای فقیر

ورنه دور از فیض دیدارت کنم

قصه کوته بنده شو در کوی من

تا بدل بینی چو موسی روی من

زنده گردی چون مسیح از بوی من

عاشقانه چون کنی رو سوی من

در مقام قرب احضارت کنم

دم غنیمت دان که عالم یک دم است

آنکه با دم همدم است او آدم است

دم ز من جو کآدم احیا زین دم است

فیض این دو عالم اندر عالم است

Temples of the Pure Religion of Gnosis

دم بدم دم تا بدم یارت کنم

صاحب دم اندرین دوران منم

بلکه در هر دور شاه جان منم

باب علم و نقطه عرفان منم

آنچه کاندر وهم ناید آن منم

من بمعنی بحر زخارت کنم

گرچه از معنی و صورت بالوصول

مطلقم در نزد ارباب عقول

لیک بر ارشاد خلق اندر نزول

هر زمان ذاتم کند صورت قبول

تا بصورت معنی آثارت کنم

انبیا را در نبوت رهبرم

اولیا را در ولایت سرورم

مصطفی را ابن عم و یاورم

حیدرم من حیدرم من حیدرم

نک خبر از سر کرارت کنم

جلوه گر هر عصر در یک کسوتم

این زمان اندر لباس رحمتم

همین علی رحمت ذوالقدرتم

گر شوی از جان گدای همتم

ای صفی من نورالانورات کنم

در خصالم رحمت العالمین

در جمالم راحم رحم آفرین

در جلالم پادشاه یوم دین

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درگه ایاک نعد نستعین

بین مراکز شرک بیزارت کنم

من صراط مستقیمستم هله

هرچه جز من راههای باطله

یک نگاهم به ترا از صد چله

دل به من در اهد ناکن یک دله

تا براه راست پادارت کنم

تا نه بیرونت برد دیو رجیم

ای برادر زین صراط مستقیم

زن بنام من همی بی ترس و بیم

دم ز بسم الله الرحمن الرحیم

تا که حفظ از شر اشرارت کنم

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من طلسم غیب و کنز لاستم

چون بکنز لارسی الاستم

یعنی از الاو لابالاستم

نقطه ام بارا ببا گویاستم

بین یکی تا واقف از کارت کنم

مظهر کل عجایب کیست من

مظهر سر غرائب کیست من

صاحب عون نوائب کیست من

در حقیقت ذات واجب کیست و من

کژ مغژ تا راست رفتارت کنم

گر ز سر خود زنم دم اندکی

خاطر لغزنده افتد در شکی

اینقدر دان گر تو صاحب مدرکی
نیست پیدا از هزاران جز یکی
گر کنی شک بند پندارت کنم

شب گذشت ای بلبل آشفته حال
روی گل بین در گذر از قیل و قال
باش حیران یک زمانم بر جمال
شود چو طوطی در پس آئینه لال
تا بمدح خود شکر خوارت کنم

Notes

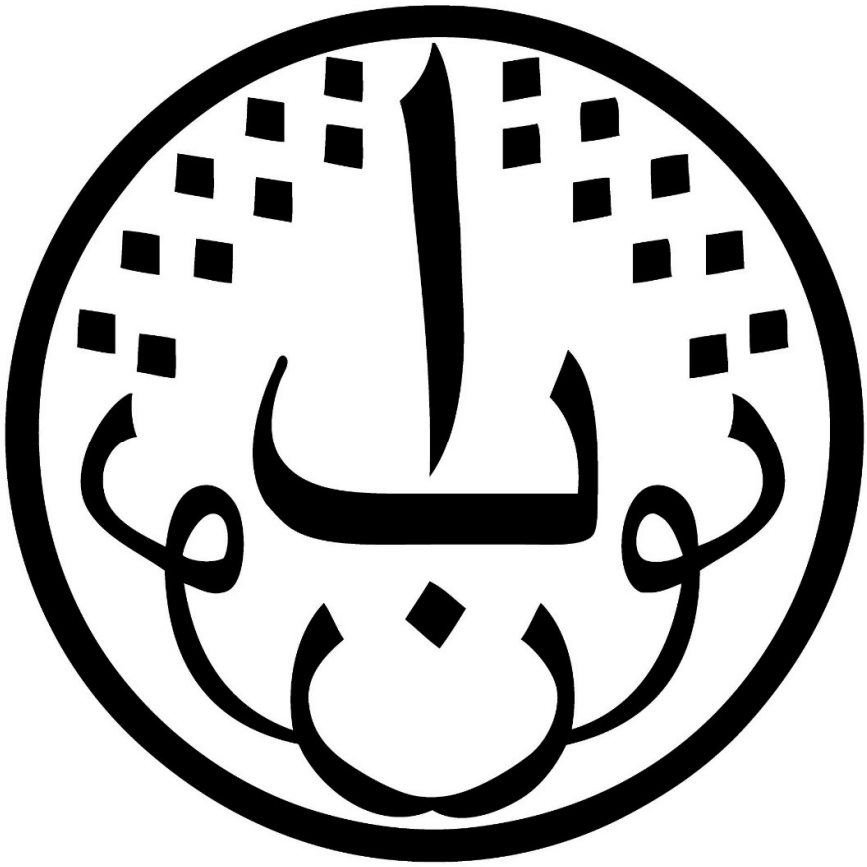
[1] For a reasonably well written account in English, see Nile Green "*A Persian Sufi in British India: The Travels of Mīrzā Ḥasan Ṣafī ʿAlī Shāh (1251/1835-1316/1899)*," Iran, vol. 42 (British Institute of Persian Studies: Oxford, 2004): 201-218.

[2] *Dīvān-i-Ṣafī-ʿAlī Shāh* (Amīr Kabīr: Tehran, 1363): 220-31; see also online, https://ganjoor.net/safi/divan/mosammat/sh4 (retrieved 13 February 2026).

Symbols

22

On the Symbolism of the NUR Calligram



باسمہ النّور

Praise be unto God Who Revealed the mysteries of Light by the calligram of Light! And salutations and blessings be upon the ***Temples of Light*** *from before and after! Amen!*

Know, O brethren of the Fāṭimīyic Light, that the **NUR** calligram is composed precisely of twenty-eight (**28**) elements that can be divided into seven (**7**) sets: **i.** a single enclosing circle around the insignia; **ii.** nineteen (**19**) dots or *nuqṭa*s (٠) (plural *nuqāṭ*) divided into two (**2**) sets of nine (**9**) with one single dot which is the dot under the letter ***bā'*** (ب); **iii.** one (**1**) letter ***alif*** (ا); **iv.** one (**1**) letter ***bā'*** (ب); **v.** two (**2**) seats of the letter ***nūn*** (ں) (above each of which occurs one of the dots of the two sets of nine); **vi.** two (**2**) letter ***wāw***s (و); and **vii.** two letter ***rā'***s (ر). The symbolism of seven (**7**) is extensive. We have elsewhere glossed it—whether overtly or by implication—but for our purposes here it can by inference refer to the seven (**7**) independent sigils of the **Greatest Name/Dignity of the Sun**; as well as the seven planets and seven days with each of their heptadic correspondences in the **NUR** calendar; the seven (**7**) *laṭīfa*s; the seven (**7**) worlds; the seven (**7**) verses of the *al-fātiḥa* and also those of the *fātiḥat'ul-nūr*—and especially, the Essence of the Seven Letters (ع ل ي م ح م د), etc.

The image was simultaneously revealed to us as well as to a former member of the **NUR** Group during an Ayahuasca ceremony in **February 2007** (**Year 2**) in Goonengerry, NSW, Australia. In consultation with us, this individual soon afterwards sketched out the image into the calligram seen above but without understanding its true Shiʿi-Bayānī significance. However, the individual in question also misunderstood elements of the esoteric symbolism of the **NUR** calligram, as is especially apparent in the essay they composed regarding it some time later. So here we will detail its correct meanings. They were correct in pointing out that the calligram's design is a hybrid between a *tughra* (insignia) and *muthanna* (emblem): a *tughra* being a unique calligraphic seal (usually favoured by royalty) whereas a *muthanna* is "*the technique of mirroring a pictorial design in which the composition on*

the left mirrors the composition on the right." But where the **NUR** calligram is concerned specifically, this is where the accuracy of their exposition ended. But note the principle of mirroring, because this principle is central to the dynamic meaning of our calligram.

Now, the enclosing circle, as already discussed elsewhere, in our symbolism refers in all cases to the symbolic reality of the word *allāh* (الله), i.e. God. Let us reiterate here that in the Bayān the circular talismanic form has been assigned to women whereas the pentalpha has been assigned to men. Given this, and particularly when gender is elevated to its metaphysical root and meaning, the symbolism of the enclosing circle in our Tradition always refers to the feminine divine principle, i.e. the *sakīna/Shekinah*.

Following from above, the symbolism of twenty-eight (one of the most ancient of numbers referring to the divine feminine) is now obvious. First, it is the *abjad* of the divine name/word *waḥīd* (وحيد)—i.e. one, singular, unique—that corresponds to one of the spellings of the name *yaḥyā* (يحى) (i.e. John). The clear reference to Ṣubḥ-i-Azal is evident. Likewise it is also the numerical value of *aḥadīya* (أحدية), i.e. the Exclusive Oneness, which Ibn ʿArabī indicates in the *Futūḥāt al-Makkīyyah* as being gendered in the feminine and thus pronominally referable as 'She' (هي). As mentioned elsewhere, *aḥadīya* refers to the highest and penultimate modality of the hidden and transcendent ipseity's unicity in Its state of concealed absoluteness—and as we have indicated in our commentary on the significance of the People of the House (ع) in mystical wayfaring, *aḥadīya* (أحدية), it is that station of the ipseity's unifocal absoluteness and totalistic unicity which in the theophanology of divine Persons specifically corresponds to Fāṭima (ع). Twenty-eight is also the number of letters in the Arabic alphabet. It is the number of lunar mansions. It is also the number of days in each of the thirteen **NUR** months.

Next, two sets of nine dots (or *nuqāṭ*) occur on the top left and right hand side of the calligram. The number nine first instances the letter *ṭāʾ* (ط) which is the first letter of Ṭāhirah (طاهرة) (i.e. 'the Pure', who as the **Seventeenth Letter of the Living** of the **First Unity of the Bayān** was considered to be the 'return' of Fāṭima). Eighteen refers to the Eighteen

Letters of the Living of the First Unity of the Bayān (i.e. the first eighteen individuals who recognized the veracity of the Bāb), eighteen being the *abjad* of *ḥayy* (حيّ) (i.e. 'Alive', 'Living'). The single dot under the letter *bāʾ* (ب) refers to the Primal Point (نقطة الأولى) which itself references the famous *ḥadīth* by ʿAlī (ع): "All of the **Qurʾān** is contained in the *fātiḥa*; and all of the *fātiḥa* is contained within the [four words and nineteen letters of the] *bismillāh*...and all of the *bismillāh* is contained within the [letter] *bāʾ*; and I am the dot beneath the [letter] *bāʾ*!" Together the nineteen total dots (or *nuqāṭ*) within the calligram reference the First Unity (واحد الأول) of the Bayān, i.e. the Bāb and His Eighteen Letters of the Living.

Below we have the word *nūr* (نور) (i.e. 'Light') on the right hand side and then inversely duplicated and mirrored on the left. The tails of the two letter *rāʾ*s (ر) of the two *nūr*s are joined together and connected, which, given this feature, in the center underneath the letter *bāʾ* (ب) we find generated the letter *nūn* (ن). The two *nūr*s are, first, the "Light upon Light" (نورٌ على نور) of the Qurʾān's Light Verse (**24:35**). Next, in the following layer of meaning *nūr* refers to Ḥusayn (ع) and His 'return' as Ṣubḥ-i-Azal. The two *nūr*s mirroring each other instance this process. Note also how Ḥusayn (= 128) x 2 = 256 = *nūr*. Note as well that the Bāb specifically bestowed the title *nūr* upon Ṣubḥ-i-Azal, not to mention that the ancestral locale of Ṣubḥ-i-Azal in Māzandarān is named *nūr*. *Nūr* is also often one of the epithets of Fāṭima (ع) as well as Muḥammad's (ص) and sometimes (together with *bahāʾ*) is collectively applied to the Fourteen Infallibles (ع) as a whole. The inverse duplication on the left, which faces the right, references both the mystery of 'return' as detailed in the Bayān as well as the reality of the divine Mirror (مرآت) who mirrors the Point of the divine Will (نقطهٔ مشیت). In other words, the reality of this relationship is as the primary form and the reflection it casts in the mirror, the left hand *nūr* representing the reflection with the right hand *nūr* representing the primary form. Put another way, it is the locus of manifestation (*maẓhar*) and its epiphany (*mawqiʿ*).

Temples of the Pure Religion of Gnosis

The letter *alif* (ا) placed in the center top represents both the *alif* of *aḥadīya* (أحدية) as well as the cosmic Pen (*qalam*). For its part the letter *bāʾ* (ب) in the center represents the Well-Guarded Tablet (*lawḥ al-maḥfūẓ*) upon which the cosmic Pen writes the destiny of all things in pre-creation. Here if the Pen be taken as the Universal Intellect (عقل كلّية) then the Well-Guarded Tablet (*lawḥ al-maḥfūẓ*) is the Universal Soul (نفس كلّية). Another way to put it is to designate the *alif* (ا) as the symbolic representation of the Primal Will (مشيئة الأولى) with the letter *bāʾ* (ب) being the representation of the Primal Volition (إرادة الأولى). Next we have the two *rāʾ*s (ر) forming the letter *nūn* (ن). *Nūn* refers in one instance to the archangel Metatron (i.e. *malak al-nūn*, the archangel of the Letter 'N' per Qur'ān **68:1**). In the next instance, here the letter *nūn* stands for the Universal Nature (طبيعة كلّية) which is in this scheme must then be corresponded to the Primal Determination (قدر الأولى). Although all of these specific metaphysical symbols also hold other correspondences, here in the **NUR** calligram this is what they are meant to correspond to. Finally, the letters *alif* (ا), *bāʾ* (ب) and *nūn* (ن) spell out the word '*ibn*' (ابن)—meaning 'the son of', here specifically denoting 'the son of Light' (ابن النّور) that as a phrase exclusively evokes the initiate of the Eternal Imām, i.e. the one who has realized the *Imām-of-their-being*. Also note the symbolism of the *bāʾ* (ب) and *nūn* (ن) discussed previously

Now, *sans* the top right and left hand *nuqāṭ* and the enfolding circle, there are precisely eight letters in the **NUR** calligram: eight abjad letters which can be calculated in *jafr*. These are the two *nūn*s (ن), the two *wāw*s (و), the two *rāʾ*s (ر), the *alif* (ا) and the *bāʾ* (ب). The sum of these letters in *abjad* yields 515 (= 11). **515** is in Arabic the sum of the phrase '*It/He is the enlivener and the taker of life*' (هو يحيي و يميت) which is composed of eleven letters. Eight, as we may recall, is the Saturnian number, and in the **NUR** calendar—Saturn being Saturday and so the first day of our week—is assigned to Muḥammad (ص), the *nūr*. The planet and the day also correspond in our scheme with the pentagrammic seal of the **Greatest Name** as well as *hūwa* (هو), i.e. He/It, which is eleven. Furthermore, if we look at the *alif* and the two sets of nine *nuqāṭ* on either side, we behold the Tree, i.e. the symbolic Tree of Life, "*a blessed Tree neither of the east nor the west*," (**Q. 24:35**) which subsists upon the *bāʾ* whose seed is the Primal Point which is nourished in its roots by "*Light upon Light*" (**Q. 24:35**). This can be taken as the

symbolic Tree of Life (*shajarata'l-ḥayāt*) at the **Station of Fire** in the **Valley of NUR** (note the combined eighteen points composing the crown of the Tree) as well as the celestial Tree of Light (*shajarata'l-nūr*) itself, *viz.* the epiphany of the Eternal Imām who gives (initiatic) life and takes it away (through the transformative process of *palingenesis* where the initiation is realized in the death from a former, inferior state of being and resurrection and life into a new, higher one). Insofar as the calligram conveys the symbolic Tree of Life (*shajarata'l-ḥayāt*) at the **Valley of NUR**, the enfolding circle consequently symbolizes the **Station of Fire**.

Thus does this calligram of the **N.U.R.** communicate the Fāṭimīya doctrine from initiation to consummation. And God knows best, for no power and no strength is there save in God the High, the Supreme!

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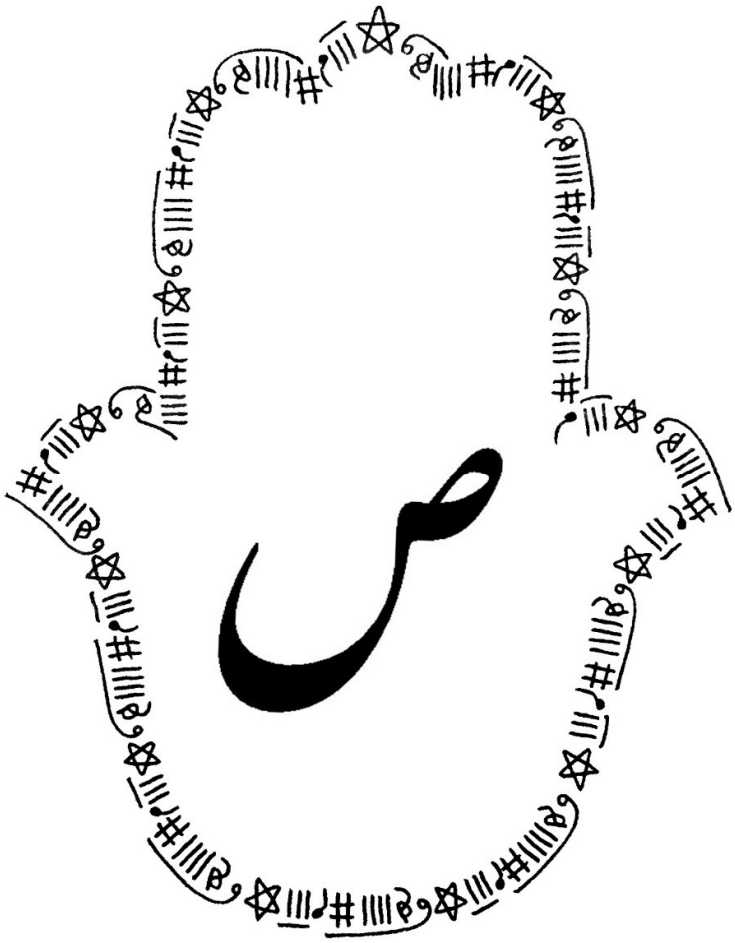
On the Symbolism of the Hand of Fāṭimīya



باسم الفاطمة

The **Hand of Fāṭimīya**, when configured through the repetitions of the sigil of the **Greatest Name** and sealed by the letter *ṣād* (ص), is not merely a symbolic artifact. It is an ontological diagram—a condensation of procession and return—in which the Divine Name becomes spatialized as initiatic architecture. To contemplate this **Hand** is not to observe a sign from the outside; it is to enter a structured field of meaning where lineage, element, perception, and number converge as stations of interior transformation. At the deepest level, the Hand functions as a *geometry of emanation*. The thirteen inscriptions of the **Greatest Name** articulate a chain of luminous descent—Muḥammad and the Twelve Imāms (ع)—not as historical succession alone but as ontological articulation. Each inscription is a node of transmission through which the primordial Light differentiates without fragmentation. The repetition is therefore not numerical redundancy; it is rhythmic manifestation: a pulsation of the Name through loci of providential guidance (*wilāya*) that stabilize the cosmos. These thirteen inscriptions of the **Greatest Name** also represent the thirteen (13) Spheres of the Tree of Reality from the **Living** (*al-ḥayy*) to the **Dominion** (*al-mulk*).[1]

In initiatic perception, this circular arrangement is read as a protective circumference: a boundary that is not exclusionary but orienting. The contemplator stands within a field of mediated Light. The **Hand** becomes the interior horizon of remembrance—a circumference that prevents dispersion. To enter this geometry is to enter a lineage-field in which consciousness is *gathered*, *centered*, and *aligned* with its archetypal origin. At the center stands the letter ***ṣād***—the seal of Fāṭima (ع)—functioning as axial condensation. If the encircling inscriptions articulate *procession*, ***ṣād*** articulates *return*. It is the interior **eye of the Hand**, the locus in which multiplicity is recollected into unity without erasure. Fāṭima (ع)—here is not merely commemorated; She is instantiated as ontological mediation: the principle through which Divine inheritance becomes interiorized. The ***ṣād*** likewise

represents the refrain, "*I am the Falcon of the Divine Realm in the Hand of the Sakīna/Shekinah of God*" (أَنَا الصَّقْرُ اللَّاهُوتِيَّةُ فِي يَدِ سَكِينَةِ اللَّهِ).[2] Thus, in initiatic terms, ***ṣād*** marks the station of witnessing. It is the aperture through which the contemplator perceives that the lineage encircling them is not external authority but interior structure. The **Hand** is thus revealed as anthropological: its axis is the heart's capacity to receive and refract Light. Fāṭima's (ع) station is the secret of receptivity—the metaphysical womb in which transcendence becomes immanent without diminution.

The five digits unfold the Hand into cosmological articulation. The classical four elements—Air, Fire, Water, Earth—crowned by the Quintessence, are not presented as substances but as modes of intelligibility. They are the grammar of manifestation: differentiation structured by relational balance. The Quintessence is not a fifth element alongside the others; it is their integrative principle—the subtle unity that renders multiplicity coherent. Initiatically, the fivefold structure maps onto the stages of interior refinement. Each element corresponds to a modality of the soul's engagement with the world: Fire as transformative will, Air as intelligible clarity, Water as affective receptivity, Earth as embodied stability. The Quintessence is the station in which these modalities cease to compete and begin to harmonize. The **Hand** becomes an embodied cosmology: the seeker's own constitution mirrored in elemental order. This elemental articulation is simultaneously angelological. Each digit corresponds to an intelligence of the Divine Throne—not as mythic beings alone, but as principles of cosmic governance; or, as Ibn ʿArabī put it in the first chapter of the *fuṣūṣ al-ḥikam*, the psychic faculties of the cosmos itself. The **Hand** therefore stages a vertical correspondence: what appears as material differentiation is sustained by intelligible hierarchy. The Quintessence, corresponding to the Throne itself, is the integrative axis through which all intelligences converge. For the contemplator, this reveals a critical initiatic insight: *perception is participation*. The five senses—microcosmic reflections of the elements—are not passive receivers but portals of alignment. To purify perception is to *re-synchronize* the microcosm with its archetypal pattern. The *Hand* thus becomes pedagogical: it teaches that embodiment is not an obstacle to transcendence but its *field of enactment*.

The numerological architecture intensifies this metaphysical density. The calculation yielding ninety-two (**92**)—the value of *Muḥammad*—situates the entire geometry within prophetic identity. Number here functions as ontological resonance. The **Hand** is not merely shaped by the Name; it is numerically tuned to it. Arithmetic becomes a *language of correspondence*: the structure of the symbol vibrates with the identity it invokes. The secondary derivation—yielding one hundred thirty-five (**135**) as the signature of Fāṭima (ع)—reveals a hidden reciprocity embedded in the script. Muḥammad (ص) encircles; Fāṭima (ع) anchors. The geometry stages a dialogue between *origin* and *mediation*, *transcendence* and *immanence*. Initiatically, this signals that realization occurs not through ascent alone, but through relational balance. The seeker must learn to inhabit both circumference and axis—to circulate and to center. Taken as a whole, the **Hand of Fāṭimīya** is an *initiatic mandala*. It maps the path by which consciousness is gathered from dispersion, aligned with lineage, harmonized through elemental integration, and stabilized in axial witnessing. The symbol is not didactic in the abstract sense; it is operative. To contemplate it properly is to rehearse metaphysical orientation: descent *recognized*, return *enacted*.

` Protection—traditionally attributed to the ***Khamsa***—is therefore not magical insulation alone but primarily ontological coherence. The **Hand** protects because it situates the contemplator within a field of intelligible relations. Fragmentation dissolves when perception is re-aligned with archetypal structure. The **Hand** thus becomes a portable cosmology: a reminder that embodiment, lineage, perception, and number are not separate domains but facets of a single luminous order. In the highest initiatic reading, the **Hand** reveals itself as a diagram of the human vocation. The seeker is called to become what the symbol enacts: a living ***Khamsa*** in which multiplicity is integrated, perception sanctified, lineage interiorized, and the Divine Name articulated through embodied presence. The **Hand** is thus both sign and summons—an invitation to inhabit the architecture it discloses. To therefore contemplate the **Hand of Fāṭimīya** is to stand within a geometry of remembrance (*dhikr*) where the cosmos is gathered into the palm and the palm is opened toward its Origin. The symbol teaches without speech: procession without separation, unity

without collapse, embodiment without exile. It is the Name made visible—and the visible returned to the Name.

Now, read through the **six theophanic sequences** of the *ḥadith al-ḥaqīqa*, the **Hand of Fāṭimīya** unfolds not as a static talisman but as a staged interior ascent—a diagram of disclosure in which its circumference, axis, digits, sigils, and numerological harmonies correspond to progressive unveilings of perception. Each sequence names a transformation of awareness, and the **Hand** becomes the spatial grammar through which those transformations are contemplated. What appears as a protective emblem is thus revealed as a cartography of realization: the geometry of the Hand is the geometry of awakening itself. In this way, the symbol ceases to function merely as an object of devotion and emerges as an operative field in which perception is disciplined toward disclosure. The contemplator does not stand outside the Hand interpreting it, but gradually recognizes their own awareness being patterned by its architecture. Each layer of the figure becomes a threshold through which seeing is refined, until symbol and cognition participate in a single movement of unveiling. The Hand thus teaches that awakening is not an abstract event but a structured passage through intelligible forms that reshape how reality is encountered.

The disclosure of the glorifications of the Divine Majesty without indication corresponds to the first encounter with the **Hand** as overwhelming presence rather than symbolic object. The encircling sigils of the **Greatest Name** function here as a circumference of Divine Majesty that precedes interpretation. One does not yet "read" the Hand; one is seized by its *totality*. The repetition of lineage-light around the perimeter manifests *jalāl* as unmediated radiance, dissolving the need for conceptual pointing. The **Hand** teaches that majesty is not grasped through signification but encountered as field. The contemplator stands within a perimeter of disclosure where the symbol ceases to indicate something beyond itself and becomes the immediate theatre of Divine glorification.

The erasure of conjecture in the realization of the Known maps onto the axial emergence of the central ***ṣād***. Here the **Hand** reorganizes perception: speculative projections fall away as the symbol's inner coherence becomes apparent. The ***ṣād***, signifying Fāṭima's (ع)

mediating station, functions as the heart of intelligibility around which the circumference is recollected. Conjectural readings—superstition, ornament, projection—are erased by the awakening to structural meaning. The Known is not external doctrine but the recognition that the **Hand** mirrors the contemplator's own ontological architecture. Awareness sobers into clarity; symbol and knower align.

The removal of the veil by the victory of the Secret corresponds to the activation of the **Hand**'s fivefold articulation. The digits cease to be decorative extensions and reveal themselves as elemental and sensory gateways. The veil that separated embodiment from metaphysics is torn: the Secret triumphs by showing that perception itself is sacramental. Fire, air, water, earth, and quintessence disclose themselves as modalities of participation, not inert categories. The **Hand** becomes transparent to its inner logic; embodiment is unveiled as the locus where the Secret operates. The contemplator recognizes that the symbol is not concealing metaphysics—it is *metaphysics made tactile*.

The attraction of the Exclusive Oneness by the attributive apprehension of the Divine Unicity unfolds when the numerical harmonies of the **Hand** become operative. The derivations resolving into Muḥammad (ع) and Fāṭima (ص) reveal a hidden proportional unity drawing multiplicity toward its source. The sigils, digits, axis, and circumference now appear as attributes converging toward a single ontological center. *Aḥadīya* (Exclusive Oneness) is not abstract transcendence but the magnetic coherence underlying symbolic plurality. The **Hand** becomes a *field of attraction*: its structure pulls awareness toward *tawḥīd*, not by negating differentiation, but by revealing differentiation as patterned disclosure of unity.

A Light illuminating from the Dawn of Pre-Eternity and shedding its traces on the talismanic temples of Unicity is the moment the **Hand** is perceived as *luminous architecture*. The entire figure—circumference, axis, digits—becomes a *haykal* of *tawḥīd*: a temple-body upon which primordial light leaves its traces. The symbol is no longer approached analytically; it shines as an Imaginal structure saturated with pre-eternal resonance. The contemplator experiences the **Hand** as a living imprint of that dawn—lineage light circulating through form. Symbol becomes epiphany: geometry irradiated by *origin*.

Extinguish the lamp, for the dawn has indeed arisen marks the consummation of the contemplative sequence. The Hand has fulfilled its initiatic function: the external aid yields to interior illumination. One does not discard the symbol; rather, its Light is interiorized. The lamp—discursive analysis, symbolic scaffolding—is extinguished because the dawn it prepared has arrived within awareness. The **Hand** is now recognized as an imprint of the contemplator's own awakened structure. Symbol and seer coincide; mediation dissolves into presence; and so, seen through these six theophanic movements, the **Hand of Fāṭimīya** becomes a progressive unveiling: Divine Majesty encountered, conjecture erased, embodiment unveiled, unity attracted, primordial light disclosed, and symbolic mediation interiorized. The emblem is thus a spatial commentary on the *ḥadith al-ḥaqīqa* itself — a geometry through which disclosure is rehearsed. Thus, the **Hand** does not merely represent metaphysical stages; it enacts them, inviting the contemplator to pass from indication to realization, from symbol to dawn.

From the Illuminationist (*ishrāqī*) standpoint, the **Hand of Fāṭimīya** is not primarily symbolic representation but a *luminous topology*. Suhrawardī's metaphysics begins from the axiom that Reality is stratified degrees of Light, descending from the Light of lights into progressively dimmer modalities until corporeal opacity is reached. The ***Khamsa***, configured by the sigils of the **Greatest Name**, can therefore be read as a diagram of luminous procession—a *cartography* of orientational awareness. The encircling thirteen (**13**) inscriptions function as stations of mediated Light. Each inscription is not a discrete entity but a luminous intensification—a mirror-node reflecting the primordial radiance in differentiated degrees. In Illuminationist language, these are not historical markers but *angelic presences*: archetypal Lights that govern both cosmic order and interior cognition. Their circular arrangement establishes what Suhrawardī would call an *orientational horizon*—a perimeter of intelligibility that gathers perception toward the *Orient of Light*. To stand within this circumference is to occupy an illuminated field. The seeker is no longer dispersed among shadows; consciousness is reoriented toward its luminous Source. The **Hand** becomes an interior isthmus—a threshold between the Imaginal (*mithālī*) and the

intelligible (ʿ*aqlī*)—where Light is perceived not as abstraction but as presence structured through hierarchy.

The central ***ṣād***—signifying Fāṭima (ع)—becomes the *luminous pivot*. In Illuminationist terms, it is the locus of *ishrāq*: the dawning of Light within awareness. Fāṭima's (ع) station is analogous to the angelic intellect that mediates between the Light of lights and the human perceiver. The letter is therefore not merely symbolic; it is an Imaginal aperture through which illumination occurs. The **Hand** reveals that *enlightenment* (*tanwīr*) is not an escape from form but the transfiguration of form into luminous intelligibility. The five digits unfold as luminous modalities corresponding to elemental articulation. But in Suhrawardī's framework, elements are not material substances; they are degrees of Light's attenuation. Fire is luminous intensity, Air is subtle diffusion, Water is reflective receptivity, Earth is condensed opacity, and the Quintessence is the integrative luminosity that preserves continuity across degrees. The **Hand** here becomes a pedagogy of luminosity: the seeker learns to perceive Light even in its dimmest articulations. This illuminationist reading transforms the ***Khamsa*** into a contemplative instrument. Its purpose is orientational: to guide perception from shadow to radiance. Protection arises because Light dissolves the ontological confusion that produces fear and fragmentation. The **Hand** is thus an *Imaginal Orient*—a portable sunrise—reminding the contemplator that reality is not inert matter but a hierarchy of luminous disclosures awaiting recognition.

Within Ibn ʿArabī's metaphysics, existence is the self-disclosure (*tajallī*) of the Divine through the theatre of Names. The **Hand of Fāṭimīya** can therefore be read as a diagram of relational Being: a structured field in which Divine naming becomes perceptible through form. The thirteen (**13**) inscriptions of the **Greatest Name** articulate differentiated loci of *tajallī*. Each inscription is a *Name-event*—a specific inflection of Divine presence manifesting through prophetic inheritance. Their circular arrangement enacts what Ibn ʿArabī calls the Breath of the All-Merciful (*nafas al-raḥmānīya*): a rhythmic expansion and contraction through which Being sustains multiplicity without departing from unity. The contemplator standing within this circumference occupies the station of witnessing (*shuhūd*). The **Hand** reveals that the cosmos is not external objectivity but relational disclosure: each Name calls

forth a corresponding capacity of perception. To contemplate the sigils is to enter dialogue with the Names—to recognize that the perceiver and the perceived arise together within Divine articulation. The central ***ṣād***—Fāṭima (ع)—becomes the axis of synthesis. In Ibn ʿArabī's grammar, this corresponds to the **Perfect Human** (*al-insān al-kāmil*): the site where Divine Names are gathered without contradiction. Fāṭima's (ع) station is therefore not symbolic maternity alone but ontological receptivity—the matrix in which Divine plurality becomes *harmonized presence*. The Hand itself becomes a body of Names; the ***ṣād*** is its heart.

The fivefold structure unfolds as modalities of relational Being or the **Five Divine Presences**. Each digit expresses a pattern of Divine disclosure corresponding to celestial, elemental and sensory registers. Fire manifests transformative power; Air expresses intelligibility; Water reveals mercy and fluidity; Earth grounds persistence; the Quintessence integrates all disclosures into unity. The senses become mirrors through which the Names encounter themselves. Here Quintessence stands for *hāhūt* (the realm of the Ipseity), Air for *lāhūt* (the Divine realm), Fire for *jabarūt* (the Empyrean of power), Water for *malakūt* (the angelic realm) and Earth for *nāsūt* (the material realm).

Numerology intensifies the ontological reading to all this. The values resolving into Muḥammad (ص) and Fāṭima (ع) articulate a polarity of origin and mediation. Muḥammad (ص) signifies the comprehensive Name—the totality of Divine disclosure—while Fāṭima (ع) signifies receptive synthesis. The **Hand** stages their relational dance: circumference and axis, expansion and gathering. Realization emerges when the seeker recognizes themselves as participant in this reciprocity. Protection, in this framework, is the stabilization of witnessing. To inhabit the **Hand** is to dwell within a field where Divine disclosure is recognized as such. Fear dissolves because multiplicity is no longer mistaken for separation. The ***Khamsa*** formed this way thus becomes an ontological mirror: a reminder that Being itself is a continuous act of Divine self-recognition in which the seeker is invited to participate consciously. Within this mirror, number is no longer a quantitative marker but a mode of intelligibility through which relation itself becomes visible. The seeker begins to perceive that origin and mediation are not distant metaphysical poles, but dynamic structures enacted within their own awareness. The **Hand** therefore functions as a

discipline of recognition, training perception to see reciprocity where it once saw fragmentation. In this recognition, witnessing stabilizes into *presence*, and *presence* reveals itself as participation in the very rhythm by which Being discloses and recollects itself.

Within a Bayānī cosmology, Reality unfolds through cycles of Manifestation in which the Divine Word inscribes itself into history, body, and perception. The Hand of Fāṭimīya thus here becomes legible as an initiatic script—a living diagram of Revelation's *descent* and *re-ascent*. The thirteen (**13**) inscriptions represent stations of manifest authority: loci in which the primordial Point articulates itself through guardianship and succession. Their repetition encircling the **Hand** establishes a covenantal perimeter—a geometry of fidelity that situates the contemplator within the economy of the Manifestation. The **Hand** becomes a seal: entry into a lineage-field that is simultaneously cosmic and historical. The ***ṣād*** —again, Fāṭima (ع)— functions as the concealed pivot of manifestation. In Bayānī symbolism, the feminine axis is the site where the Word becomes embodied without exhaustion due to how the geometry of the circle is related to it and how the circle corresponds to the All-Comprehensive Name *allāh*. Yet the letter is a gate: the threshold through which the seeker encounters Revelation not as *past event* but as *present reality*. The **Hand** reveals that initiation is not acquisition of knowledge but reconfiguration of perception—learning to *read the world as script*. Here the five digits unfold as stations of existential discipline and as each of the outer vectors of the pentagram. Each element corresponds to both a dimension of the seeker's refinement and to one of these vectors: Fire purifies intention and is the left-hand top vector (**Fāṭima**); Air clarifies understanding and is the right-hand top vector (**ʿAlī**); Water softens affect and is the right-hand bottom vector (**Ḥasan**); Earth stabilizes practice and is the bottom left-hand vector (**Ḥusayn**); and the Quintessence integrates these into awakened presence and is the top vector of the pentagram (**Muḥammad**). The **Hand** is thus a curriculum inscribed in form: a map of transformation enacted through embodied awareness.

Numerical correspondences situate the symbol within the economy of sacred measure. The values resolving into Muḥammad (ص) and Fāṭima (ع) reveal that manifestation is governed by intelligible proportion. Number becomes *covenant*: a reminder

that Revelation unfolds according to hidden harmonies that initiation gradually unveils. The contemplator learns to perceive arithmetic as metaphysical grammar. In this initiatic frame, the **Hand** is not protective charm but *participatory mandate*. To contemplate it is to accept a summons: to become a locus of Manifestation where lineage, perception, and embodiment converge. The seeker is called to enact the geometry—to become a living inscription in which the Word *qua* Logos *continues* its descent. The ***Khamsa*** thus emerges as a script of return. What descends through sigil, letter, element, and number is recollected in awakened consciousness. Initiation is the recognition that the **Hand** one contemplates is the structure one inhabits. The symbol ceases to be external ornament and becomes interior architecture—the seeker's own being reorganized according to Divine Revelation's pattern.

Across these three readings, the Hand of Fāṭimīya reveals itself as a polyvalent metaphysical instrument: a *luminous topology* (Illuminationist), a theatre of Divine disclosure (ontological), and an initiatic script (Bayānī). Each grammar discloses a different aspect of the same architecture, demonstrating that symbolic form is not exhausted by any single interpretation. The **Hand** teaches through multiplicity: Light orienting perception, Names structuring relation, Revelation inscribing transformation. To thus contemplate the Hand across these registers is to experience symbolism as living metaphysics—a reminder that sacred geometry is not static representation but participatory field. The ***Khamsa*** becomes a teaching without words: procession *recognized*, disclosure *witnessed*, initiation *enacted*. What emerges from these layered readings is not simply a richer interpretation of a symbol, but a demonstration of how sacred form can function as an *operative metaphysics*—a structure that does not merely signify doctrine but organizes perception, orientation, and participation. The **Hand of Fāṭimīya**, in this sense, is best understood not as an object of symbolic consumption but as a field in which multiple metaphysical grammars converge without cancelling one another. Its coherence lies precisely in its capacity to sustain these readings simultaneously. Across these Illuminationist, ontological, and initiatic registers, the **Hand** consistently performs three structural operations.

First, it establishes *orientation*: a spatial and conceptual gathering that prevents consciousness from dispersing into undifferentiated multiplicity. Whether articulated as luminous hierarchy, relational disclosure, or covenantal perimeter, the symbol functions as a stabilizing horizon. It situates the contemplator within intelligible order rather than leaving perception to drift among fragments. Orientation here is not psychological comfort but ontological alignment—a recognition that awareness itself unfolds within patterned relations.

Second, the Hand mediates *integration*. Each framework reveals a logic by which differentiation is preserved without rupture: Light attenuates without ceasing to be Light; Divine Names disclose plurality without forfeiting unity; Revelation descends without abandoning transcendence. The symbol becomes a site where multiplicity is neither denied nor absolutized. Its geometry teaches that coherence is achieved through relational balance—circumference and axis, descent and recollection, articulation and synthesis. Integration is thus not homogenization, but intelligible coordination.

Third, the **Hand** operates as an invitation to *participation*. The contemplator is never positioned as an external observer. Every layer of the symbol implicates embodiment, perception, and agency. The architecture is reflexive: it maps structures that the contemplator is already enacting, though often unconsciously. To engage the **Hand** is therefore to enter a process of recognition—an awakening to the fact that symbolic form mirrors existential structure. Participation here is not ritual performance alone; it is ontological acknowledgment that perception, cognition, and embodiment are already inscribed within the pattern the symbol reveals. The numerical and elemental correspondences intensify this participatory dimension by demonstrating that symbolic coherence is not arbitrary ornamentation but disciplined proportion. Number functions as structural resonance, while elemental articulation grounds metaphysical insight in embodied intelligibility. The result is a symbol that bridges abstraction and lived experience: metaphysical architecture rendered *tactile*.

Importantly, the **Hand**'s polyvalence does not imply interpretive relativism. The distinct frameworks examined do not compete; they illuminate complementary

dimensions of a shared structure. Illuminationism emphasizes orientation toward intelligible radiance, ontological metaphysics reveals relational disclosure, and initiatic framing situates transformation within lived continuity. Together, they show that sacred symbolism operates most fully when read as layered grammar—each register deepening the others without collapsing their distinctions. And from an analytical standpoint, the **Hand** exemplifies how symbolic systems encode metaphysical claims in spatial form. Its geometry performs philosophical work: it models how unity sustains multiplicity, how mediation stabilizes transcendence, and how embodiment becomes a site of intelligible participation. The symbol therefore functions as a compact metaphysical thesis—an argument enacted through form rather than discursive exposition. The practical implication of this analysis is that contemplation of such a symbol is not reducible to aesthetic appreciation or devotional sentiment. It is a disciplined engagement with a structure designed to *reorganize perception*. The **Hand** becomes a cognitive and existential instrument: a means by which awareness rehearses alignment with intelligible order. Protection, in this light, is not magical insulation alone but the stabilization that arises when perception is coherently oriented.

In its fullest sense, the **Hand of Fāṭimīya** demonstrates that sacred symbols can operate as *microcosmic metaphysics*: condensed architectures in which cosmology, anthropology, and epistemology intersect. The contemplator who enters this architecture encounters not an external emblem but a mirror of structural belonging—a reminder that human awareness is already situated within layered intelligibility. The conclusion, then, is not that the Hand resolves metaphysical inquiry, but that it exemplifies how metaphysical insight can be spatialized, embodied, and enacted. It shows that symbolic form can function as a living grammar through which orientation, integration, and participation become experiential realities. In this sense, the Hand is less a final statement than an ongoing invitation: to inhabit the intelligible structures it discloses and to recognize symbolic contemplation as a mode of philosophical and existential practice.

Temples of the Pure Religion of Gnosis

Prayer

In the Name of God, the Hand of God! O Fāṭimian Hand shining from the Dawn of Pre-Eternity, disclose within my heart the secret of Oneness, and strip from me the veils of conjecture by the Majesty of Thy Light! Draw me to the axis of unification through the force of Thy sanctified Names! O Talismanic-Temple of the Sakīna/Shekinah and the Mirror of Manifestation, stabilize my witnessing within the circle of the Secret, until I behold in Thy traces the Self-Disclosure of the Known and in Thy lights the rising of the Real! Make me among the people of Thy Hand—those who arise in Thy Remembrance and are effaced in Thy Radiance—for Thou art the gate of nearness and the gathering place of mysteries! There is no other god but God: in Thee witnessing begins, and unto Thee it returns!

بِسْمِ اللَّهِ يَدِ اللَّهِ، يَا يَدَ الْفَاطِمِيَّةِ الْمُشْرِقَةِ مِنْ صُبْحِ الْأَزَلِ، أَظْهِرِي فِي قَلْبِي سِرَّ الْوِحْدَانِيَّةِ، وَاكْشِفِي عَنِّي حُجُبَ الْوَهْمِ بِجَلَالِ نُورِكِ، وَاجْذِبِينِي إِلَى مِحْوَرِ التَّوْحِيدِ بِقُوَّةِ أَسْمَائِكِ الْمُقَدَّسَةِ. يَا هَيْكَلَ السَّكِينَةِ وَمِرْآةَ الظُّهُورِ، ثَبِّتِي شُهُودِي فِي دَائِرَةِ السِّرِّ، حَتَّى أَرَى فِي آثَارِكِ تَجَلِّيَ الْمَعْرُوفِ وَفِي أَنْوَارِكِ طُلُوعَ الْحَقِّ. فَاجْعَلِينِي مِنْ أَهْلِ يَدِكِ، الْقَائِمِينَ بِذِكْرِكِ، الْفَانِينَ فِي نُورِكِ، إِنَّكِ أَنْتِ بَابُ الْقُرْبِ وَمَجْمَعُ الْأَسْرَارِ، لَا إِلٰهَ إِلَّا اللَّهُ، فِيكِ بَدَأَ الشُّهُودُ وَإِلَيْكِ يَعُودُ.

Notes

[1] *Mulk* (ملك) also holds the same numerical value as the letter ***ṣād*** ص.

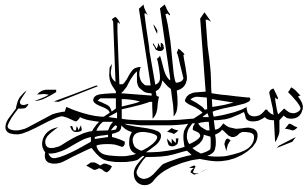
[2] **The Completion of the Arabic Bayān and the Eight Paths** (Library of the Greatest Name: Brisbane, 2022): 10 (English)/9 (Arabic).

25

A Short Explanation of the Talisman of the Celestial Solomonic Kaʿba of Eternity[1]

Plus the prayer for its activation (in Arabic and English translation)

هو ربنّا العلی الاعلی



Praise be unto God the Light of all the worlds; and salutations and blessings be upon Muḥammad and the Family of Muḥammad, the Pure! And the Splendor from God be upon the First Unity from before and after! Amen!

Now then: one night in mid 2008 as we were invoking the 28 names of the **Birhatīya** conjuration oath to a specified number, a spiritual influx descended upon us from Above and imprinted the form of the **Talisman of the Celestial Solomonic Kaʿba of Eternity** upon our mind and heart. Stopping the invocation, and as the talismanic image would not release our mind from its grip possessing us, we immediately drew the image down, whereupon we were released from the force of its grip. A short time after we had drawn it down (one or two days) we realized both its talismanic power as well as its contemplative function, which is why we offered it. But since this talisman has long been in use among us since that time, and as a few among the brethren have recently asked for a written explanation of it, here now we will explicate it in brevity.

Know, O brethren of the Fāṭimiyyic Light, and may the All-High never cease shedding the Light of the illuminations of Its guidance over you, that at the center of this talismanic inscription is situated the three blessed letters (ع ل ي) (*ʿayn-lām-yāʾ*) forming the name of the All-High *ʿAlī* (علي) which when read without the two dots becomes the preposition على (i.e. *on, upon*, etc). On either side is placed (**x2**) the Arabic number **256** which is نور (light), with the vocative يا ('O') next to the one that is on the right hand side. Thus the

center of the talisman, invoking **Qur'ān 24:35**, can be read in two senses either as '*O Light upon Light*' (يا نور على نور) or '*O Light of ʿAlī is Light*' (يا نور علي نور). Above this central axis of the talisman is to be found the number **135** which is Fāṭima (فاطمة) and underneath is the number **92** which is Muḥammad (محمّد) (ص). Above Fāṭima (فاطمة) is the Name 'the Living' (الحيّ) and beneath Muḥammad (محمّد) (ص) is the Name 'the Peerless/the Self-Subsistent' (القيّوم). These are the elements composing the inner sanctum, as it were, of the talisman.

Protecting this inner sanctum as its gates are the 4 Letters of the Hebrew **Tetragrammaton** arranged in their North (**YHHV** יההו), South (**YHVH** יהוה), East (**HVHY** הוהי) and West (**VHHY** יההו) quadrants which also represent the Four Elements (i.e. Air, Fire, Water and Earth) in their *jabarūtī* archetypes. These are also representative of the traditional **4 Archangels of the Throne** (i.e. Michael ميكائيل, Gabriel جبرائيل, Raphael اسرافيل and Azrael عزرائيل) who preside over these Four Elements in their *jabarūtī* ideations. The four quadrants also indicate the **4 four worlds** (i.e *lāhūt*, *jabarūt*, *malakūt* and *mulk/nāsūt*) which are reflected in the four forms of praise that are given within the *Tasbīḥ al-Fāṭima* (The Theophanic Praise of Fāṭima) (سبحان الله والحمد لله ولا اله الا الله والله اكبر *Glory be unto God, praise be unto God, no other god is there but God and God is the Most Great*).

Four calligrams of the **Greatest Name of God** form the walls of the talisman with four independent pentalphas crowning the Hebrew letters of the four quadrants. Now, as we have indicated before, the *pentalpha* holds five outer aspects (= ه) and six inner (= و). The pentagram thus represents the word *hūwa* (هو) whose numerical value is **11.** The pentalpha is also a representation of the Pre-Eternal Human (*insān al-azalī*) Who is the **Eternal Imām**, i.e. the *ʿaql*/Hiero-Intelligence. Withal, when all of the pentalphas of our talisman (the four independent pentalphas plus the eight which compose the four **Greatest Name** calligrams) are added together we obtain the number twelve. These 12 represent the Twelve Imāms of the House (ع) as well as the **12 Constellations** of the zodiac. Note as well that 12 x 11 = 132 = יהוה אלהיכם (**YHVH** is your God).

Next, in the North and South quadrants the Hebrew word אל (*el*, God) (**2x**) has been written with שדי (*Shaddai*, Almighty) in the West and in the East. The talisman is finally crowned above each of the Hebrew Names with each independent Arabic letter of the blessed Name 'Muḥammad' (ص) (م ح م د). The first ***mīm*** (م) is placed in the quadrant of the North; the ***ḥāʾ*** (ح) occurs in the West; the second ***mīm*** (م) is placed East with the ***dāl*** (د) in the South.

Now, when the trajectory of the four independent letters forming the blessed Name 'Muḥammad' (ص) in the outer part of the talisman are traced—with the second and third letters cutting straight through the middle of the talisman—we have a trace of the Hebrew letter *aleph* א tilted upward on an angle leaning to the right. In the Zohar God addresses the letter *aleph* א in pre-creation, saying to it, "*My unity shall not be expressed except through thee. On thee shall be based all calculations and operations of the world, and unity shall not be expressed save by the letter aleph* א." So to transpose the Zoharic doctrine into the Qurānic Revelation, we have the *aleph* א manifesting the four letters of its Supreme Theophany which is Muḥammad (ص), i.e. the Seal of the Prophets of Its Unicity. This also expresses the notion of the Formless manifesting form. Now, this tilt to the right by this letter in our talisman, and as indicated in the famous *ḥadīth* recorded by Kulaynī in *al-kāfī*, represents the Imāms of the Right (peace and salutations be upon Them) Who are in each hierohistorical age the Masters of the true Initiation, the embodiment of the Divine Light, and so the manifestation of the celestial forces of the Hiero-Intelligence/Nexal Consciousness (*ʿaql*) to whom are opposed the imāms of the left (the curses of the Almighty be upon them) who are the embodiment of the forces of the *acosmic* ignorance (*jahl*) and the counter-initiation.

That stated, note that the center of our talisman consists of the blessed Name علیʿAlī (ع) from which all the other elements emanate outward. When the name علیʿAlī (ع) (**110**) and Muḥammad (ص) (**92**) unite as the manifestation of a singular Talismanic-Temple, lo, it is the blessed Name of the **Essence of the Seven Letters** (i.e. the Bāb) which is علي محمّدʿAlī Muḥammad (202): that name equivalent in its *abjad* to 'Lord' (ربّ) (**202**). Thus this talisman, while operating as a protective amulet, is simultaneously a *mandala* conveying the Bayānic doctrine.

And the Light be upon those who follow the illuminations of the guidance, for no power and no strength is there save in God the High, the Supreme!

Prayer

هُوَ الْعَلِيُّ الْأَعْلَى، تَعَالَى ذِكْرُهُ، سُبْحَانَكَ اللَّهُمَّ يَا إِلٰهِي، إِنِّي أَسْأَلُكَ عِنْدَ الْكَعْبَةِ السُّلَيْمَانِيِّ الْعُلْيِينِيَّةِ الْأَبَدِيَّةِ بِاسْمِكَ الْعَلِيِّ الَّذِي رَفَعْتَ مُمْكِنَاتِ الْوُجُودِيَّةِ، وَتُقَرِّبُهُمْ إِلَى مِرْآةِ عَرْشِكَ وَالنُّقْطَةِ لِقَائِكَ فِي أَرْضِ مَشَاهَدَاتِ الْفُؤَادِ، بِإِشْرَاقَاتِ طَلْعَةِ السِّرِّ الْمُعَادِ عَلَى جَبَلِ السِّينَاءِ التَّجَلِّيَاتِ. لَا إِلٰهَ إِلَّا أَنْتَ يَا أَهْيَا أَشْرَاهْيَا آدُونِي أَصْبَاوْت آل شَدَّاي، يَا عَلِيُّ، يَا أَعْلَاءُ، يَا أَعْلَى، يَا نُورَ عَلَى نُورٍ، أَنْتَ الْحَيُّ الْقَيُّومُ، وَإِنِّي كُنْتُ مِنَ الذَّاكِرِينَ. فَاحْفَظْ يَا رَبِّ حَامِلَ هٰذَا النَّقْشِ الطِّلَسْمِيَّةِ بِقُدْرَتِكَ وَقُوَّتِكَ وَاقْتِدَارِكَ، وَبِحَقِّ الْمُرْسَلِينَ وَأَوْلِيَائِكَ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ. وَصَلِّ وَسَلِّمِ اللَّهُمَّ يَا إِلٰهِي، ثُمَّ نُورَ وَالْبَهَاءَ وَالسَّنَاءَ وَالثَّنَاءَ وَالْجَلَالَ وَالْجَمَالَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، مَظَاهِرِ نَفْسِكَ وَالِاسْمِ الْأَعْظَمِ. وَالْحَمْدُ لَكَ رَبِّي وَرَبَّ كُلِّ شَيْءٍ، وَرِزَاقِي وَرِزَاقَ كُلِّ شَيْءٍ. يَا اللَّهُ، يَا اللَّهُ، يَا اللَّهُ، يَا اللَّهُ، إِنَّكَ أَنْتَ حَفَّاظُ الْعَالَمِينَ

Translation

It is the High, the Supreme, Lofty be Its Mention! Glorified art Thou, O God my God, verily I beseech Thee in the presence of Thy Celestial Solomonic Kaʿba of Eternity by Thy Name the High (*al-ʿalī*) *which hath upraised the existential possibilities and brought them near unto the Throne of Thy Mirror and the Point of Thy Encounter within the earth of the blaze-flux of witnessings by the illuminations of the dawning of the mystery of the Return over the Siniatic mount of Theophanic Self-Disclosures! There is no other god but Thee, O* ***Ehye Asher Ehye Adonai Tzabbavot El Shaddai****, O High, O Enthronement, O Supreme, O Light upon Light, Thou art the Living, the Peerless, and verily I am of those who have invoked! So protect, O Lord, the bearer of this talismanic inscription by Thy Power, Thy Strength and Thy Potency, and by the Truth of the Divine Messengers and Thy Providential Guides, in every moment, before every moment and after every moment! And salutations and blessings then Light, the Splendor, the Eminence, the Laudation, the Majesty and the Beauty be upon Muḥammad and the Family of Muḥammad, the manifestations of Thy Logos-Self and the Greatest Name! And praise be unto Thee, my Lord and the Lord of all things, my Sustainer and the Sustainer of all things! O God! O God! O God! O God! Verily Thou art the Protector of all the worlds!*

Notes

[1] This treatise was composed in its original draft during 2008 and recounts a theurgic experience which was responsible for the creation of the talisman afterwards.

Bayānī

Commentaries

26

The Primal Point's

The Seven Rites

(*al-khaṣāʿil al-sabaʿa*)

And our Commentary

383

In the Name of God the High, the Supreme!

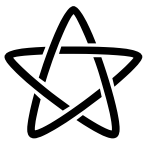
Praise be unto God, the High, the Supreme, Who creates and recreates the realities of all things at each moment via the ***seven creative attribute imprints****! It is the First, the Last, the Manifest and the Hidden, and all things return to It as all things originate with It! And the Splendor of God be upon the Light of the Primal Point, the Guides of His Light, and the Fruit of His Light in every moment, before every moment and after every moment! Blessings and salutations be upon the light-giving illuminators in every state, before every state and after every state; and praise be unto God, the Light of the worlds!*

Temples of the Pure Religion of Gnosis

As for the matter at hand: thus saith the **Camphorated Servant of the Truly Real** oriented towards the abode of the Hereafter!

Within a private manuscript collection that came into our possession some time ago—and, written in an elegant *nastaʿlīq*—we recently found composed on the margins of one of its *folios* a copy of the Primal Point's short treatise of **The Seven Rites** (*al-khaṣāʿil al-sabʿa*), a work orginally composed by His blessed hands during the period of His *ḥājj* journey in 1260AH/1844 CE during the First Year of that Manifestation.[1] We immediately transcribed it and vocalized it, and then compared it to those versions online publicized by the enemy (لَعْنَةُ اللهِ عَلَيْهِمْ فِي كُلِّ حِينٍ). Suprisingly, we did not find any divergences therein. The manuscript compilation itself is old, but possesses no colophon or date, although it appears to be in the hand of one amongst those early believers who had held steadfast to the Path of Truth and was not amongst those seduced by the evil whisperings of that evil whisperer, that false idol of deception, the father of the calamity of the **direful mischief** (كُلُّ لَعَنَاتِ اللهِ وَمَلَائِكَتِهِ عَلَيْهِ فِي كُلِّ شَأْنٍ)! Although an important find, when we indicated our interest in commenting upon this piece, we were specifically requested by a believer not to publicize any scans of the **MS** itself, so we have observed faithfulness to this request.

Here then we will offer our transcription of the original Arabic, followed by the English translation beneath it in bold, after which comes our commentary. And to God is the destiny of all things in each moment, *for God is the Path of Resplendence!*[2]



Temples of the Pure Religion of Gnosis

﴿بِسْمِ اللَّهِ الْعَلِيِّ الْعَظِيمِ تَعَالَى ذِكْرُهُ الْكَرِيمُ﴾

In the Name of God, the High, the Mighty, exalted be Its Noble Remembrance!

Commentary: The original Arabic of this benediction (or *bismillāh*) formula offered by the Primal Point consists of **seven** (7) words composed of **thirty-three** letters (33). Note that **7x33** is **231** which is the *abjad* numerical value of the Divine Name *qāṣim* (قاصم), 'subduer', 'shatterer', or even 'divider'. The Name *qāṣim* (قاصم) carries special significance in Shiʿism. It is often included among compound names that describe certain actions or characteristics of God such as the famous *qāṣim al-jabbārīn* (قاصم الجبارين), meaning '*the breaker of the tyrants*': a formula which is directly invoked within a verse of the *duʿā al-iftitāḥ* (***The Supplication of the Opening***) as a specific Attribute of God: *...and praise be unto God, the breaker of tyrants* (وَالْحَمْدُ لِلّٰهِ قَاصِمِ الْجَبَّارِينَ) (in *mafātīḥ al-jinān*: 248-53).[3] This title is also sometimes attributed to various Shiʿite holy figures, and especially to the first Imām ʿAlī (ع). The attribute highlights the power to overcome and break down the forces of tyranny and oppression thereby aligning with those pristine Shiʿi values of justice and equity. As the first of the **Seven Rites** is talismanic in nature, we believe that it is evident that amongst the intentions of the Primal Point in formulating His benediction formula in such fashion was precisely to invoke the power of the Breaker of all tyrants—whether seen or unseen—and so to therefore protect the true believers thereby, whether from perceived or unforseen harm. That such an ordinance is placed first in the list of seven unequivocally speaks to it. Yet its inner intention was sealed in lettrist cipher until we just unsealed it here.

As the title suggests, this short work is in itself a bow to the **seven creative attribute imprints** (*al-khiṣāl al-sabʿ*) of Imāmī *ḥadīth* (i.e. the seven modalities of the divine action and creative imperative), namely:

> *Nothing comes to be of anything in the earth or in the heavens except by these seven creative attributive imprints:* **Will**, **Volition**, **Determination**, **Authorization**,

Realization, *the* **Appointed Time**, *and* ***Book/Decree***! (Kulaynī, *al-Kāfī*, **H 376-7, ch. 25, h.1-2**) (*my trans.*)[4]

﴿لَا يَكُونُ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا بِهَذِهِ **الْخِصَالِ السَّبْعِ** بِمَشِيئَةٍ وَ إِرَادَةٍ وَ قَدَرٍ وَقَضَاءٍ وَ إِمضَاءٍ وَأَجَلٍ وَكِتَابٍ﴾

Each of these **seven creative attributive imprints** then symbolizes with each of the seven letters in Arabic of '*Be, and it is*' (***kun fa-yakūn***) (كُنْ فَيَكُونُ). Thus, each of the ordinances offered here are meant to align chronologically with each of the **seven creative attributive imprints** from the **Will** to the **Book/Decree** (and by implication each of the letters of *kun fa-yakūn*/*Be, and it is*), which themselves then correspond to each of the **seven words** of the unique *bismillāh* formula offered opening the piece whose **seven words** then align with the **seven worlds** and the **seven letters** of the Primal Point's Name, **ʿAlī Muḥammad** (ع ل ي م ح م د): **Its Noble Remembrance**.

Now, the rest of our commentary will follow the method of beginning by showing you those signs of explication at the level of the **horizons** (*āfāq*) of appearance regarding the matter before proceeding to enumerate at the level of the **souls** (*anfus*) of the interiority over the matter such that the **Singular Truth** of the matter may become manifest to you!

1.

﴿الْأَمْرُ الْأَوَّلُ مِنَ الشَّعَائِرِ السَّبْعَةِ هُوَ حَمْلُ الدَّائِرَةِ الْمَنِيعَةِ الْمُبَارَكَةِ﴾

Temples of the Pure Religion of Gnosis

The first rite among the seven rites of observance is to carry the fortified, blessed circle!

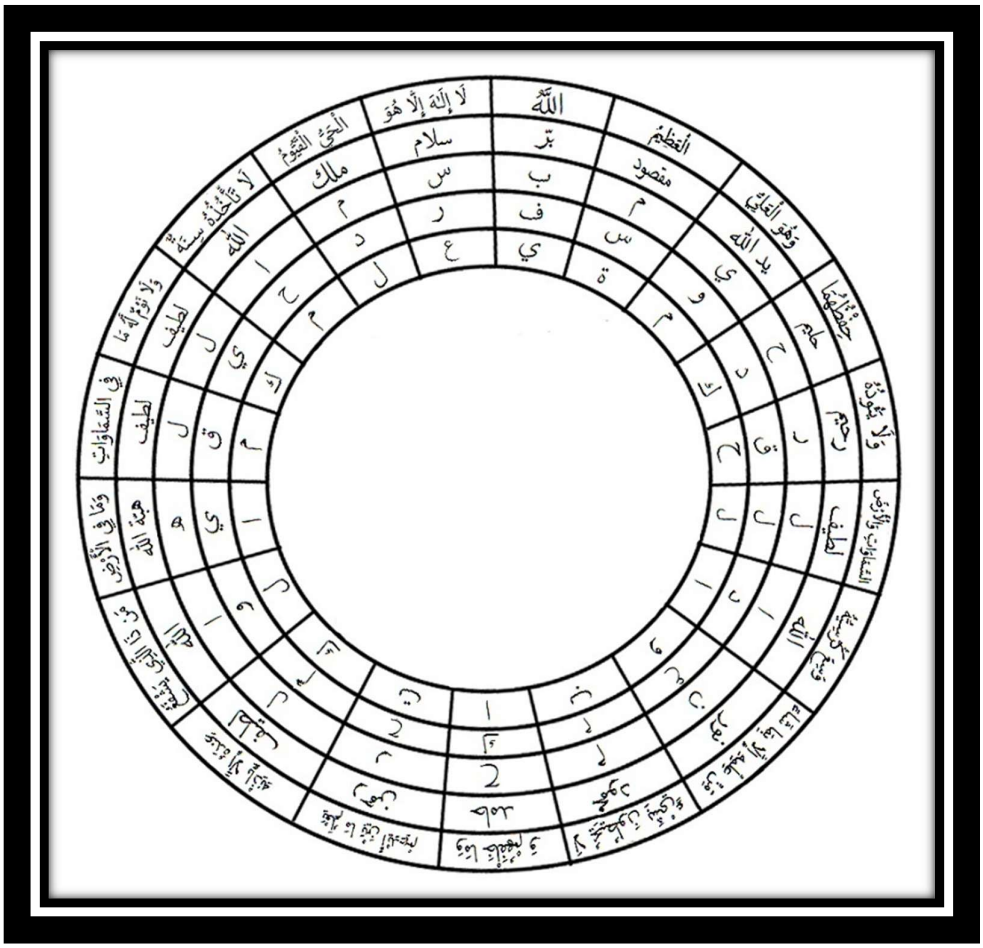
Commentary: This denotes the **Paradise of the Names** (*jannat al-asmāʾ*), i.e. the circular talismanic amulet whose origin is claimed in Islamic occult literature to originate as among those *arcana* originally transmitted by the first Imām (ع).[5] This motif reoccurs throughout Bayānic literature, including in the **Persian Bayān** itself (**10th Gate of the Sixth Unity**) where it is attributed to women as its possessors such that the female gender collectively is denoted in the **Persian Bayān** as being the **possessors of the circles** (*ulū al-dawāʾir*) (**10th Gate of the Fifth Unity**), with the circle itself denoting the geometric form of the All-Comprehensive Divine Name *allāh* whereas the pentagram is *hūwa* (the Name denoting the *ipseity*). The instructions for its construction in the **Persian Bayān** (**10th Gate of the Sixth Unity**) are as follows:

﴿...و اگر نفسی خواهد خود را در حرز حق داخل نماید بر عقیق مدوری امر نماید که نقش شود بهیکل دائره معروفه که پنج واحد است و در اول آیة الکرسي و در ثانی أسماء دائره و در ثالث حروف بسمله و در رابع اسماء سته و در خامس آنچه مناسب حال و قصد او باشد که نوزده حرف متجاوز نباشد... ﴾

...And if any soul wishes to place themselves under the talismanic protection of the Truly Real, let them command upon a circular agate/carnelian (*ʿaqīq*) the engraving of the well-known circular talisman, which is five unities [i.e. **5x19 = 95**]. And in the first, the **Throne Verse** (**Qurʾān 2:255**); and in the second, the names of the circle [meaning, each of the 19 individual letters of the *bismillāh* are to be separated individually and then formed into Divine Names and Attributes]; and in the third, the letters

of the *bismillāh* [i.e. ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م]; and in the fourth, the **Six Names** [these are, ***fard***/single, ***ḥayy***/alive, ***qayyūm***/peerless, ***ḥakam***/judge, ***ʿadl***/just, and ***quddūs***/holy; **note**: there are **nineteen letters** in total here to these **Six Names** in the original Arabic (ف ر د ح ي ق ي و م ح ك م ع د ل ق د و س)]; and in the fifth, whatever be appropriate to their condition and intention, but not exceeding nineteen letters...(*my trans.*)[6]

Given this, the circular amulet of the **Paradise of the Names** in its Bayānic version should be formulated as like in this diagram given below:



The assumption is that this circular amulet is to be carried by the person of its carrier at all times. As noted, later in the **Persian Bayān**—as far as this specific amulet is concerned—this directive was changed and made incumbent upon women only while men were to carry the Bayānic form of the **pentagram** (*haykal*) instead.

This rite corresponds with the level of the **Divine Will** (*mashīʾa*), and here the **Divine Will** (*mashīʾa*) is associated with the geometric form of the circle that symbolizes with the All-Comprehensive Name *allāh*. As the All-Comprehensive Name, *allāh* contains the totality of all the Divine Names and Attributes within Itself, whether they be those names in the quality of Majesty (*jalāl*) or Beauty (*jamāl*),[7] hence another reason why we said in the **1st gate of the Thirteenth Unity** of the **Bayān** that the **Divine Will** (*mashīʾa*) is what creation can ever know of God because gnosis and comprehension of all levels above It are eternally barred as they are those stations of the Ipseity (*hūwīya*) Itself which are utterly impregnable (*al-amnaʾ*) and absolutely sanctified (*al-aqdas*), this being the **Hidden Treasure** Itself Who is independent of all things, including the will to create the world and to be known, given *that the standing gate to the noesis of Its Essence is locked!*[8] From this perspective, a few amongst the sages of the past have claimed this All-Comprehensive Name of *allāh* as the **Greatest Name**. Yet it is due to the internal dualitude in the Nature of the **Divine Will** (*mashīʾa*) as the **Hidden Treasure** unfolds from Its Absolute Hiddenness wherein such dualitude can even be said to occur, as this level of the *mashīʾa* is that level of the **Hidden Treasure** desiring to be known in the infinite *loci* It Self-Discloses and pours *already-always* out of Itself as the realities of all the Names and Attributes, since this level is that Reality of infinite Knowledge (*ʿilm*) and infinite Power (*qudra*) as a **Single Thing**. Nevertheless this is the station of the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) which is all things, but not any one of them. This is the case since the **Divine Will** (*mashīʾa*) *qua* the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) is the archetypal perfection of all things as a **Single Thing** without any of their imperfections, deficiencies and limitations which are those final effects of their material actualizations, making them both separate from this **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) while simultaneously dependent (*iftiqār*) upon It in every state, since the vestigial-sign (*āyāh*) of

the **Divine Will** (*mashīʾa*) exists within every single thing, this being the *already-always* imprint of any given thing's very existence as the **Divine Will** (*mashīʾa*) *is* **Existence** (*wujūd*) Itself Who *already-always* looks upon Its Lord: the **Hidden Treasure**. Nevertheless the reality of negation and 'no' (*lā*) does not occur at this level of the *mashīʾa* in relation to anything as all things occur in It in a perpetually fixed (*thābit*) state with It eternally Affirmed (*ithbāt*); and when you grasp this, you will have also grasped the seed of that animating reality behind *al-badāʾ* (the alteration of the divine plan).

Given this, it is only appropriate that at the level of the ordainment of an opening rite the circular amulet of the **Paradise of the Names** be stipulated, since as the opening rite it situates the bearing subject by symbolization and analogization within the originating principle of That Divine Reality which contains all possibilities and actualities *already-always* within Itself under the shade of the All-Comprehensive Name of *allāh*, which is the **Divine Will** (*mashīʾa*), since this Name is the animating Reality behind all-things (*kullu-shayʾ*): necessary (*wājib*), possible (*mumkin*) and impossible (*mumtaniʾ*) at the level of ontology; obligatory (*fard*), recommended (*mustaḥabb*), permitted (*mubāḥ*), disapproved (*makrūh*) and forbidden (*ḥarām*) at the level of legal prescription. And take the empty center (*khāl al-wasaṭ*) of the circle as the **Necessary Being** (*wājib al-wujūd*), or the **Primal Point** (*nuqṭa al-ūlā*) from which the realities of all the letters emerge; and take the **19x5** divisions of the amulet as the possible and contingent (*mumkin*) emerging from that empty center, noting the five vertical divisions and their correspondences to the obligatory (*fard*), recommended (*mustaḥabb*), permitted (*mubāḥ*), disapproved (*makrūh*) and forbidden (*ḥarām*) at the level of legal prescription; and take the utmost boundary of the circle at the very top as the impossible (*mumtaniʾ*), all of which emerge from the empty center: the **Primal Point**. And, of course, nineteen (**19**) is the unity (*wāḥid*) whose number is equivalent to being/existence (*wujūd*), and five (5) is ***hāʾ*** (هـ) whose number is equivalent to 'gate' (*bāb*), such that when these two numbers are multiplied the number of '*God guides*' (*yahdīʾLlāh* يهدي الله), '*God is the Most Revivificatively Alive*' (*allāhu aḥīyya* الله أحيّي) and '*Word*' (*kalima* كلمة) are derived (i.e. **95**). So, from this perspective, consider that all of the prescriptions and ordinances of the Bayān where already contained in latency within this very rite because all of those prescriptions

and ordinances, whether then or now, possess at their animating root a fundamentally theurgic motivation, such that law and its practice both flow from it, so understand!

2.

﴿وَالثَّانِي مِنْهَا تَرْكُ الْغَلْيَانِ فَإِنَّهُ عَمَلُ الْخَانِ وَنَفْخُ الشَّيْطَانِ﴾

The second among them is abstaining from the water-pipe (ghalyān), for it is the doing of the innkeeper and the blowing of Satan!

Commentary: This directive is self-explanatory. However, some context is needed. First, the *ghalyān* is a *persianism* and is otherwise known in the Arab and Turkish worlds as the either the *shīsha*, *nārjīlah*, *çelīm*, or the *hookāh*. It is generally believed that the water-pipe was originally invented in India during the sixteenth century of the common era by an immigrant Iranian physician at the court of the Moghul Emperor Akbar (d. 1605 CE) from which it quickly spread throughout much of the Muslim world. Roman Catholic Jesuit missionaries first introduced tobacco into India and this introduction in turn inspired the invention of the water-pipe for its consumption. However, evidence also exists for an earlier invention of a primitive form of the *ghalyān* during the reign of the Safavid monarch Shah Ṭahmāsp I (d. 1576 CE), known by the Iranian *turkishism* of *čopoq*. This means that tobacco came into general usage in Iran contemporaneously with its usage in India under the Moghuls,[9] and before entering Europe during the 1550s. Its source of introduction into Iran appears to be unknown, but it is possible that it is the same source as in India: Catholic European Jesuit missionaries who would have imported it into southwest as well as southeast Asia (and later Europe) from the newly Spanish and Portuguese conquered southern American colonies. As such, however one cuts it, tobacco represents a European colonial appropriation from the indigenous peoples of the Americas and then a colonial

European introduction into the larger Asian continent before formally entering mass European consumption.

Now, the major health risks associated with general tobacco consumption are widely known. Water-pipe usage however also includes in addition the active exposure to all kinds of toxic chemicals used in the treatment of the tobacco, never mind the high concentration of carcinogens and heavy metals that are not filtered out by the water in most water-pipe devices; this, in addition to the transmission of infectious diseases when water-pipes are shared in social settings among a group of people or when not properly cleaned, which would have been the case in Qājār Iran as it is even today. Furthermore, during the Qājār era active water-pipe use was usually associated with *status quo* elements of that feudal society which Bābism stood against: **i.** the royalty and aristocracy, **ii.** the traditional Shiʿi clerical class, **iii.** those conservative *mafia* (and non-mercantile) elements of the traditional *bāzār* and **iv.** their affiliates (such as the *Ḥaydarī* and *Niʿmatī* moieties)[10] who often acted as the bulwarks and enforcers for the first three classes (in other words, the thuggish dregs of society, or in Marxian terms the reactionary *lumpenproletariat*).

Inkeepers in Qājār Iran were usually representative from the third class and often acted as the main public vendors for tobacco and water-pipe use. Thus, tobacco and water-pipe usage were both symbolic as well as symptomatic of all that was wrong with Qājār society with its violent feudal corruption on all levels. Given this, in addition to the spiritual element (and the health component which is tied to the spiritual), this is also what the Primal Point was responding to, and so the prohibition thereof represented a revolutionary statement against the prevailing conditions of that society as symbolized by tobacco and the water-pipe. Therefore, for the Bābīs to refrain from it was a clear statement of identity against that of the general Qājār society, and so such abstention was one step from that specific level towards an attempt to transform the existing conditions of that society itself. It should be noted here that the founder of Bāhāism has been accused by his early Bayānī detractors as having been a lifelong water-pipe (as well as an opium) addict, which besides the spiritual element—if true—places him squarely in the camp of those very reactionary

forces of feudal Qājār society that the **Primal Point** and the Bābīs were attempting to overthrow.[11]

While this specific injunction in **The Seven Rites** is from 1844 CE, in the **7th Gate** of the **Ninth Unity** of the **Persian Bayān**, the Primal Point reiterated it this way,

﴿...و نهی شده از تنباکو و اشباه آن...نهی از این...از برای حفظ نفس مؤمنه است... ﴾

> And it is forbidden to use tobacco and similar things... Prohibition...[of tobacco]...has been made for the protection of the soul of the believer...(*my trans.*)[12]

Although we have abrogated this earlier injunction against tobacco and water-pipe usage in our **Completion of the Bayān**,[13] since at this point in history these are matters that are better left for mature and competent individuals to decide for themselves as informed choices, rather than ones occurring at the level of religious ordinances; nevertheless the inherent reasoning for the prohibition against tobacco and water-pipe usage earlier revealed in the Bayān by the **Primal Point**—albeit occulted and opaque as to its guiding motivation, but as of now fully demonstrated here—still holds today as it did back then.

This rite corresponds with the level of the **Divine Volition** (*irāda*). Now, we should point out a feature of this creative attributive imprint that will then clarify the metaphysical correspondence of this specific rite with the **Divine Volition** (*irāda*) and so make it clearer. If the **Divine Will** (*mashīʾa*) be the level of the Hiero-Intelligence/Nexal Consciousness or Intellect (*ʿaql*) *in-itself* then the level of the **Divine Volition** (*irāda*) is that level wherein the Reality of the **Divine Will** (*mashīʾa*) faces the emergence of an opposite in the form of the *acosmic* ignorance (*jahl*). Thus, whereas the first rite ordained a purely

talismanic rite that corresponds to *mashīʾa*, the second ordains a rite involving abstention from a material and social convention that occurs in its nature as being the opposite of the Reality of the Hiero-Intelligence/Nexal Consciousness (*ʿaql*). And this speaks to the Reality of the **Divine Volition** (*irāda*) wherein the **Will** faces the archetypal principle of an opposite, an opponent, an antagonist, or a contrary.

The principle of all such dualities, such as Light and darkness, day and night, peace and war, etc., emerge at the level of the *irāda*. However, rather than such opposities, opponents, antagonists or contraries possessing an independant reality or existence of their own, their emergence is due to that contraction in the generation of polarities that occurs as the **Most Holy Effusion** (*al-fayḍ al-aqdas*) of the **Universal Will** becomes the **Holy Emanation (***al-fayḍ al-muqaddas*) at the level of the **Divine Volition** instantiating particularities from those universalities generated by the *mashīʾa*. Thus, the Primal Point mentions 'Satan' at the end of the rite, which is another way of saying the *acosmic* ignorance (*jahl*) in opposition to the Hiero-Intelligence/Nexal Consciousness (*ʿaql*) that we said is that reality occurring for the **Divine Will** (*mashīʾa*) at Its level of the **Divine Volition** (*irāda*), that is, when acting upon the **Universal Nature** (*ṭabīʿa kullīya*). Otherwise the **Divine Will** (*mashīʾa*) possesses no opposition or contrary, as It is the Originator of all things in their universal substrates. Therefore, in the spatiotemporal reality of the world of generation and corruption, abstention becomes the means whereby the 'blowing of Satan' is both identified in its instance and so halted in its actualization for that true wayfarer following the Way of Light. And this is why it must be avoided even if its full reasons were not fully comprehended by those so commanded to perform it at the time of this command's original issue by the Manifestation of the Divine Will in Human Form. At this level of the *irāda*, this does not mean that such opposities, opponents, antagonists or contraries are fully actualized and present. Rather, it means that their principles and archetypes are. At the level of ordinance, here **Volition** therefore appears as prohibition (*nahy*) as Light confronts its shadow *in principle* rather than in actualization.

3.

﴿وَالثَّالِثُ مِنْهَا شُرْبُ وَرَقِ الصِّينِ الْمَحْبُوبِ عِنْدَ أَهْلِ الْيَقِينِ﴾

And third among them: drinking the beloved [tea] ***leaf of China among the folk of Certainty.***

Commentary: Here the Primal Point recommends the adoption of a culinary preference—a preference with both very specific occult and wayfaring as well as natural health implications—between the common Persian black tea prevalent in Iran and the Chinese tea which is known to come in *white*, *green*, *yellow*, *oolong* and *black* versions that are generally more fragrant than the Persian, and especially more invigorating in their immediate effects (as well as longterm health benefits) when regularly consumed due to their powerful traditional herbal properties. Countless references to Chinese tea occur throughout the early writings of the Primal Point. For example, a significant one for our purposes augmenting the current rite—and one specifically identifying Chinese White tea—occurs towards the middle of the **Epistle Between the Two Shrines** (*ṣaḥīfa bayn al-ḥaramayn*):

﴿وَأَمَّا شُرْبُكَ ، فَدَقِّ بَصَرَكَ، فَخُذْ بِحَوْلِ اللهِ وَقُوَّتِهِ أَيْدِي نَفْسِكَ كُلَّ أَوَّلِ كُلِّ يَوْمٍ جُزْءًا مِنَ الْكُنْدُرِ وَالْقَرْنَفُلِ مُسَاوِيًا بِالسُّكَّرِ الْخَالِصِ وَاشْرَبْ كَأْسًا مِنَ الْمَاءِ الَّذِي طُبِخَ فِيهِ وَرَقَةُ الْمُبَيِّضَةِ الآتِيَةِ مِنَ الصِّينِ، فَإِنَّ شُرْبَهَا تُرِقُّ الطَّبِيعَةَ وَتَجْذُبُ الرُّطُوبَةَ وَتَسُدُّ سُبُلَ الإِشَارَةِ وَتُحْيِي شَارِبَهَا بِلِقَاءِ أَهْلِ الْحَقِيقَةِ، وَفِيهَا مَنَافِعُ لا يُحْصَى لِمَنْ شَهِدَ بِالْعِيَانِ سَبِيلَ الْبَيَانِ، وَإِنْ تُرِيدُ أَكْثَرَ مِنْ كَأْسٍ فَاشْرَبْ وَتَرًا، فَإِنَّ اللهَ قَدْ أَحَبَّ الْوَتْرَ فِي كُلِّ شَأْنٍ، وَإِنْ تُحِبُّ فَاشْرَبْ مَعَهُ اللَّبَنَ إِذَا لَمْ يَكُنْ بِكَ بَرْدًا، ذَلِكَ حُكْمُ

اللهِ فِي شُرْبِكَ بَعْدَ سَاعَةٍ مِنْ مَطْلَعِ الشَّمْسِ، وَلا تَشْرَبْ أَزْيَدَ مِمَّا أَمَرْتُكَ وَلا شَيْئًا بَعْدَهُ إِلاَّ الْحَلَوِيَّاتِ اللَّطِيفَةَ، فَإِنَّهَا حَلٌّ لَكَ فِي كُلِّ شَأْنٍ وَاشْتَغِلْ بِشَأْنِ الَّذِي قَدْ كَتَبَ اللهُ﴾

As for your beverage: sharpen your sight then take, by the Power and Strength of God, your soul into [your own] hands at the beginning of each day, [and] take an equal amount of frankincense and cloves mixed with pure sugar,[14] and drink a cup of water wherein the white [tea] leaf from China has been boiled! For its consumption refines the nature, attracts moisture, blocks the paths of [false] suggestion, and revitalizes the one who drinks it when encountering the people of Truth! And in it are innumerable benefits for those who have witnessed first hand the **path of Enumeration** (*sabīl al-Bayān*)![15] And if you wish more than a single cup, drink an odd number, for indeed God has favored odd numbers in every matter![16] If you like, drink milk with it, provided it does not cool you down![17] That is God's decree regarding your beverage an hour after sunrise! So do not drink more than what I have commanded you, nor anything after it except for light sweets, for they are permissible to you in every state! Engage in the matter that God has decreed, and busy yourself with what God has ordained!

Now, traditional Chinese White tea, well known for its delicate flavor and minimal processing, is made from the young leaves and buds of the *Camellia sinensis* plant, the same plant that yields green, black, and oolong teas. White tea has been particularly valued for its health benefits in traditional Chinese medicine. By contemporary standards, this would probably be due to its very high antioxidant concentration with low levels of caffeine as compared to other teas. It is rich in **polyphenols**, which are antioxidants that help in combating free radicals in the body that are responsible for various types of degenerative

diseases, aging, and cancer. These antioxidants found in White tea also possess anti-inflammatory properties, which can help reduce the risk of chronic illnesses such as heart disease, arthritis, and certain cancers. Regular consumption of White Chinese tea has been linked by some to a reduced risk of heart disease thanks to its ability to improve cholesterol levels, lowering the levels of **LDL cholesterol** (bad cholesterol) by raising **HDL cholesterol** (good cholesterol). Its antioxidant properties also contribute to healthier, more youthful skin by protecting against damage from ultraviolet light and improving overall skin quality. White Chinese tea also exhibits antibacterial and antiviral qualities that can boost the immune system and fend off various pathogens. It also contains a relatively low amount of caffeine, which stimulates the central nervous system, heart, and muscles. This makes it a milder option for those who are oversensitive to caffeine but who would still like to enjoy a boost. The **amino acid** in White tea is known for its ability to promote relaxation and reduce stress without causing drowsiness. It also enhances mood, concentration and alertness due to the presence of **catechins** in it (a type of **phenolic compound** that belongs to the group of **flavonoids** responsible for many of this tea's health benefits, including its form of antioxidant, anti-inflammatory, never mind tumor-inhibiting properties). The combination of these specific components in Chinese White tea makes it an especially powerful natural beverage with a wide range of benefits for general good health.[18]

When frankincense and cloves are mixed together with Chinese White tea, the blend not only offers a unique and pleasant aroma but also enhances the medicinal properties of the tea itself. Both frankincense and cloves are highly regarded in traditional Eastern medicine for their extensive health benefits. For instance, the consumption of frankincense is renowned for its anti-inflammatory effects, particularly useful in reducing inflammation associated with arthritis and other inflammatory diseases. When combined with the anti-inflammatory properties of White tea, it can provide synergistic benefits. It is also known for its ability to enhance the immune system such that it might help in strengthening the body's defense against infections. Frankincense has been traditionally used in aromatherapy to reduce anxiety, stress, and to induce a calming effect. Drinking it in tea can also provide these same psychological benefits. It also possesses **antimicrobial**

properties that can help in fighting certain pathogens, which adds to the antibacterial and antiviral qualities of White tea in general.[19]

As for cloves: they are one of the richest sources of antioxidants known. They help in protecting the body against free radical damage, much like White tea already does, thus enhancing the overall antioxidant capacity of the blend. Cloves have also been used in dental care for their antiseptic properties, which can help in preventing oral diseases and managing toothaches, gum pain and similar. They are also known as a digestive aid, helping to alleviate stomach upsets, gas, and bloating. They likewise stimulate secretion of digestive enzymes, which can complement the soothing properties of White tea on the digestive system. The **eugenol** in cloves has been studied for its cancer-fighting properties, including slowing the growth of cancer cells and promoting cancer cell death.[20]

That stated, when frankincense and cloves are mixed with White Chinese tea, the combination can lead to a potent anti-inflammatory and antioxidant blend. This mix can potentially enhance immune function more robustly than White tea on its own; provide deeper calming effects, which may help in stress management and improve mental clarity; amplify antimicrobial properties, potentially offering broader protection against pathogens; and support digestive health through a synergistic effect of the digestive aids from the cloves with the gentle impact of the White tea. Such a blend would obviously be appealing to those looking for a holistic approach to wellness, leveraging the benefits of each component in a single soothing, aromatic beverage. But what is especially noteworthy here is that this basic herbal alchemy delineated by the **Primal Point** is one particularly conducive to the daily embarking upon wayfaring to God whilst faced with the day to day practicalities that any true wayfarer will surely face as they go about their daily business. One reason for this is the presence of **incensole acetate**[21] in frankincense that with the combination of cloves and heat from the White Chinese tea appears to make this concoction moderately psychoactive, with the possibility that it is in fact **N,N-Dimethyltryptamine** (DMT) that has become orally active via the frankincense.[22] This has been our own experience with this concoction over the years. Nevertheless this simple rite, with its augmentation and the further instructions given regarding it in the **Epistle Between the**

Two Shrines, situates and orients the wayfaring subject from the combined levels of the horizons (*āfāq*) of appearance and the souls (*anfus*) of the interiorities simultaneously, leading them from the base, fleshy level of the physical body itself and its requirements of bodily nourishment unto the noetic Reality. And know, my friend, that whilst the enemy merely pays lip service to the principle of the harmony of science and religion—yet without the ability to prove or otherwise demonstrate it from within the context of his own inferior doctrine—here we have very briefly demonstrated it to you together with what its intersections are.

This rite corresponds to the level of the **Divine Determination** (*qadar*). Now, observe how at the previous level of the **Volition** the rite associated therein related to abstention whereas here it is related to consumption. The previous one prohibited while this one prescribes. And although the Reality of the *tahlīl* relates to all levels of unfoldment, here you see in the form of prohibition (*ḥarām*) and prescription (*ḥalāl*) how its Reality stamps itself upon the two levels of **Volition** and **Determination** both such that the **Volition** stamped itself in opposition to a contrary—revealing a principle of distance between itself as an identity and that which is other than it, so a negation—whereas the **Determination** (*qadar*) coagulates itself around a specific form of practice at the level of consumption (revealing a principle of proximity in what it takes and absorbs into itself, so an Affirmation) that is intended to orient a singular subject at the level of what they put into their body as the first act of a day in that proper focus around their wayfaring to God.

Nevertheless, like the **Divine Will** which affirms universals as it pours out and emanates the existential contents of all things out of Itself without discrimination, the animating principle of the **Divine Determination** (*qadar*) is the affirmation of particulars in their identity but with that discrimination regarding a specific or *specified* self-entification (*taʿayyun*). Here in this rite this is revealed to you in the form of '**what to do**' (*amr* = إِلَا الله) (**Light**) whereas in the previous it was regarding '**what not to do**' (*nahy* = لَا إِلٰه) (**fire**). This in itself should now tell you what informs the process for each of the first three of the **seven creative attributive imprints**: the **Will** brings forth into existence without discrimination whilst **Volition** discriminates the identity of the *locus* it acts upon from that of another

whereas **Determination** (*qadar*) now forms the characteristics of that singular identity as a self-contained distinction, whether as a thing or a circumstance, so understand!

4.

﴿وَالرَّابِعُ ذِكْرُ الرُّكْنِ الْمُسْتَسِرِّ فِي الْآذَانِ بَعْدَ شَهَادَةِ الْوِلَايَةِ لِخُلَفَاءِ الرَّحْمَنِ﴾

And the fourth is mention of the Hidden Pillar of Secretion in the call to prayer after bearing witness to the Providential Guidance of the Successors of the Merciful!

Commentary: This denotes mentioning in the call to prayer (*adhān*) the Name of the **Primal Point** Himself after bearing witness to the Unicity of God (*tawḥīd*), the messengerhood (*risāla*) of Muḥammad (ص), the Providential Guidance (*wilāya*) of all twelve of the Imāms (ع) as well as of Fāṭima's (ع).[23] After the standard litany of words of the Shiʿite call to prayer are uttered and after testification to the Providential Guidance of ʿAlī (ع)—or, as sometimes also occurs, naming all twelve of the Imāms (ع) one by one—the caller was to proclaim, *I testify that ʿAlī before Muḥammad is the servant of the Remnant of God* (أَشْهَدُ أَنَّ عَلِيًّا قَبْلَ مُحَمَّدٍ بَابَ بَقِيَّةِ اللهِ).[24] As a consequence of the controversy it immediately generated in Shīrāz when first put into effect, this specific formula was soon abandoned by the Bābīs[25] on the instructions of the **Primal Point** Himself, but we have enshrined an augmented and modified formulation of it for all posterity as a permanent feature of the **Fāṭimīya *ṣalāt***: a specific feature of practice amongst those who follow this Path firmly in place for eleven years now as of this writing except that the **Fāṭimīya *ṣalāt*** follows the individualization of the call to prayer earlier revealed in the **Bayān** and not its congregational performance publicly as in the practice of orthodox Islam.

This rite corresponds to the level of the **Divine Authorization** (*qaḍāʾ*). Here we behold the outer form of what the **Divine Determination** (*qadar*) earlier determined above. Whereas *qadar* established a personal practice at the level of the identity of individual wayfaring, here with the **Divine Authorization** (*qaḍāʾ*) this identity now publicly proclaims its Source in the horizons of appearance through the utterance of the wayfarer themselves regarding the *locus* of the Theophany of that Person Who is both the Guide as well as the Goal of the wayfaring, since the Path is from the Primal Will as the Manifestation of the All-Comprehensive Name *allāh* to the Primal Will in that annhilation and subsistence in the particular Name and Attribute to which the blaze-flux (*fuʾād*) of the wayfarer acts as the Celestial Body to that particular Name or Attribute, which is their Lord or Perfect Nature—the specific Face of Divinity uniquely turned to them. The **Divine Authorization** (*qaḍāʾ*) therefore acts as the unique, formal characteristic imprint upon that unique reality of the wayfarer that earlier self-entified at the level of the **Determination** (*qadar*), which here appears as that verbal testimony and proclamation by the wayfarer of the status of the human *locus* of the Primal Will through whose Reality their Name or Perfect Nature is realized as the 'inner Proof' (*ḥujjat al-bāṭina*) to the human *locus* of the Primal Will's 'outer Proof' (*ḥujjat al-ẓāhira*).[26]

5.

﴿وَالْخَامِسُ مِنْهَا السُّجُودُ عَلَى التُّرْبَةِ الْحُسَيْنِيَّةِ - عَلَى صَاحِبِهَا آلافُ الثَّنَاءِ وَالتَّحِيَّةِ - بِالْأَنْفِ وَالْجَبِينِ﴾

And the fifth among them is prostrating upon the Ḥusaynī clay —upon whose possessor be thousands of laudations and greetings—with the nose and the forehead!

Commentary: This refers to the round (or sometimes square) piece of clay from Karbalāh, Irāq known as the *turbah* (Arabic)—or *mohr* in Persian—which Twelver Shiʿite Muslims rest their foreheads on during the prostrations (*sujūd*) of the ritual prayer of the *ṣalāt*. Here the Primal Point is prescribing that the forehead as well as the nose rest upon a *turbah* during prostrations rather than the customary forehead alone, which denotes either that more than a single *turbah* be used for the *ṣalāt* or that a larger than usual piece be had that allows the forehead and the nose to rest simultaneously upon it during the *sujūd*. This prescription was later altered in the **8th Gate of the Tenth Unity of the Bayān** to soil contained within a piece of crystal from the final resting places of the **First Name of God**—meaning, Mullā Ḥusayn (d. 1848 CE)—and the **Last Name of God**—meaning, Quddūs (d. 1849 CE).[27] We, for our part, have altered that as well to soil (or even a stone) from the **Valley of NUR**, since the sanctified realities of Karbalāh, **the First** and **Last names of God** have archetypally *returned* in this Day in the terrestrially located *terra lucida* of the **Valley of NUR** as the *qibla* of the **Light of the Bayān**.

This rite corresponds to the level of the **Divine Realization** (*imḍāʾ*). Now, know that prayer is realization (*imḍāʾ*) as the signature (*imḍāʾ*) of the Path such that he or she who does not pray—in whatever form such prayer may come in—does not possess a true Path, let alone realization, since within prayer the secret of lordship (*rubūbīya*) reveals Itself in the locus of the reality of servanthood (*ʿubūdīya*), as prayer is the Self-Disclosure of the Actor (*fāʿil*) upon the patient (*mafʿūl*) wherein the prayer itself becomes the act (*fiʿl*) unting the Actor with Its patient who acts as Its mirror to Its Self-Disclosure in that *locus*. And this Self-Disclosure is of the specific Name and Attribute—the Perfect Nature—which is the unique Lord of the patient. In this context, to prostrate upon the **Ḥusaynī clay** or like it, is to participate in that Reality which the **Ḥusaynī clay** or like it represents. Thus, when the wayfarer prostrates upon the **Ḥusaynī clay** or like it and truly loses themselves in the annihilation of the moment (*fanāʾ al-waqt*), they become in truth Ḥusayn (ع) Himself surrounded by the Karbalāh of the world (*dunyā*), for such is a manifestation of lordship (*rubūbīya*) in the *locus* of the reality of servanthood (*ʿubūdīya*), since this is the station wherein the wayfarer tastes the spirit of *Ḥusayn is from Me and I am from Ḥusayn*[28] as this is

the station of Love where distinctions between self and Other begin to disappear. As such in the context of this rite, here it is with this practice wherein the **Ḥusaynī** Reality signs and imprints itself as the realization of the wayfarer in the attributive imprint of the **Divine Realization** (*imḍāʾ*).

6.

﴿وَالسَّادِسُ قِرَاءَةُ الزِّيَارَةِ الْجَامِعَةِ الَّتِي أَنْشَأَهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِلَفْظِهِ الْمُبَارَكِ فِي كُلِّ جُمُعَةٍ وَعِيدٍ وَكُلِّ يَوْمٍ مُتَبَرَّكٍ وَلَيْلٍ سَعِيدٍ﴾

The sixth is recitation of the Comprehensive Visitation [Prayer][29] ***that was composed by Him—may God bless Him and grant Him peace—with His blessed utterance, every Friday and religious festivity, and every blessed day and joyful night!***

Commentary: This prayer was the composition of the tenth Imām al-Hādī (ع) and was the subject of Shaykh Aḥmad al-Aḥsāʾī's *magnum opus* as a super-commentary, the *sharḥ al-zīyāra* (the Commentary on the Visitation).[30] This prayer is considered by Twelver Shiʿites as the most comprehensive form of salutation towards all of the Infallibles (ع) and its popularity through the ages cannot be under- or overestimated. Numerous commentaries on it have been composed, the most esoterically deep amongst them being al-Aḥsāʾī's. A commentary of the scope of al-Aḥsāʾī's was not composed by the **Primal Point**, but references to it are replete throughout His writings. Here it is being made a requirement for personal recitation by the wayfarer as the content of reflection for every religious festivity, whether this be during the months of Muḥarram, Shaʿbān, Ramaḍān, or otherwise—whether such festivities occur during the day or night.

This rite corresponds to the level of the **Appointed Time** (*ajal*), and here you see how the Primal Point has calibrated such recitation with the sacred time of religious festivities such that via such recitation the atemporal theophanic self-disclosures (*tajallīyāt*) now find their appropriate temporal moment in the attention and reflection of the wayfarer in the act of such recitation.

7.

﴿وَالسَّابِعُ مِنْهَا الِاتِّخَاذُ بِخَاتَمِ الْعَقِيقِ الْأَبْيَضِ الْمَنْقُوشِ عَلَيْهِ ✡لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدُ رَسُولُ اللَّهِ وَعَلِي وليُّ اللَّهِ ٢٧٣✡﴾.

***The seventh of them is wearing a white agate/carnelian ring engraved upon it, "there is no god but God, Muḥammad is the Messenger of God, and ʿAlī is the Providential Guide of God,* 273"!**

Commentary: Know, that two-hundred and seventy-three (**273**) is the numerical value of **ʿAlī-Muḥammad is the Gate of God** (عَلِيٌّ مُحَمَّدٌ بَابُ اللهِ), which contains fourteen letters to each member of the **Fourteen Infallibles** (ع) and is composed of four (**4**) words corresponding to each phrase of the **Theophanic Praise of Fāṭima** (*tasbīḥ al-fāṭima*).[31] The '**Gate of God**' (بَابُ اللهِ) is also the same formulation to which the wayfarer is called to attest and bear witness unto in the **1st gate of the First Unity of the Persian Bayān**.[32] Thus the Primal Point had already unequivocally proclaimed in the first year of that Manifestation His True Station as the archetypal return of the Twelfth Imām.

That aside, while the benefits of the agate/carnelian stone are too numerous to list and mention here, we will mention that the color white in the **Bayān** is specifically associated with the *fuʾād* (the blaze-flux) which, as we said, is equivalent to Being/Existence

(*wujūd*) and, moreover, corresponds with the *bism* (In the Name of) of the *bismillāh* and the Divine world (*lāhūt*). However, this prescription was later changed in the **10th Gate of the Sixth Unity of the Persian Bayān** from the white agate/carnelian to a red one (corresponding to ***earth***), and replaced with the verse, *'say: God is Real Truth and indeed all other than God are creation, and all are to It servants* (قُلِ اللهُ حَقٌّ وَإِنَّ مَا دُونَ اللهِ خَلْقٌ وَكُلٌّ لَهُ عَابِدُونَ)!

This final rite corresponds to the level of the **Book/Decree** (*kitāb*); and see how these seven rites commenced with a talismanic prescription and ended with one, thus demonstrating to you the theurgic motivation behind the practices of this Path from beginning to end, start to finish. Here at this level of the **Book/Decree** (*kitāb*) all that which your Path represents is represented by the form of the ring and the inscription upon it that identifies you to all within the heavens and the earth and what is between them as to the spiritual family and celestial alliance that you belong to and which is your identity within the horizons and the souls. This level inscribes the Truth of that Reality that you are in all of its dimensions and with all of its implications, so understand!

﴿تَمَّتْ وَالسَّلَامُ عَلَى مَنْ عَمِلَ بِهَذِهِ الأُمُورِ وَيَمْشِي بِالنُّورِ فِي اللَّيْلِ الأَلِيلِ الدِّيجُورِ﴾

Completed, and peace be upon those who act by these commands and walk with the Light within the dark, long night!

Commentary: The Light is the Path of God and its dawning Orient with the realization of the noetic Reality in the horizon and the soul of the wayfarer. The dark, long night is the material world in its inherent nature of generation and corruption, becoming and passing away. The Light also means the *locus* of the Divine Manifestation, the Complete Human, and Their appearance with the dark, long night being the negation of the mundane world, which in its blindness makes of Their Presence an absence and so does not recognize Their

True Nature as the *embodified* Divine Light in the Talismanic-Temple of the Human Pentagrammic Form. Later in the Bayān, the dark, long night denotes the period in between Manifestations and Resurrections wherein neither the Human Manifestation of the Primal Will is present nor any of those Manifestations of the Divine Volition. And know that Light is in all cases is equivalent to the noetic Paradise, whether in the world or the Hereafter.

And the Light be upon those who follow the illuminations of the Guidance unto the Truth; and praise be unto God, the Light of all the worlds!

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Notes

[1] See Denis MacEoin *The Messiah of Shiraz* (EJ Brill: Leiden, 2009): 185; and *Sources for Early Babi Doctrine and History* (1992: 61-63). Text found in Abū'l-Qāsim Afnān *ʿahd-i-aʾlāʾ* (Oneworld: Oxford, 2000): 100. Other than extremely minor details on the seventh and final rite, our **MS** text does not substantially diverge from the one given by Afnān. The trajectory of the rites in our **MS** version are also identical to the one provided in *ʿahd-i aʾlāʾ* and contrary to the manner in which MacEoin has set them out. The enemy has also uploaded this same version online, here https://oceanoflights.org/file/Bab-PUB03-08_ar.docx (retrieved 12 February 2025).

[2] فَاللَّهُ صِرَاطُ الْمُنِيرِ **The Completion of the Bayān: Gate 19, Unity Nineteen** (the final three words).

[3] https://research.rafed.net/%D8%A7%D9%84%D8%AF%D8%B9%D8%A7%D8%A1-%D9%88%D8%A7%D9%84%D8%B2%D9%8A%D8%A7%D8%B1%D8%A9/372-%D8%A7%D9%84%D8%AF%D8%B9%D8%A7%D8%A1/1532-%D8%AF%D8%B9%D8%A7%D8%A1-%D8%A7%D9%84%D8%A7%D9%81%D8%AA%D8%AA%D8%A7%D8%AD (retrieved 29 January 2026). Here is our full translation of it per the text linked above:

> O God, I begin praise by praising Thee, and Thou art the One who directeth unto correctness by Thy gracious bestowal, and I have come to certainty that Thou—Thou art the Most Merciful of those who show mercy in the place of pardon and mercy, and the most severe of punishers in the place of chastisement and vengeance, and the greatest of those who exercise absolute might in the place of majesty and grandeur! O God, Thou hast given me leave to supplicate Thee and to ask of Thee, so hear, O All-Hearing One, my laudation, and answer, O Merciful One, my call, and overlook, O Forgiving One, my stumbling; for how many a distress, O my God, hast Thou relieved, and how many a grief hast Thou removed, and how many a slip hast Thou pardoned, and how many a mercy hast Thou spread forth, and how many a ring of affliction hast Thou unfastened! Praise belongeth unto God, Who hath not taken a consort nor an offspring, Who hath no partner in sovereignty, and who hath no protector arising from abasement—so magnify It with utter magnification!
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> Praise belongeth unto God with all of Its praises, all of them, for all of Its blessings, all of them! Praise belongeth unto God, Who hath no adversary in Its dominion and no rival in Its command! Praise belongeth unto God, Who hath no partner in Its creation and no likeness in Its greatness! Praise belongeth unto God, whose command and whose praise

permeate creation, whose glory is manifest through generosity, whose hand is outspread through liberality, whose treasuries are never diminished, and whom the abundance of giving increaseth only in bounty and generosity—truly It is the Mighty, the Bestower!

O God, I ask Thee for a little from much, though my need for it is immense and Thy independence from it is Pre-Eternal; it is much with me, and it is for Thee easy and light! O God, Thy pardoning of my sin, Thy overlooking of my error, Thy forbearance toward my injustice, Thy veiling of the ugliness of my deed, and Thy clemency toward the multitude of my crimes—despite what occurred of my mistake and my intent—have emboldened me to ask Thee for that which I do not deserve from Thee, Thou Who hast provided me from Thy mercy, hast shown me from Thy power, and hast made me know from Thy answering; thus I came to call upon Thee in security, to ask Thee in intimacy, not fearful and not anxious, presuming upon Thee in what I have directed myself toward Thee! If response is delayed from me, I reproach Thee in my ignorance, though perhaps that which was delayed from me is better for me, by Thy knowledge of the outcome of affairs; for I have seen no patron more generous, nor more forbearing toward a vile servant, than Thou toward m!

O my Lord, Thou callest me and I turn away from Thee, Thou showest affection toward me and I show aversion toward Thee, Thou drawest near to me and I do not receive Thee, as though I possessed authority over Thee—yet that hath not prevented Thee from mercy toward me, from beneficence toward me, and from gratuitous favor toward me by Thy bounty and generosity; so have mercy on Thy ignorant servant and bestow upon him from the excess of Thy beneficence—truly Thou art Munificent, Generous!

Praise belongeth unto God, Owner of sovereignty, Mover of the ships, Subjugator of the winds, Splitter of the dawn, Requiter of the Judgment, Lord of the worlds! Praise belongeth unto God for Its forbearance after knowledge, and praise belongeth unto God for Its pardon after power, and praise belongeth unto God for the length of Its patience in wrath while It is capable of what It willeth! Praise belongeth unto God, Creator of creation, Expander of provision, Splitter of the dawn, Possessor of majesty, nobility, grace, and benefaction, Who is distant and thus unseen, yet near and thus witness to whispered counsel—blessed and exalted is It! Praise belongeth unto God, Who hath no rival to equal It, no likeness to resemble It, and no supporter to assist It; by Its might It subdueth the mighty, and before Its greatness the great humble themselves, so by Its power It reacheth whatever It willeth! Praise belongeth unto God, who answereth me when I call upon It, Who covereth every nakedness of mine while I disobey It, and who magnifieth blessing upon me while I do not requite It; how many a pleasant gift hath It granted me, how many a fearful calamity hath It sufficed me against, and how many a radiant joy hath It shown me—so I praise It in gratitude and remember It in glorification! Praise belongeth unto God, whose veil is not torn, whose gate is not shut, whose petitioner is not turned away, and whose hopeful one is not disappointed! Praise belongeth unto God, who granteth security to the fearful, delivereth the righteous, raiseth the oppressed, abaseth the arrogant, destroyeth kings and appointeth others in their stead; praise belongeth unto God, Breaker of tyrants, Annihilator of oppressors, Overtaker of fugitives, Chastiser of the unjust, Cry of those who

cry for aid, Locus of the needs of seekers, Reliance of the believers! Praise belongeth unto God, from whose awe the heaven and its inhabitants tremble, the earth and its dwellers quake, and the seas surge together with those who swim in their depths! Praise belongeth unto God, Who guided us to this, for we would not have been guided had God not guided us! Praise belongeth unto God, Who createth and is not created, Who provideth and is not provided for, Who feedeth and is not fed, Who giveth death to the living and giveth life to the dead, while It is Living and doth not die; in Its hand is good, and It is powerful over all things!

O God, bless Muḥammad, Thy servant, Thy messenger, Thy trustee, Thy chosen one, Thy beloved, the elect of Thy creation, the guardian of Thy secret and the conveyor of Thy messages, with the most excellent, most beautiful, most complete, most pure, most abundant, most increasing, most wholesome, most immaculate, most sublime, and most plentiful blessing Thou hast bestowed upon any of Thy servants, prophets, messengers, chosen ones, and people of nobility before Thee. O God, bless ʿAlī, Commander of the Faithful, the legatee of the Messenger of the Lord of the worlds, Thy servant, Thy intimate, the brother of Thy Messenger, Thy proof over Thy creation, Thy greatest sign, and the Tremendous Tidings; bless the Truthful, the Pure—Fāṭima, Mistress of the women of the worlds; bless the two grandsons of mercy and the two Imams of guidance, al-Ḥasan and al-Ḥusayn, masters of the youth of the Garden; bless the Imams of the Muslims: ʿAlī son of al-Ḥusayn, Muḥammad son of ʿAlī, Jaʿfar son of Muḥammad, Mūsā son of Jaʿfar, ʿAlī son of Mūsā, Muḥammad son of ʿAlī, ʿAlī son of Muḥammad, al-Ḥasan son of ʿAlī, and the Successor, the Guiding, the Rightly Guided—Thy proofs over Thy servants and Thy trustees in Thy lands—with abundant, perpetual prayer!

O God, bless the Guardian of Thy command, the Upright One who standeth, the One Awaited, the anticipated justice; surround Him with Thy proximate angels and support Him with the Spirit of Holiness, O Lord of the worlds! O God, make Him the caller to Thy Book and the one who standeth by Thy religion; grant Him succession upon the earth as Thou grantedst succession to those before Him; establish for Him His religion which Thou hast approved for Him; replace His fear with security so that He worshippeth Thee, not associating anything with Thee! O God, strengthen Him and strengthen through Him, aid Him and take vengeance through Him, grant Him mighty aid, open for Him an easy opening, and appoint for Him from Thyself a victorious authority! O God, manifest through Him Thy religion and the *sunnah* of Thy Prophet until no portion of truth remaineth concealed for fear of any creature! O God, we long toward Thee for a noble polity by which Thou exaltest Islam and its people, abasest hypocrisy and its people, placest us among those who call to Thy obedience and those who lead toward Thy path, and providest us through it with the dignity of this world and the next! O God, what Thou hast made known to us of the truth, make us bear it; and what we have fallen short of, bring us to it!. O God, gather through Him our dispersion, mend through Him our fracture, stitch through Him our rift, multiply through Him our fewness, strengthen through Him our abasement, enrich through Him our poverty, settle through Him our debts, repair through Him our need, ease

through Him our hardship, whiten through Him our faces, release through Him our captives, grant success through Him to our requests, fulfill through Him our promises, answer through Him our supplications, give us through Him our petitions, and bring us through Him to the hopes of this world and the next, and give us through Him beyond our desire—O best of those asked and most expansive of givers—heal through Him our breasts, remove through Him the rancor of our hearts, guide us through Him to the truth concerning that wherein we differ, by Thy permission; truly Thou guidest whom Thou wilt to a straight path, and grant us victory through Him over Thine enemy and our enemy, O God of Truth, Amen!

O God, we complain to Thee of the loss of our Prophet—Thy blessings be upon Him and his House—and the occultation of our Guardian, the multitude of our enemies, the fewness of our number, the severity of trials upon us, and the collusion of time against us; so bless Muḥammad and His House, and assist us in that with a victory from Thee which Thou hastenest, with harm Thou removest, with aid Thou ennoblest, with a just authority Thou manifestest, with a mercy from Thee by which Thou envelopest us, and with well-being from Thee by which Thou clothest us, by Thy mercy, O Most Merciful of the mercifiers!

اللّٰهُمَّ إِنِّي أَفْتَتِحُ الثَّناءَ بِحَمْدِكَ وَأَنْتَ مُسَدِّدٌ لِلصَّوابِ بِمَنِّكَ ، وَأَيْقَنْتُ أَنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ فِي مَوْضِعِ الْعَفْوِ وَالرَّحْمَةِ ، وَأَشَدُّ الْمُعاقِبِينَ فِي مَوْضِعِ النَّكالِ وَالنَّقِمَةِ ، وَأَعْظَمُ الْمُتَجَبِّرِينَ فِي مَوْضِعِ الْكِبْرِياءِ وَالْعَظَمَةِ. اللّٰهُمَّ أَذِنْتَ لِي فِي دُعائِكَ وَمَسْأَلَتِكَ ، فَأَسْمَعْ يَا سَمِيعُ مِدْحَتِي ، وَأَجِبْ يَا رَحِيمُ دَعْوَتِي ، وَأَقِلْ يَا غَفُورُ عَثْرَتِي ، فَكَمْ يَا إِلٰهِي مِنْ كُرْبَةٍ قَدْ فَرَّجْتَها ، وَهُمُومٍ قَدْ كَشَفْتَها ، وَعَثْرَةٍ قَدْ أَقَلْتَها ، وَرَحْمَةٍ قَدْ نَشَرْتَها ، وَحَلْقَةِ بَلاءٍ قَدْ فَكَكْتَها ؟ الْحَمْدُ لِلّٰهِ الَّذِي لَمْ يَتَّخِذْ صاحِبَةً وَلَا وَلَداً وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيراً. الْحَمْدُ لِلّٰهِ بِجَمِيعِ مَحامِدِهِ كُلِّها ، عَلَىٰ جَمِيعِ نِعَمِهِ كُلِّها ، الْحَمْدُ لِلّٰهِ الَّذِي لَا مُضادَّ لَهُ فِي مُلْكِهِ ، وَلَا مُنازِعَ لَهُ فِي أَمْرِهِ. الْحَمْدُ لِلّٰهِ الَّذِي لَا شَرِيكَ لَهُ فِي خَلْقِهِ ، وَلَا شَبِيهَ لَهُ فِي عَظَمَتِهِ ، الْحَمْدُ لِلّٰهِ الْفاشِي فِي الْخَلْقِ أَمْرُهُ وَحَمْدُهُ ، الظَّاهِرِ بِالْكَرَمِ مَجْدُهُ ، الْباسِطِ بِالْجُودِ يَدَهُ ، الَّذِي لَا تَنْقُصُ خَزائِنُهُ ، وَلَا تَزِيدُهُ كَثْرَةُ الْعَطاءِ إِلَّا جُوداً وَكَرَماً إِنَّهُ هُوَ الْعَزِيزُ الْوَهَّابُ .اللّٰهُمَّ إِنِّي أَسْأَلُكَ قَلِيلاً مِنْ كَثِيرٍ ، مَعَ حاجَةٍ بِي إِلَيْهِ عَظِيمَةٍ وَغِناكَ عَنْهُ قَدِيمٌ وَهُوَ عِنْدِي كَثِيرٌ ، وَهُوَ عَلَيْكَ سَهْلٌ يَسِيرٌ. اللّٰهُمَّ إِنَّ عَفْوَكَ عَنْ ذَنْبِي ، وَتَجاوُزَكَ عَنْ خَطِيئَتِي ، وَصَفْحَكَ عَنْ ظُلْمِي ، وَسَتْرَكَ عَلَىٰ قَبِيحِ عَمَلِي ، وَحِلْمَكَ عَنْ كَثِيرِ جُرْمِي عِنْدَ مَا كانَ مِنْ خَطَإِي وَعَمْدِي أَطْمَعَنِي فِي أَنْ أَسْأَلَكَ مَا لَا أَسْتَوْجِبُهُ مِنْكَ الَّذِي رَزَقْتَنِي مِنْ رَحْمَتِكَ ، وَأَرَيْتَنِي مِنْ قُدْرَتِكَ ، وَعَرَّفْتَنِي مِنْ إِجابَتِكَ ، فَصِرْتُ أَدْعُوكَ آمِناً ، وَأَسْأَلُكَ مُسْتَأْنِساً لَا خائِفاً وَلَا وَجِلاً ، مُدِلّاً عَلَيْكَ فِيما قَصَدْتُ فِيهِ إِلَيْكَ ، فَإِنْ أَبْطَأَ عَنِّي عَتَبْتُ بِجَهْلِي عَلَيْكَ ، وَلَعَلَّ الَّذِي أَبْطَأَ عَنِّي هُوَ خَيْرٌ

لِي لِعِلْمِكَ بِعاقِبَةِ الْأُمُورِ ، فَلَمْ أَرَ مَوْلىً كَرِيماً أَصْبَرَ عَلَى عَبْدٍ لَئِيمٍ مِنْكَ عَلَيَّ ، يَا رَبِّ ، إِنَّكَ تَدْعُونِي فَأُوَلِّي عَنْكَ ، وَتَتَحَبَّبُ إِلَيَّ فَأَتَبَغَّضُ إِلَيْكَ ، وَتَتَوَدَّدُ إِلَيَّ فَلَا أَقْبَلُ مِنْكَ كَأَنَّ لِيَ التَّطَوُّلَ عَلَيْكَ ، فَلَمْ يَمْنَعْكَ ذٰلِكَ مِنَ الرَّحْمَةِ لِي وَالْإِحْسانِ إِلَيَّ ، وَالتَّفَضُّلِ عَلَيَّ بِجُودِكَ وَكَرَمِكَ ، فَارْحَمْ عَبْدَكَ الْجاهِلَ وَجُدْ عَلَيْهِ بِفَضْلِ إِحْسانِكَ إِنَّكَ جَوادٌ كَرِيمٌ. الْحَمْدُ لِلّٰهِ مالِكِ الْمُلْكِ ، مُجْرِي الْفُلْكِ ، مُسَخِّرِ الرِّياحِ ، فالِقِ الْإِصْباحِ ، دَيَّانِ الدِّينِ ، رَبِّ الْعالَمِينَ. الْحَمْدُ لِلّٰهِ عَلىٰ حِلْمِهِ بَعْدَ عِلْمِهِ ، وَالْحَمْدُ لِلّٰهِ عَلىٰ عَفْوِهِ بَعْدَ قُدْرَتِهِ ، وَالْحَمْدُ لِلّٰهِ عَلىٰ طُولِ أَناتِهِ فِي غَضَبِهِ وَهُوَ قادِرٌ عَلىٰ مَا يُرِيدُ. الْحَمْدُ لِلّٰهِ خالِقِ الْخَلْقِ ، باسِطِ الرِّزْقِ ، فالِقِ الْإِصْباحِ ، ذِي الْجَلالِ وَالْإِكْرامِ وَالْفَضْلِ وَالْإِنْعامِ ، الَّذِي بَعُدَ فَلا يُرىٰ ، وَقَرُبَ فَشَهِدَ النَّجْوىٰ ، تَبارَكَ وَتَعالىٰ ، الْحَمْدُ لِلّٰهِ الَّذِي لَيْسَ لَهُ مُنازِعٌ يُعادِلُهُ ، وَلَا شَبِيهٌ يُشاكِلُهُ ، وَلَا ظَهِيرٌ يُعاضِدُهُ ، قَهَرَ بِعِزَّتِهِ الْأَعِزَّاءَ ، وَتَواضَعَ لِعَظَمَتِهِ الْعُظَماءُ ، فَبَلَغَ بِقُدْرَتِهِ مَا يَشاءُ. الْحَمْدُ لِلّٰهِ الَّذِي يُجِيبُنِي حِينَ أُنادِيهِ ، وَيَسْتُرُ عَلَيَّ كُلَّ عَوْرَةٍ وَأَنَا أَعْصِيهِ ، وَيُعَظِّمُ النِّعْمَةَ عَلَيَّ فَلَا أُجازِيهِ ، فَكَمْ مِنْ مَوْهِبَةٍ هَنِيئَةٍ قَدْ أَعْطانِي ، وَعَظِيمَةٍ مَخُوفَةٍ قَدْ كَفانِي ، وَبَهْجَةٍ مُونِقَةٍ قَدْ أَرانِي ؟ فَأُثْنِي عَلَيْهِ حامِداً ، وَأَذْكُرُهُ مُسَبِّحاً. الْحَمْدُ لِلّٰهِ الَّذِي لَا يُهْتَكُ حِجابُهُ ، وَلَا يُغْلَقُ بابُهُ وَلَا يُرَدُّ سائِلُهُ ، وَلَا يُخَيَّبُ آمِلُهُ، الْحَمْدُ لِلّٰهِ الَّذِي يُؤْمِنُ الْخائِفِينَ ، وَيُنَجِّي الصَّالِحِينَ ، وَيَرْفَعُ الْمُسْتَضْعَفِينَ ، وَيَضَعُ الْمُسْتَكْبِرِينَ ، وَيُهْلِكُ مُلُوكاً وَيَسْتَخْلِفُ آخَرِينَ ؛ وَالْحَمْدُ لِلّٰهِ قاصِمِ الْجَبَّارِينَ ، مُبِيرِ الظَّالِمِينَ ، مُدْرِكِ الْهارِبِينَ ، نَكالِ الظَّالِمِينَ ، صَرِيخِ الْمُسْتَصْرِخِينَ ، مَوْضِعِ حاجاتِ الطَّالِبِينَ ، مُعْتَمَدِ الْمُؤْمِنِينَ ، الْحَمْدُ لِلّٰهِ الَّذِي مِنْ خَشْيَتِهِ تَرْعَدُ السَّماءُ وَسُكَّانُها ، وَتَرْجُفُ الْأَرْضُ وَعُمَّارُها ، وَتَمُوجُ الْبِحارُ وَمَنْ يَسْبَحُ فِي غَمَراتِها ، الْحَمْدُ لِلّٰهِ الَّذِي هَدانا لِهٰذا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدانَا اللّٰهُ. الْحَمْدُ لِلّٰهِ الَّذِي يَخْلُقُ وَلَمْ يُخْلَقْ ، وَيَرْزُقُ وَلَا يُرْزَقُ ، وَيُطْعِمُ وَلَا يُطْعَمُ ، وَيُمِيتُ الْأَحْياءَ ، وَيُحْيِي الْمَوْتىٰ ، وَهُوَ حَيٌّ لَا يَمُوتُ ، بِيَدِهِ الْخَيْرُ ، وَهُوَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ. اللّٰهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَأَمِينِكَ وَصَفِيِّكَ وَحَبِيبِكَ وَخِيَرَتِكَ مِنْ خَلْقِكَ ، وَحافِظِ سِرِّكَ ، وَمُبَلِّغِ رِسالاتِكَ أَفْضَلَ وَأَحْسَنَ وَأَجْمَلَ وَأَكْمَلَ وَأَزْكىٰ وَأَنْمىٰ وَأَطْيَبَ وَأَطْهَرَ وَأَسْنىٰ وَأَكْثَرَ مَا صَلَّيْتَ وَبارَكْتَ وَتَرَحَّمْتَ وَتَحَنَّنْتَ وَسَلَّمْتَ عَلىٰ أَحَدٍ مِنْ عِبادِكَ وَأَنْبِيائِكَ وَرُسُلِكَ وَصِفْوَتِكَ وَأَهْلِ الْكَرامَةِ عَلَيْكَ مِنْ خَلْقِكَ. اللّٰهُمَّ وَصَلِّ عَلىٰ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ، وَوَصِيِّ رَسُولِ رَبِّ الْعالَمِينَ ، عَبْدِكَ وَوَلِيِّكَ وَأَخِي رَسُولِكَ وَحُجَّتِكَ عَلىٰ خَلْقِكَ ، وَآيَتِكَ الْكُبْرىٰ ، وَالنَّبَأِ الْعَظِيمِ ، وَصَلِّ عَلَى الصِّدِّيقَةِ الطَّاهِرَةِ فاطِمَةَ سَيِّدَةِ نِساءِ الْعالَمِينَ ، وَصَلِّ عَلىٰ سِبْطَيِ الرَّحْمَةِ ، وَإِمامَيِ الْهُدىٰ الْحَسَنِ وَالْحُسَيْنِ سَيِّدَيْ شَبابِ أَهْلِ الْجَنَّةِ ، وَصَلِّ عَلَى أَئِمَّةِ الْمُسْلِمِينَ ؛ عَلِيِّ بْنِ الْحُسَيْنِ ، وَمُحَمَّدِ بْنِ عَلِيٍّ ، وَجَعْفَرِ بْنِ مُحَمَّدٍ ، وَمُوسَىٰ بْنِ جَعْفَرٍ ، وَعَلِيِّ بْنِ مُوسىٰ ، وَمُحَمَّدِ بْنِ عَلِيٍّ ، وَعَلِيِّ بْنِ مُحَمَّدٍ ، وَالْحَسَنِ بْنِ عَلِيٍّ ، وَالْخَلَفِ الْهادِي الْمَهْدِيِّ ، حُجَجِكَ عَلىٰ عِبادِكَ ، وَأُمَنائِكَ فِي بِلادِكَ صَلاةً كَثِيرَةً دائِمَةً. اللّٰهُمَّ وَصَلِّ عَلىٰ وَلِيِّ أَمْرِكَ الْقائِمِ الْمُؤَمَّلِ ، وَالْعَدْلِ الْمُنْتَظَرِ ، وَحُفَّهُ بِمَلائِكَتِكَ الْمُقَرَّبِينَ ، وَأَيِّدْهُ بِرُوحِ الْقُدُسِ

يَا رَبَّ الْعالَمِينَ .اللّٰهُمَّ اجْعَلْهُ الدَّاعِيَ إِلىٰ كِتابِكَ ، وَالْقائِمَ بِدِينِكَ ، اسْتَخْلِفْهُ فِي الْأَرْضِ كَمَا اسْتَخْلَفْتَ الَّذِينَ مِنْ قَبْلِهِ ، مَكِّنْ لَهُ دِينَهُ الَّذِي ارْتَضَيْتَهُ لَهُ ، أَبْدِلْهُ مِنْ بَعْدِ خَوْفِهِ أَمْناً يَعْبُدُكَ لَا يُشْرِكُ بِكَ شَيْئاً . اللّٰهُمَّ أَعِزَّهُ وَأَعْزِزْ بِهِ ، وَانْصُرْهُ وَانْتَصِرْ بِهِ ، وَانْصُرْهُ نَصْراً عَزِيزاً ، وَافْتَحْ لَهُ فَتْحاً يَسِيراً ، وَاجْعَلْ لَهُ مِنْ لَدُنْكَ سُلْطاناً نَصِيراً. اللّٰهُمَّ أَظْهِرْ بِهِ دِينَكَ وَسُنَّةَ نَبِيِّكَ حَتَّىٰ لَا يَسْتَخْفِيَ بِشَيْءٍ مِنَ الْحَقِّ مَخافَةَ أَحَدٍ مِنَ الْخَلْقِ. اللّٰهُمَّ إِنَّا نَرْغَبُ إِلَيْكَ فِي دَوْلَةٍ كَرِيمَةٍ تُعِزُّ بِهَا الْإِسْلامَ وَأَهْلَهُ ، وَتُذِلُّ بِهَا النِّفاقَ وَأَهْلَهُ ، وَتَجْعَلُنا فِيها مِنَ الدُّعاةِ إِلَىٰ طاعَتِكَ ، وَالْقادَةِ إِلىٰ سَبِيلِكَ ، وَتَرْزُقُنا بِها كَرامَةَ الدُّنْيا وَالْآخِرَةِ. اللّٰهُمَّ مَا عَرَّفْتَنا مِنَ الْحَقِّ فَحَمِّلْناهُ ، وَمَا قَصُرْنا عَنْهُ فَبَلِّغْناهُ. اللّٰهُمَّ الْمُمْ بِهِ شَعَثَنا ، وَاشْعَبْ بِهِ صَدْعَنا ، وَارْتُقْ بِهِ فَتْقَنا ، وَكَثِّرْ بِهِ قِلَّتَنا ، وَأَعْزِزْ بِهِ ذِلَّتَنا ، وَأَغْنِ بِهِ عائِلَنا ، وَاقْضِ بِهِ عَنْ مُغْرَمِنا ، وَاجْبُرْ بِهِ فَقْرَنا ، وَسُدَّ بِهِ خَلَّتَنا ، وَيَسِّرْ بِهِ عُسْرَنا ، وَبَيِّضْ بِهِ وُجُوهَنا ، وَفُكَّ بِهِ أَسْرَنا ، وَأَنْجِحْ بِهِ طَلِبَتَنا ، وَأَنْجِزْ بِهِ مَواعِيدَنا ، وَاسْتَجِبْ بِهِ دَعْوَتَنا ، وَأَعْطِنا بِهِ سُؤْلَنا ، وَبَلِّغْنا بِهِ مِنَ الدُّنْيا وَالْآخِرَةِ آمالَنا ، وَأَعْطِنا بِهِ فَوْقَ رَغْبَتِنا ، يَا خَيْرَ الْمَسْؤُولِينَ، وَأَوْسَعَ الْمُعْطِينَ ، اشْفِ بِهِ صُدُورَنا ، وَأَذْهِبْ بِهِ غَيْظَ قُلُوبِنا ، وَاهْدِنا بِهِ لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ ، إِنَّكَ تَهْدِي مَنْ تَشاءُ إِلىٰ صِراطٍ مُسْتَقِيمٍ ، وَانْصُرْنا بِهِ عَلَىٰ عَدُوِّكَ وَعَدُوِّنا إِلٰهَ الْحَقِّ آمِينَ. اللّٰهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقْدَ نَبِيِّنا صَلَواتُكَ عَلَيْهِ وَآلِهِ ، وَغَيْبَةَ وَلِيِّنا ، وَكَثْرَةَ عَدُوِّنا ، وَقِلَّةَ عَدَدِنا ، وَشِدَّةَ الْفِتَنِ بِنا ، وَتَظاهُرَ الزَّمانِ عَلَيْنا ، فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ ، وَأَعِنَّا عَلىٰ ذٰلِكَ بِفَتْحٍ مِنْكَ تُعَجِّلُهُ ، وَبِضُرٍّ تَكْشِفُهُ ، وَنَصْرٍ تُعِزُّهُ ، وَسُلْطانِ حَقٍّ تُظْهِرُهُ ، وَرَحْمَةٍ مِنْكَ تُجَلِّلُناها ، وَعافِيَةٍ مِنْكَ تُلْبِسُناها ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

[4] We have reworded this *ḥadīth* from its current standard printed editions by adjusting it in the wording to its usual Shaykhī-Bābī articulation. We also did this in the last item of this volume as well elsewhere.

[5] See, for example, https://archive.org/details/20230725_20230725_1818 and https://archive.org/details/sharh-jannat-al-asma-ali (retrieved 29 January 2026).

[6] And here below will be found those Quranic verses which the Primal Point recommends to be engraved into the final, fifth rung of the circular amulet in His Arabic commentary on the 1st **sūrah** of the **Qur'ān**. For a reliable transcription of the commentary itself (from a private **MS**), see https://archive.org/details/8_20250206_202502 (retrieved 29 January 2026).

Note: *hamza*s are counted as separate letters and as *alif*s, and if a given verse lacks a single letter then an *alif* is placed as the final letter. If the number of letters exceeds nineteen then two letters are placed inside a single rung. If the final letter of a given word is the *hamza*ʾ then the *hamza* is written:

Temples of the Pure Religion of Gnosis

1: For the appearance of what God has bestowed upon you (**1:2**) (**18 letters here**; add an *alif* at the end).

ا ل ح م د ل ل ه ر ب ا ل ع ا ل م ي ن ا

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

2: Release from difficulty (**1:5**).

ا ي ا ك ن ع ب د و اي ا ك ن س ت ع ي ن

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

3: For Guidance (**1:6**).

اه د ن ا ا ل ص را ط ا ل م س ت ق ي م

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

4: For Glory (**3:26**).

ت ع ز م ن ت ش ا ء و ت ذ ل م ن ت ش ا ء

تُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ

5: For approaching whosoever you wish (**20:111**).

ع ن ت ا ل و ج و ه ل ل ح ي ا لق ي و م

عَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

6: Deriving benefit from whosoever you love (**28:77**).

اح س ن ك م ا ا ح س ن ا ل ل ه ا ل ي ك

أَحْسِن كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

7: In time of trouble (**65:7**).

س ي ج ع ل ا ل ه ب ع د ع س ر ي س ر ا

سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

8: For the destruction of the enemy (**14:17**).

و ي ا ت ي ه ا ل م وت م ن ك ل م ك ا ن

وَيَأْتِيهِ الْمَوْتُ مِن كُلِّ مَكَانٍ

9: For severe calamity (**2:214**).

م س ت ه م ا ل ب اس ا ء و ا ل ض ر ا ء

مَّسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ

10: For disunity among the people of oppression and enmity (**18:78**).

ق ا ل ه ذ ا ف ر ا ق ب ي ن ي و ب ي ن ك

قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ

11: For elevation of station (**20:114**).

ف ت ع ا ل ى ا ل ل ه ا ل م ل ك ا ل ح ق

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ

12: To request mercy (**4:23, 106, 129; 33:24**).

ا ن ا ل ل ه ك ا ن غ ف و ر ا ر ح ي م ا

إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

13: To request wisdom (**4:56**).

ا ن ا ل ل ه ك ا ن ع ز ي ز ا ح ك ي م ا

إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

14: For the removal of sadness (**21:103**).

ل ا ي ح ز ن ه م ا ل ف ز ع ا ل ا ك ب ر

لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ

15: For the provision of sustenance (**3:170**) (**note**: the four letters of الله in the original verse have been omitted in order to make 19 letters, making this verse a paraphrase rather than a strict quotation).

ف رح ي ن ب م ا ا ت ا ه م م ن ف ض ل ه

فَرِحِينَ بِمَا آتَاهُمُ مِن فَضْلِهِ

16: For victory (**48:1**).

ان ا ف ت ح ن ا ل ك ف ت ح ا م ب ي ن ا

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

17: For victory over the enemy (**48:3**).

و ي ن ص ر ك ا ل ل ه ن ص ر ا ع زي ز ا

وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا

18: For overcoming those who are hostile (**37:173**).

و ا ن ج ن د ن ا ل ه م ا ل غ ا ل ب و ن

وَإِنَّ جُندَنَا لَهُمُ الْغَالِبُونَ

19: To request knowledge and attainment to the essence of understanding (**2:151**).

ي ع ل م ك م ا ل ك ت ا ب و ا ل ح ك م ة

وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

20: For the blessings of this world and the next (**93:5**) (**note**: dagger *alif* over *alif maqsura* counts as a letter, i.e. *alif*).

و ل س و ف ي ع ط ي ك ر ب ك ف ت ر ض ى ا

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

[7] That is, 'wrathful' and 'transcendent' (majesty), and 'merciful' and 'immanent' (beauty).

[8] بَابُ الوُقُوفِ عَلَى مَعْرِفَةِ ذَاتِهِ مَقْفُلٌ

Futūḥāt al-makkīyyah (Bulāq edition) I:1.

[9] See entry *Tobacco* in ***EIr*** (Encyclopedia Iranica), online, https://iranicaonline.org/articles/tobacco (retrieved 29 January 2026).

[10] See entry *ḤAYDARI and NEʿMATI* in EIr, online, https://www.iranicaonline.org/articles/haydari-and-nemati (retrieved 29 January 2026).

[11] To wit,

> In his reply addressed to Mons. Edgard Blochet, keeper of the Oriental section, Biblioteque National, Paris, section 12.4.1.5 refers, Sub-i-Azal says: " I simply wanted him [i.e. Baha] not to talk much and not to compel me to denounce him. In the end he would not contain himself, and with the taking of an overdose of opium he flung the goblet of his pretensions on the roof of his house [i.e. he threw down the gauntlet], lured thereunto by the temptations of the scald-headed [i.e. Baha's scribe Mirza Aqa Jan of Kashan], and by his [full] brother [i.e. Mirza Musa surnamed Kalim (the interlocutor) because he talked to god, Baha]," in Jalal S. Azal *The Religion of the Bayān and The Claims of the Bahā'īs:* 275, online, https://archive.org/details/TheReligionOfTheBayanAndTheClaimsOfTheBahais (retrieved 29 January 2026).

[12] Because of the ambiguous way in which the Primal Point phrases it as *muʾmina* (feminine case)—qualifying *nafs* (a feminine noun in Arabic)—rather than *muʾmin* (masculine), it can be argued on this basis that this specific stipulation may have been meant to just apply to women rather than all believers. Since, as in other parts of the **Persian Bayān**, the Primal Point applies an idiosyncratic usage of pre-modern Persian by applying Arabic gender subject/object agreements in that language

—which it does not intrinsically possess, since there are no pronominal or indicatives of gender in Persian—any reading of the passage would make it to be applicable in one or the other of its senses (or even both) at the same time. Another possible way to look at it—since the clarification where this specific passage occurs comes towards the end of the gate—is that tobacco usage was prohibited across the board for the sake of the protection of the women of the Bayān, whether from any usage by themselves or from the deleterious effects of second hand smoke and the generally malodorous nature of those other effects associated with it. In any case, its ambiguity in phrasing was one of those reasons which motivated us to abrogate this ordinance altogether in this second cycle of the Bayān, leaving the matter for mature individuals to decide for themselves with the additional caveat that they should also be thinking about others rather than only themselves. Since the caveat of our abrogation is predicated upon it not harming ones health—and as tobacco and water-pipe use does indeed harm the health and vitality of the human body—then it should be avoided altogether. The axiomatic issue here for us, as with other things, is whether tobacco/water-pipe helps or impedes the wayfarer. Besides the physical effects, as tobacco induces psychological addiction and dependency, this is yet another reason why the wayfarer should avoid it since "addiction" is a veil with any material dependency becoming a trap on the Path.

However, what was not clarified previously in the Bayān is the status of such plants and organic compounds in themselves. Even though the language when prohibiting them is moralizing, obviously no plant or organic compound can be considered inherently evil in itself, nor can any moral judgement be passed on such things *in-themselves* at that level since, as with everything else, they are in themselves divine creations. The utility therein—or, rather, its *utilitarian transformation* from natural substance to commodified human resource—is the matter at issue: **i.** its negative effects on health when utilized by humans individually; **ii.** the social symbolism that such commodification may collectively project through it when appropriated for consumption and profit; and **iii.** its origin as opposed to its commercial appropriation. For example, if tobacco had remained in its originary shamanic native American context as a healing and sacramental plant, there is little reason to suppose it would require the kind of condemnation and prohibition the Bayān had earlier subjected it to, especially if it had never been appropriated in the first place by European colonialists and then diffused worldwide as a European commercial token. But European colonialism removed it from that original setting when introducing it elsewhere and then de-sacralized it, industrializing and commercializing it for profit whilst completely subjugating the native peoples this plant had orginated with (nay, eradicating their whole way of life as a consequence), in the process removing any element of *spirit* from the plant. In turn, whether in Europe or Asia, this de-sacralization and de-spiritization of tobacco then became one of those means of attacking the bodily health and vitality of masses of populations by elite mercantile classes and their wealthy investors among royal courts, aristocracies, and the church (who themselves, in many cases, ended up becoming addicted to tobacco).

In many ways, the deleterious effects that the colonial European appropriation and industrialization of tobacco has had throughout the globe since being taken out of its indigenous context can also be taken as its curse for so doing. Perhaps without saying so, the **Primal Point** was also mindful of this. We are especially mindful of it because the modern history of tobacco since the conquest of the Americas by Europeans is a history deeply embedded with colonial violence, capitalism and white male supremacy: the penultimate 'satan' of the past 500+ years. In other words, the original prohibition of tobacco in the Bayān can be taken as being in many ways implicitly—and in a secondary sense—tied to the ordinances of the **11th gate of the Ninth Unity** against the buying and selling of the four elements as well as by analogy those of the **11th gate of the Fourth Unity**, the **16th gate of the Ninth Unity** and the **16th gate of the Eleventh Unity** against saddening anyone, unleashing wanton violence and cutting limbs from people, all things which the European colonialists regularly did to the native populations of the Americas when thieving a sacred indigenous sacrament and natural resource and then globally profitting from it.

So to return to its Iranian context: the consumption of tobacco by any true believer during the 19th century would be symbolically tantamount to the consumption of the misery of an entire culture elsewhere (i.e. that of the native Americans whose sacrament was monetized with themselves brutalized by European colonialists), which in turn, for its part, spawned systems of political, economic and social misery of immense magnitude in the region with tobacco's introduction among the population there. Such a dynamic is indeed satanic, whichever way one looks at it, but one which the founder of Bahāsim had no clue (or would have even cared) about, making his own abrogation of this Bayānic ordinance appear to be predicated on thoroughly frivolous (and probably self-indulgent) bases whereas ours (besides those reasons already spelled out above) is one based on the axiom that enforced behavior by the fiat of an enforced ethics and morality always leads to its opposite (since the motivation of imposition is authoritarian, never mind instilling a discipline motivated by fear rather than one inspired by intelligent choice) whilst one deliberated by an educated choice on the part of any given believer has better chances of achieving its ethical/moral content and ends. As such we have offered latitude of decision in this cycle to the believer over the question and thereby removed it from its prohibited (*ḥarām*) status. But knowing what they do now, given what we have said above, provides the believer far deeper, pertinent reasons to abstain from the consumption of tobacco and/or the water pipe than merely aesthetic or olfactory reasons, let alone those around just one's own personal health. Refraining therefrom would also by implication connect them to other ordinances which we have revealed in **The Completion of the Bayān** wherein the actual morality/ethics behind its earlier prohibition can now be comprehended from a far more complex, veridical, and multi-faceted vantage point.

[13] In the **5th Gate of the Fifteenth Unity**.

[14] Presumably, this being unrefined brown sugar (which is actually its purest form) rather than the common refined white variety which herbal science and naturopathy generally believes to be

unhealthy for purposes of prolonged human consumption as it may trigger diabetes in those prone to it—or similar.

[15] The **Path of Enumeration** (*bayān*), as we have repeatedly shown elsewhere, is the Path leading to its station (*maqām*) which is equivalent to Being (*wujūd*). In its Shaykhī denotation, this also indicates the path of the Imāms (ع). *Bayān* here is likewise synonymous with *fu'ād* (the blaze-flux).

[16] Note how Ibn ʿArabī glosses upon the matter at the beginning of the eleventh chapter (**Ṣāliḥ**) of the **Bezels of Wisdom** (*fuṣūṣ al-ḥikam*):

اعْلَمْ وَفَّقَكَ اللَّهُ أَنَّ الْأَمْرَ مَبْنِيٌّ فِي نَفْسِهِ عَلَى الْفَرْدِيَّةِ، وَلَهَا التَّثْلِيثُ، فَهِيَ مِنَ الثَّلَاثَةِ فَصَاعِدًا، فَالثَّلَاثَةُ أَوَّلُ الْأَفْرَادِ، وَعَنْ هَذِهِ الْحَضْرَةِ الْإِلَهِيَّةِ وُجِدَ الْعَالَمُ

> Know, may God guide you, that the [Divine] Command is inherently built upon *oddness*, and to it belongs triplicity, beginning with [the number] three onwards. Three is the first among the odd [numbers], and from this Divine Presence [of oddness and triplicity] the world was existentiated (*my trans.*)

[17] *Coldness* meant in its traditional Galenic (or even Avicennan and Ayurvedic) denotation as in the four humors: **i. blood** (Greek: αἷμα, *haima*) (**hot and wet**) or *sanguine*; **ii. yellow bile** (Greek: ξανθὴ χολή, *xanthe chole*) (**hot and dry**) or *choleric*; **iii. black bile** (Greek: μέλαινα χολή, *melaina chole*) (**cold and dry**) or *melancholic*; **iv. phlegm** (Greek: φλέγμα, *phlegma*) (**cold and wet**) or *phlegmatic*.

[18] See Kerimali Akyildiz, Adnan Yilmaz, Ugur Avci, Merve Nur Toraman, Zihni Acar Yazici, (2024), "*White Tea Consumption Alleviates Anthropometric and Metabolic Parameters in Obese Patients*," *Medicina*, 60 (10) (2024): 1568; Söhle J., Knott A., Holtzmann U., Siegner R., Grönniger E., et al. "*White Tea extract induces lipolytic activity and inhibits adipogenesis in human subcutaneous (pre)-adipocytes*," *Nutrition & Metabolism*, (2009): 6:20.

[19] See Moussaieff, A., & Mechoulam, R. "Boswellia serrata, an overall review of its anti-inflammatory activity," *International Journal of Anti-inflammatory Agents in Medicinal Chemistry*, 8(3), (2009): 278-284; Ammon, H. P. "*Boswellic acids in chronic inflammatory diseases*," *Planta Medica*, 72(12), (2006): 1100-1116.

[20] See Cortés-Rojas, D. F., de Souza, C. R. F., & Oliveira, W. P. "Cloves (Syzygium aromaticum): A precious spice," *Antioxidants*, 3(2), (2014): 381-396; Chaieb, K., Hajlaoui, H., Zmantar, T., Kahla-Nakbi, A. B., Rouabhia, M., Mahdouani, K., & Bakhrouf, A. "*The chemical composition and biological activity of clove essential oil, Eugenia caryophyllata (Syzigium aromaticum L. Myrtaceae): A short review*," *Phytotherapy Research*, 21(6), (2007): 501-506, online, https://onlinelibrary.wiley.com/doi/abs/10.1002/ptr.2124 (retrieved 29 January 2026).

[21] A bioactive biterpene, or metabolites. Examples include **Docetaxel** (diterpene that is a potent anti-tumoral agent), **Amyrin triterpenes** (found in **Burseraceae breu**) **Caryophyllene sesquiterpenes**

(found in **copaiba oils**), **Ginkgolides** (found in **Ginkgo biloba** extract), **Bilobalide** (also found in **Ginkgo biloba** extract), **Asperterpene A** (a marine natural product that inhibits **BACE1**), **Asperterpenoid A** (another marine natural product that inhibits **MptpB**). The molecular formula of the **bioactive biterpene** is **$C_{22}H_{32}O_3$.**

[22] While studies continue, no verfiable evidence in the scientific literature has as yet been forthcoming proving—or, for that matter, *disapproving*—the presence of **N,N-Dimethyltryptamine** (DMT) in frankincense. Nevertheless our personal experience with the combination of these herbs has provided to us for years with something akin to a very mild Ayahuasca experience at its onset (but obviously without its other physical side effects, and particularly the nausea, that is induced by the **beta carbolines** from the **monoamine oxidase inhibitors** in Ayahuasca or its analogues), and especially when **2-3** cups are consumed in close succession.

[23] This is on the authority of the final verse of the **Sūrah of Fāṭima** (38) itself from the **Commentary on the Sūrah of Joseph**:

ذَلِكَ مِمَّا قَدْ عَلَّمَنِي رَبِّي مِنْ لِسَانِ فَاطِمَةَ الزَّهْرَاءِ عَلَى الْحَقِّ بِالْحَقِّ فَإِنِّي قَدْ تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللهِ وَبِآيَاتِهِ وَهُمْ بِوَلَايَةِ فَاطِمَةَ الزَّهْرَاءِ فِي أُمِّ الْكِتَابِ قَدْ كَانُوا حَوْلَ النَّارِ كُفَّارًا

> That is among what my Lord has taught Me from the Tongue of Fāṭima, the Radiant, upon the Truth in Truth! For I have verily abandoned the creed of a people who do not believe in God and Its versical-signs, for regarding the Providential Guidance (*wilāya*) of Fāṭima, the Radiant, in the Mother of the Book they were [found] around the fire as disbelievers/infidels! (*my trans*.)

The implication of this is unequivocally clear in that the status of Fāṭima (ع) and Her Providential Guidance is not a mere ornament or artifice without further effect that is in any manner negotiable. It is the core of faith itself, and as such Her Name must be included and mentioned in any legitimate call to prayer such that from the implied point of view of the Primal Point Himself to not mention Her Name is to nullify the act of ritual prayer itself since to dismiss or minimize Her Providential Guidance is to be accounted as among the disbelievers, the infidels, the coverers (*kuffār*) which is inclusive of the entirety of the patriarchal Muslim establishment of His time then as it remains today. And this itself is bolstered by an issue He underscores earlier in the **Commentary on the Sūrah of Joseph**, when He states in its **Sūrah of Joseph** (5),

وَإِنَّ اللهَ قَدْ أَرَادَ بِالشَّمْسِ فَاطِمَةَ وَبِالْقَمَرِ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَبِالنُّجُومِ أَئِمَّةَ الْحَقِّ فِي أُمِّ الْكِتَابِ مَعْرُوفًا

> And verily God intends by the Sun, Fāṭima, and by the moon, Muḥammad – the blessings of God be upon Him and His Household – and by the stars, the Imāms of Truth, within the Mother of the Book well-known! (*my trans.*)

This particular gloss by the Primal Point is in relation to the symbolism of the Sun, the moon and the stars prostrating to Joseph which stands for a cipher of Himself. However, what is extremely significant is that He identifies the Sun—the celestial body upon which all others revolve around per the heliocentric model of the universe He subscribed to—specifically with Fāṭima (ع) Herself. The implications of this are obviously revolutionary and deep, and it is only now in this Manifestation wherein such implications have been fully codified by us as a matter of core, pivotal doctrine. We also remind that although the **Primal Point** had complained in the **Persian Bayān** about the imprecise manner some had copied this first major public work of His, He never considered it overridden or abrogated in any fashion either. Thus, other than those specific prescriptions on the level of ordinances that form a specific Bayānic identity, every other pronouncement in the **Peerless Names** (*qayyūm al-asmā'*) is to be considered relevant and in effect.

[24] Note that this formula (which was later abandoned for a different formula altogether regarding the station of the **Primal Point**) is composed of precisely eight (**8**) words of twenty-eight (**28**) letters: **8** being the number of sigils to the ogdoadic form of the **Greatest Name** and **28** being the numerical value of **Waḥīd**. Its numerical value of **884** is equivalent to (رَبُّ الهَيْبَةِ وَالانْتِقَام), '*Lord of awe and the vengeance*'!

[25] To quote MacEoin: *This work was given to Mullā Ṣādiq Khurāsānī by Bārfurūshī when the latter reached Shīrāz, and...Mullā Ṣādiq made use of an altered form of the adhān in the Masjid-i Shamshīrgarān in Shīrāz. A riot ensued, as a result of which Bārfurūshī, Khurāsānī, and a third Bābi named Mullā ʿAlī-Akbar Ardastānī were physically punished and expelled from the city...**Messiah of Shiraz**:* 184-5.

[26] In reference to,

> يَا هِشَامُ إِنَّ لِلَّهِ عَلَى النَّاسِ حُجَّتَيْنِ حُجَّةً ظَاهِرَةً وَحُجَّةً بَاطِنَةً فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَالْأَنْبِيَاءُ وَالْأَئِمَّةُ وَأَمَّا الْبَاطِنَةُ فَالْعُقُولُ
>
> *O Hishām, verily God has placed two Proofs (ḥujjatayn) over humans: an outer Proof and an inner Proof. As for the outer Proof, they are the messengers, the prophets and the Imāms; and as for the inner, they are the hiero-intelligences/nexal consciousnesses (al-ʿuqūl)*" (***my trans.***)

In *al-Kāfī* 'Book of the Hiero-Intelligence/Nexal Consciousness and acosmic ignorance' (كتاب العقل والجهل), *ḥadīth* **no.12**, attributed to Mūsā al-Kāẓim (ع).

فَلا تَسْجُدَنَّ إِلَّا عَلَى الْبِلُّورِ فِيهَا مِنْ ذَرَّاتِ طِينِ الْأَوَّلِ وَالْآخِرِ ذِكْرًا مِنَ اللَّهِ فِي الْكِتَابِ لَعَلَّكُمْ شَيْءٌ غَيْرُ مَحْبُوبٍ لَا تَشْهَدُونَ [27]

> Do not prostrate except upon the crystal wherein is contained particles from the clay of **the First** and **the Last**, a remembrance from God in the Book, so that perchance you may not witness something not beloved! (*my trans.*)

That stated, the Islamic Republic of Iran with its cultural genocidal policies of the removal, desecration and the relocation of graves has made any current or future possibility of implementing this ordinance of the Bayān properly—and with its original intention—impossible: a matter that some online Bahāʾīs even quietly celebrated with glee during the ‘00s, both revealing their malice as well as their surreptitous cheerleading for the Islamic Republic's wrecking ball where the Bayānīs are concerned. The property of the Shrine of Shaykh Ṭabarsī itself was turned into a local public cemetery during the 1980s, among others interring countless local individuals from Qāʾimshahr (the name of the town that the Shrine of Shaykh Ṭabarsī now sits upon) who had died during the Iran-Iraq war of the 1980s (i.e. the so-called ‘martyrs’ of the Islamic Republic itself). Our inquiries regarding the structure of the shrine building itself revealed that it had been completely torn down and rebuilt three times (if not more) since the events of the 1840s, making the current structure in place completely worthless from any sacramental point of view, given that the sources claim that Mullā Ḥusayn was buried either within or near one of the walls of the original structure from the 1840s (which was torn down long ago).

As for the modest grave of Quddūs: it was once located on the property of an all-girls school in a suburb near the city of Bābul and was completely dug up, discarded and sealed by concrete during the late 1990s/early ‘00s, with news of its desecration and total destruction reaching the West only in 2004 CE. In other words, any spiritual or symbolic value to these sites was thoroughly upset by the turbaned enemies of the Bayān, making them of questionable value either today or in the future. This is the case because we believe it to be quite unseemly to collect dust from the graves of others not remotely connected to the true martyrs of Shaykh Ṭabarsī and then to pretend that they are. Such an act contradicts every impulse behind the words of the Primal Point Himself, with its overall morbidity being quite obvious. Nay, that Spirit behind the graves of **the First** and **the Last** left and archetypally reconstituted its terrestrial Reality elsewhere: with us and the **Valley NUR** where the life-principle pulsates out of every rock, tree, and particle. The Shrine of Shaykh Ṭabarsī—and especially after the Islamic Republic is one day soon, God willing, finally overthrown and replaced with a more responsible system in Iran—may continue to hold historical value to believers, even as a site of pilgrimage, never mind future tourism; but not, for the reasons specified, as a spiritual *locus* for the collection of its dust to be used for sacramental purposes. The Primal Point is with us that the Bayānīs should not fall into the same traps as the mainstream orthodox Twelver Shiʿites fell into, not knowing whether the clay they were actually prostrating upon was

truly from where it claims to come from and where a literal industry was spawned in the manufacture and export of *turbahs*, which in turn profitted the most reactionary elements of the clergy who extracted the *khums* from it as they did from other related religiously-sanctioned industries, including many not completely above board such as temporary marriages (or, rather, religiously-sanctioned *prostitution* where the orthodox Twelver Shiʿite clergy have acted as its official pimps).

[28] حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ

Biḥār al-anwār, vol. 43: 281.

[29] See https://www.duas.org/mobile/ziyarat-jamia-kabira.html (retrieved 12 February 2025).

[30] See https://archive.org/details/sharhe-ziyarat/%D8%B4%D8%B1%D8%AD%20%D8%A7%D9%84%D8%B2%D9%8A%D8%A7%D8%B1%D8%A9%20%D8%A7%D9%84%D8%AC%D8%A7%D9%85%D8%B9%D8%A9%20%D8%A7%D9%84%D9%83%D8%A8%D9%8A%D8%B1%D8%A9%20%D8%AC%201%20%D8%A7%D9%84%D8%B4%D9%8A%D8%AE%20%D8%A3%D8%AD%D9%85%D8%AF%20%D8%A8%D9%86%20%D8%B2%D9%8A%D9%86%20%D8%A7%D9%84%D8%AF%D9%8A%D9%86%20%D8%A7%D9%84%D8%A5%D8%AD%D8%B3%D8%A7%D8%A6%D9%8A/ (retrieved 12 February 2025).

[31] That is,

سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

> *Glory be to God and praise be unto God and there is no god but God and God is the Most Great* (*subḥān'ullāh wa'l-ḥamdulillāh wa lā ilāha illā allāh wa allāhu akbar*)!

[32] اللهُ اللهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا وَإِنَّ ذَاتَ حُرُوفِ السَّبْعِ بَابُ اللهِ لَنْ أَدْعُو مَعَهُ بَابًا

> God, God, my Lord, and I do not associate anyone with my Lord; and, indeed, the **Essence of the Seven Letters** is the **Gate of God**! I do not call upon another gate along with Him! (*my trans.*)

27

Commentary on "Say: *God is Real Truth, and indeed what is other than God is creation—and all are Its servants!*" in the Bayān[1]

383

In the Name of God the Sovereign, the Aid Invoked!

Praise be unto God, the Lord of the worlds! And may the blessings of God be upon the First Unity within the mirrors of our blaze-fluxes from the Pre-Eternal Light in every moment!

And for the matter at hand: thus saith the **Camphorated Servant of the Truly Real** who prepares for the abode of the Finality! You have asked me about the meaning of "*say: God is Real Truth, and indeed what is other than God is creation—and all are Its servants*"[2] which occurs in the **1st Gate of the 4th Unity** of the Bayān.[3]

First, know that in this construction we consider "*say*" to be an intrinsic substance of its construction, because it is the Divine Command issuing from the plane of the **Divine Will** (*al-mashīʾa*). Given this, in this specific formulation we have, precisely, thirteen (**13**)

words. This particular compositional structure—consisting of thirteen (**13**) words—is composed of thirty-four (**34**) letters, and its numerical value according to the reckoning of *the abjad* calculus of letter-values is **1482**. Thirteen (**13**) signifies the One (*al-aḥad*), and thirty-four (**34**) signifies the **Appointed Time** (*al-ajal*); the sum of thirteen (**13**) and thirty-four (**34**) is forty-seven (**47**), which is the "Primal" (*al-ūlā*) and the "Glory" (*majd*). These thirteen (**13**) words—each one of them, from the first to the last—correspond in harmony with all the spheres of our **Tree of Reality**. They are: the Living (*al-ḥayy*), the Light (*al-nūr*), the Wise (*al-ḥakīm*), the Powerful (*al-qadīr*), the Knowing (*al-ʿalīm*), the Holy (*al-quddūs*), the Peerless (*al-qayyūm*), the Mighty (*al-ʿaẓīm*), the Magnanimous (*al-laṭīf*), the Victorious (*al-qahhār*), the Beneficent (*al-jawād*), the Equitable (*al-muqsiṭ*), and the Dominion (*al-mulk*).

And His exalted saying—*"God has never ceased being God, and whatever is other than It is a creation belonging to It"*—denotes the ontic rank of the Oneness of total-comprehension (*aḥadīyat'ul-jamʿ*), the Absolute Being (*wujūd muṭlaq*), the Hidden Treasure prior to the determination of Its **Volition**. Then His exalted saying—*"There has never been a third between God and Its creation"*—indicates that all descending planes of existence issuing from the Oneness of total-comprehension are nothing other than gradual theophanic unfoldments of the Real unto the Real, whether through the **Most Holy Effusion** (*al-fayḍ al-aqdas*), which is the plane of the **Divine Will**, or through the **Holy Effusion** (*al-fayḍ al-muqaddas*), which is the plane of the **Volition** (*al-irāda*). This latter is what the folk of God designate as being the **Reality of realities** (*ḥaqīqa al-haqāʾiq*).

And His exalted saying—*"rather, indeed, any "third" is itself Its creation"*— refers to the Mirror (*al-mirāt*), as Muḥyīddīn says in the first *bezel* of the *fuṣūṣ al-ḥikam*. The Mirror is the cosmos: the locus of Theophanic Self-Disclosure and the manifestation of all the Names and Attributes that emanate from the rank of the Inclusive Unity (*wāḥidīya*)—that is, the station of the **Volition** and the **Holy Effusion**—the Hidden Treasure that desires to be known. At this level, where the Mirror is the cosmos viewed from a particular ontic perspective, it may be said that the Real is the creation and the creation is the Real, for this is the station of *"the attraction of Exclusive Oneness by the attributive apprehension of the Divine Unicity"* through *"the disclosure of the glorifications of Divine Majesty without indication."* This is why the

Primal Point, or the Letters of the Living, or the Dawn of Pre-Eternity—or us—can declare: "*Verily I am God; there is no god besides Me,*" and similar utterances within the rank of Unicity and abstraction. That is the station of the **Qur'an**, or the **Bayān**. Yet the Real remains always the Real, and creation remains always creation within the rank of differentiation and articulation—and that is the station of the **Furqān** (distinction). So understand!

The servant is servant—in Truth's vast skies he sees;
And Truth within the servant shines by Its own decree!
Yet God is God—the servant remains creation's degree,
No mingling—only distinction in Reality!
Only within the mirror's face can this mystery be:
God as the servant appears—the servant as God—in exalted majesty!

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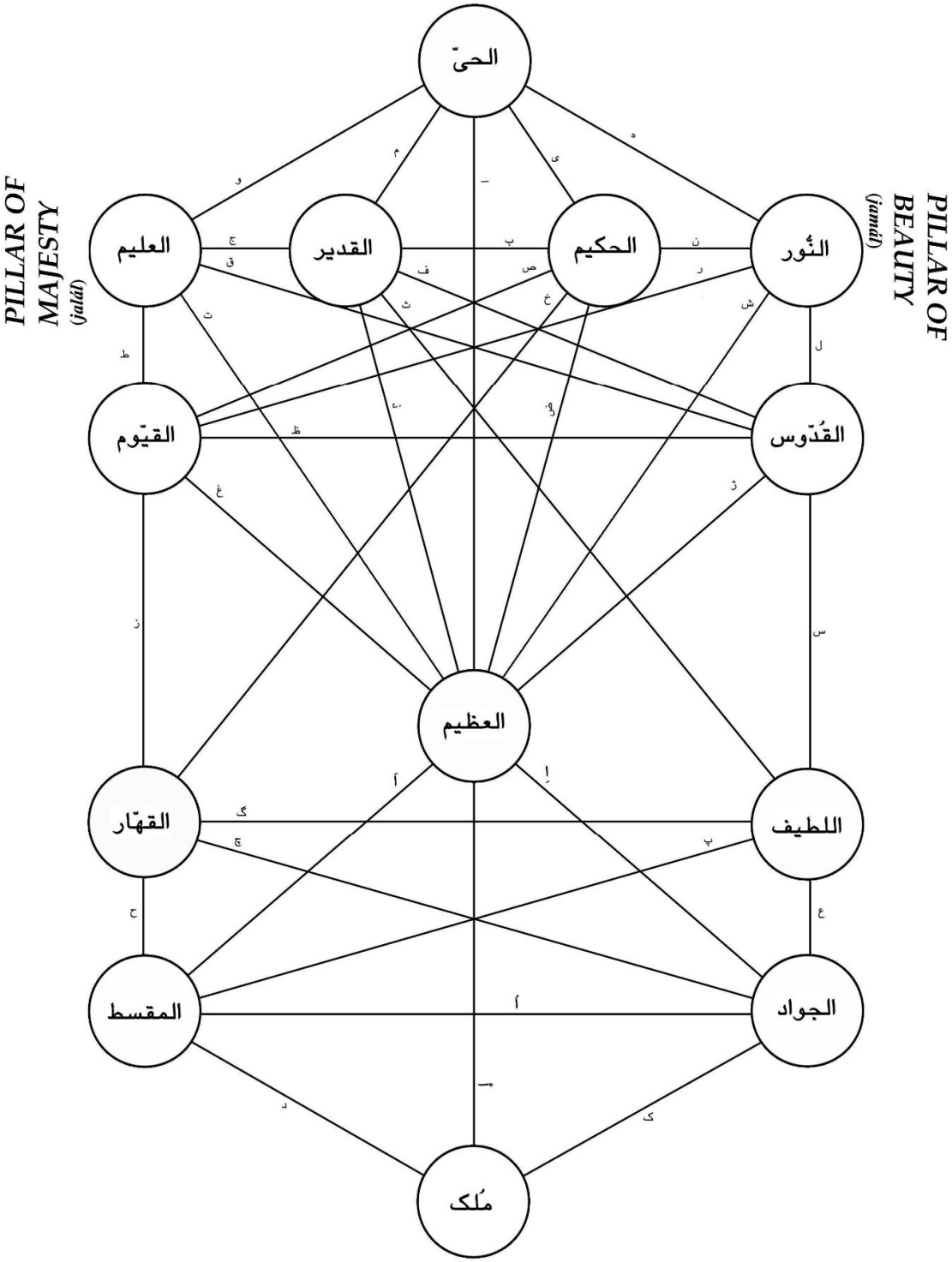
Temples of the Pure Religion of Gnosis



Arabic Text

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بِسْمِ اللَّهِ الْمَلِكِ الْمُسْتَغَاثِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّه عَلَى الْوَاحِدِ الْأَوَّلِ فِي مَرَيَا أَفْئِدَتِنَا مِن نُورِ الأَزَلِيةِ فِي كُلِّ حِينٍ.

وَبَعد، فَيَقُولُ الْعَبْدُ الْحَقُّ الْكَافُورِيَّةُ الَّذِي يَسْتَعِدُّ لِدَارِ الْآخِرِيَّةِ، قَدْ سَأَلْتَنِي مَعْنَى ﴿**قُلِ اللّٰهُ حَقٌّ وَإِنَّ مَا دُونَ اللّٰهِ خَلْقٌ وَكُلٌّ لَهُ عَابِدُونَ**﴾ الَّذِي وَرَدَ فِي **الْبَابِ الْأَوَّلِ مِنَ الْوَاحِدِ الرَّابِعِ البَيَانُ.**

أَوَّلًا، أَعْلَمْ أَنَّ فِي هَذِهِ الصِّيَاغَةِ نَحْسِبُ "قُلْ" كَجُزْءٍ جَوْهَرِيٍّ مِنْ صِيَاغَتِهَا لِأَنَّهَا الأَمْرُ الإِلَهِيُّ مِنْ مُسْتَوَى الْمَشِيئَةِ الإِلَهِيَّةِ، لِذَلِكَ فِي هَذِهِ الصِّيَاغَةِ الْخَاصَّةِ لَدَيْنَا بِالضَّبْطِ ثَلَاثَةَ عَشَرَةَ كَلِمَةً، وهذا التَّرْكِيبُ الْخَاصُّ الْمُكَوَّنُ مِنْ ثَلَاثَةَ عَشَرَ كَلِمَةٍ مُكَوَّنٌ مِنْ أَرْبَعَةٍ وَثَلَاثِينَ حَرْفًا، وَقِيمَتُهُ الْعَدَدِيَّةُ بِحِسَابِ الْجُمَّلِ هِيَ ١٤٨٢، وثلاثةَ عَشَرَ هُوَ الأَحَدُ وأربعةً وثلاثينَ هُوَ الأَجَلُ وَمَجْمُوعُ ثلاثةَ عشرَ وَأَرْبَعَةٍ وثَلاثينَ هُوَ سَبْعَةٌ وَأَرْبَعُونَ وَهُوَ الأُولَى وَالمَجْد، وَهَذِهِ الْكَلِمَاتُ الثَّلَاثَةُ عَشَرَ، كُلُّ وَاحِدَةٍ مِنْهَا، مِنَ الْأُولَى إِلَى الْأَخِيرَةِ، تَتَوَافَقُ مَعَ كُلِّ دَوَائِرِ شَجَرَتِنَا الْحَقِيقَةِ، وَهِيَ: الْحَيُّ

وَالنُّورُ وَالْحَكِيمُ وَالْقَدِيرُ وَالْعَلِيمُ وَالْقُدُّوسُ وَالْقَيُّومُ وَالْعَظِيمُ وَاللَّطِيفُ وَالْقَهَّارُ وَالْجَوَادُ وَالْمُقْسِطُ وَالْمُلْكُ.

وَقَوْلُهُ تَعَالَى ﴿**وَلَمْ يَزَلِ اللهُ كَانَ إِلَٰهًا وَمَا دُونَهُ خَلْقٌ لَهُ**﴾ وَذَلِكَ رُتْبَةُ الأَحَدِيَّةِ الجَمْعِ وَوُجُودُ المُطْلَقِ وَالكَنْزُ المَخْفِي قَبْلَ أَنْ إِرَادَتِهِ، وَثُمَّ قَوْلُهُ تَعَالَى ﴿**وَلَمْ يَكُنْ بَيْنَ اللهِ وَبَيْنَ خَلْقِهِ ثَالِثًا**﴾ لِأَنَّ جَمِيعَ الْمُسْتَوَيَاتِ النَّازِلَةِ لِلْوُجُودِ مِنَ الْأَحَدِيَّةِ الْجَمْعِ هِيَ تَجَلِّيَاتٌ تَدْرِيجِيَّةٌ لِلْحَقِّ إِلَى الْحَقِّ سَوَاءٌ مِنَ الْفَيْضِ الْأَقْدَسِ الَّذِي هُوَ الْمَشِيئَةُ أَو الْفَيْضِ الْمُقَدَّسِ الَّذِي هُوَ الْإِرَادَةُ، وَهَذَا الأَخِيرُ يُسَمَّى حَقِيقَةُ الحَقَائِقِ عِندَ أَهْلِ اللهِ.

وَقَوْلُهُ تَعَالَى ﴿**وَإِنَّمَا الثَّالِثُ خَلْقٌ لَهُ**﴾ وَتِلْكَ هِيَ الْمِرْآةُ كَمَا يَقُولُ مُحْيِّي الدِّينِ فِي فَصِّ الاوَّلِ الفُصُوصُ، وَالْمِرْآةُ هِيَ الْكَوْنُ الَّتِي هِيَ مَحَلُّ تَجَلِّي وَظُهُور كُلِّ الْأَسْمَاءِ وَالصِّفَاتِ الَّتِي تَنْبَثِقُ مِنْ مَرْتَبَةِ الْوَاحِدِيَّةِ أَيْ مَقَامِ الْإِرَادَةِ وَالْفَيْضِ الْمُقَدَّسِ وَالْكَنْزِ الْمَخْفِيِّ الَّذِي يُرِيدُ أَنْ يُعْرَفَ، وفي هذا المُستوى حَيْثُ تَكُونُ المِرْآةُ هِيَ الكَوْنَ مِنْ مَنْظُورٍ مُعَيَّنٍ يُمْكِنُ القَوْلُ أَنَّ الحَقَّ هُوَ الخَلْقَ وَالخَلْقَ هُوَ الحَقُّ لِأَنَّ هَذَا هُوَ مَقَامُ ﴿**جَذْبِ الأَحَدِيَّةِ لِصِفَةِ التَّوْحِيدِ**﴾ بِـ﴿**كَشْفَ سُبُحَاتِ الْجَلَالِ مِنْ غَيْرِ إِشَارَةٍ**﴾، وَهَذَا هُوَ السَّبَبُ فِي أَنَّ النُّقْطَةَ الْأُولَى أَوْ حُرُوفَ الْحَيِّ أَوْ صُبْحِ الْأَزَلِ أَوْ نَحْنُ يُمْكِنُهَا أَنْ تَقُولَ إِنَّنِي أَنَا اللَّهُ لَا إِلَٰهَ إِلَّا أَنَا وَمَا شَابَهَ فِي رُتْبَةِ

التَّوْحِيدِ والتَّجْرِيدِ وَذٰلِكَ هُوَ مَقَامُ الْقُرآنِ أَوْ البَيانِ، رَغْمَ أَنَّ الْحَقَّ هُوَ دَائِمًا الْحَقَّ وَالْخَلْقَ هُوَ دَائِمًا الْخَلْقَ فِي رُتْبَةِ التَّفْرِيقِ وَالتَّفْصِيلِ وَذَلِكَ هُوَ مَقَامُ الْفُرْقَانِ، فَافْهَمْ!

العَبْدُ عَبْدٌ فِي آفَاقِ الحَقِّ يَرَى
والحَقُّ فِي العَبْدِ بِنَفْسِهِ يُسْتَفَى
لَكِنَّ اللّٰهَ هُوَ الحَقُّ والعَبْدُ خَلْقٌ بِلَا انْطَوَى
فَفِي المِرْآةِ فَقَطْ يَكُونُ اللّٰهُ العَبْدَ، والعَبْدُ اللّٰهُ جَلَّ وَعَلَا

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Notes

[1] This item and its second part following this one are from mid 2024.

[2] **Transliteration**: *qul allāhu ḥaqqun wa-inna mā dūna-Llāhi khalqun wa-kullu lahu ʿābidūna.*

قُل اللّٰهُ حَقٌّ وَإِنَّ مَا دُونَ اللّٰهِ خَلْقٌ وَكُلٌّ لَهُ عَابِدُونَ

Or read *sans* strict classical rules of Arabic vocalized enunciation (which is how most Persians would enunciate it and even some contemporary native Arabic speakers as well): *qul allāh ḥaqq wa-inna mā dūna-Llāh khalq wa-kullu lahu ʿābidūn.*

[3] To wit,

The 1st Gate of the Fourth Unity

In that the Point possesses two [ontic] **stations—a station wherein it articulates on behalf of God, and a station wherein It articulates with respect to what is other than God. That latter is the station of its servitude: the station by which it worships God night and day, and glorifies It by the mornings and the evenings.**

The quintessence of this Gate is this: that God has created for the **Sun of Reality** two [ontic] stations. One is the station of Its Hidden Ipseity—the locus of the Manifestation of Divinity—from which whatever verses are sent down proceed on Its behalf. And it is That which is not qualified by any attribute, nor described by any quality; for It is exalted beyond every mention and laudation, and sanctified above every camphor and realized substance. None other than It knows It; and none unifies It except It. To It belong the creation and the Command. There is no other god but It—the One, the Supremely Great, the All-High; which is the station of this mighty verse: *"God is Real Truth, and what is other than God is creation—and all are Its servants!"* And apart from this verse—wherein Its creation subsists—yet this is a verse wherein none is seen save God, for all that is other than It is Its creation.

And this is a verse wherein no *verseness* (*āyatīyat*) is perceived at all, but rather the very Self-Manifestation of God, the Essence of the Concealment of God, the sublimity of the Sublimity of God, the exaltedness of the Exaltedness of God, the Ipseity of Pre-Eternity, the Onticity of Primordiality, and the sheer, pure Epiphany of It—unceasingly remembered. The mention of this verse is for the sake of gnosis; otherwise the verse is not beheld. For if the verse itself were taken as the object of regard, it would become Its creation, and It/it would not be remembered in Itself/itself—save by that through which the Essence of Pre-Eternity is remembered.

And for It is neither loci nor delimitations, for Its nearness (*qurb*) is identical with Its distance (*buʿd*), and Its distance identical with Its nearness. Its firstness is identical with Its lastness, and Its outwardness identical with Its inwardness. And Its sublimity (*ʿulūww*) is identical with Its immediacy (*danūw*), and Its immediacy identical with Its sublimity. Its Camphor/Qualified Epiphany (*kāfūr*) is identical with Its Sheer Simplicity (*sāzij*), and Its Sheer Simplicity identical with Its Camphor/Qualified Epiphany. Its Onticity (*kaynūnīyat*) is identical with Its Egoity (*anīyat*), and Its Egoity identical with Its Onticity.

God has never ceased being God—even when there was no [object of] goddedness/the divine thrall (*maʾlūh*). It was Lord when there was no one lorded over. It was Beloved when there was no lover. It was worshipped when there was no worshipper. It is the Intended One (*maqṣūd*) when there was no seeker. Glorified and high is It above everything by which a name, an attribute, a description, or a designation is mentioned. And God has never ceased being God when there is no god other than It; and God has never ceased being Lord—even when there was no lord besides It; and God has never ceased being Suzerain when there is no suzerainty beneath It; and God has never ceased being Sovereign when there is no sovereign other than It; and God has never ceased being Absolute Ruler (*malīk*) when there is no absolute rulership besides It; and God has never ceased being the All-Knowing when there is no knower besides It; and God has never ceased being the All-Powerful when there is no power other than It; and God has never ceased being Existent (*kāʾin*) when there is no being beneath It; and God has never ceased being the Ever-Creative when there is no creator besides It; and God has never ceased while all the Names are in Its right Hand and all the Attributes are within Its grasp. Glorifying It are whatsoever is in the heavens and the earth and what is between them. There is no other god except It—the Tremendous, the Beloved!

And this is a verse [above] before which whatever lies beneath it is spoken of only as creation. Whoever has recited—or shall recite—the supplication *"Glory be to the One who is Alive and does not die"* to its end, in the ocean of the Manifestation of this verse it becomes disclosed within their blaze-flux inasmuch as this supplication stands at the beginning of every Manifestation as an individually obligatory act (*fard*), and its loci of manifestation are more tremendous/rarer (ʿ*azz*) than the Red Sulphur [of the alchemists]. Yet at the close of every Manifestation it is more unassailable than every unassailable height (*mumtaniʿ*) and more exalted than every exaltation—like one who says, *"Glory be to the One who gives decree and shall not be decreed upon!"* And at the termination of each Manifestation, it ascends to a supreme elevation: its loci of manifestation appear in the blaze-fluxes of those who glorify, issuing decree over all, while no decree ever arises against them.

Yet at the beginning of every Manifestation, no one presumes to issue decrees against them. Rather—as in the saying, *"Glory be to the One Who is Truthful but shall not be affirmed as Truthful"*—at the close of each Manifestation it rises to such a height that, by reason of its Inviolable Elevation, Loftiness, and Majesty, no one considers themselves worthy to ratify its Truth. Instead, It is the One who ratifies whomsoever It wills, and by Its ratification they take pride in their own standing. But at the beginning of each Manifestation it is in a state rarer than the Red Sulphur: no one affirms It—even though every Sincere Truth becomes sincerely truthful only through Its affirmation. Likewise in all the Names and the Attributes: for within that Name and that Attribute none is seen except It. Indeed, the one who is outwardly manifest through that Name and Attribute beholds themselves, in Its presence, as sheer non-being. Thus, today, look to the epicyclic **Qurʾān** (*kawr-i-qurʾān*): who is worthy to don the name *a knower who does not know* (ʿ*ālimun lā yaʿlamu*)—whose blaze-flux it is? And how utterly annihilated he knows himself to be—and beholds himself—before the Messenger [of God] (ص).

In the same manner, contemplate the loci of the manifestations of the Names and the Attributes. Yet this is an immense ocean: at the mere occurrence of a glance toward the very essence of the sign, the servant is drowned. How many are the wayfarers of this ocean who have drowned—and drown still—by directing their gaze to other-than the Manifest within it; for were it otherwise, it would be seen that the loci of the Living would apprehend their own death. And likewise in all Similitudes and Attributes. But since in these mirrors nothing is seen except *the One who is*

Living—who never ceased, and never ceases, it is by that Life that these are living. And likewise*: Sovereign, when no sovereignty is beneath It; and Knower, when no knower is other than It*; and likewise: *All-Powerful, where no power exists save It*; and likewise: *Sincerely True, where there has never been any truer sincerity one other than It*. Just as for the Divine Names there is neither a first nor a last, and neither have nor ever had any number, so within the very onticity of each thing there has been—and is—a sign from God by which Its Unicity may be realized; and that sign is the trace of the Will within it: therein nothing is seen except God. And in itself, that Will is its very identity/Self (*nafs*)—the Mirror of God—indicating nothing, and never indicating anything, except toward God, majestic and tremendous! And this is the sign in each thing wherein none is seen but God, inasmuch as the one who is oriented, in the moment of orientation toward God, does not behold creation; and in the moment of remembering creation, beholds creation through God. For they know that this creation belongs to God—Its Creator has been and is—and that whatever is other than It is Its creation.

In every case, consider today in the Bayān that whoever affirms the Unity of God does so through the instruction of the Point of the Bayān, for the word of Unity has arisen from the dawning locus of that Tremendous Orient. However, at the moment of His illumination He indicates to nothing except God; nor, at whatever station the Theophanic Self-Disclosure occurs through Him, does He indicate to anything but God. Rather, His orientation toward creation itself bears witness to His servitude before God—just as the orientation of the identity of all things bears witness to God for its own servitude. All things has been created from the shadow-form/similitudinal silhouette (*shubḥ-i-mithāl*) of His likeness. And likewise, just as there are for Him two signs—the sign of the Real and the sign of creation—so by the sign of creation it worships God and prostrates before It. In the same way, each thing worships its Beloved through the sign of its creatureliness. Yet it has not attained, nor does it attain, except by the sign within it that is from God and indicative of It—not of other than It. For were it indicative of the sign itself, that would belong to its created aspect. Rather, none of the possessors of the blaze-fluxes ever look—or look now—except toward God alone, since within all the Names the blaze-flux perceives none but It. Were it otherwise, worship would be severed from the servants—yet nothing whatsoever has been created except for Its worship, just as It has revealed

in the **Qurʾān**: *"And I did not create the jinn and humankind except so that they would worship Me!* (**Q. 51:56**)

And in the same manner that in the Names none other than God is seen, so too in the mirrors of these Names—which are the blaze-fluxes of the unitarians—none other than God is seen. For if a soul, in the moment of contemplating a Name, looks to other-than God, in that very moment it is veiled and drowned in the ocean of veiling. Just as the observer, at the instant of looking into a mirror, sees nothing therein except their own image, and does not intend the mirror itself—for what is seen in the mirror is the mirror as such, not its image manifested within it. Indeed, the image that is disclosed (*mutajallī*) in the mirror is, in its very imagehood, established through the Theophanic Discloser (*mujallī*), not within the identity (*nafs*) of the mirror itself. For were it within the identity of the mirror as such, it would necessarily be seen prior to the Self-Discloser.

Likewise, contemplate the mirrors of the **Letters of the Living**: if within their mirror the Name *the Living* were seen as something intrinsic, it would have to be seen prior to its theophanic self-disclosure. Yet in fact, from the very moment of Self-Disclosure, it is the Theophanic Discloser Who is seen—such that it is as though within this Living there is none but It/Him. Just as within a mirror there is nothing but your image, not its essence: this image subsists in the very plane of imagehood, not in the substance of the mirror. For if it were in the mirror itself, the **Letters of the Living** would have had to have been invoking by the remembrance of the Living before the Image of the Possessor of the Image became manifest in them. And even if were such, it would belong to a prior Theophanic Self-Disclosure—not that in the mirror itself there is a thing that was hidden.

And it is in this very ocean that the gaze of all subtle inquirers has been drowned wherein they seize the image as though it were the mirror itself. Yet the Image of Its Throne subsists in the very plane of imagehood and His Manifestation is through the Possessor of the Image and through the mirror, not as something intrinsic to the mirror. And in the same way, contemplate all the Names and the Attributes, and within them do not behold except God alone. Do not fix your gaze upon *namehood*, *signhood*, or *attributehood*, lest you become veiled from the Intended One (*maqṣūd*).

And because of the subtle precision of this Path, the **Qur'ān** does not explicitly throw open the gates of the Names, nor did the loci of [the previous] manifestations of Unity articulate it openly before the Bayān. And where it has been intimated, it appears in utterances such as the saying of the Prince of Martyrs [Ḥusayn] (ع): *My God, Thou hast commanded me to return to the traces* (*al-āthār*)*—so return me to them clothed in lights and guided by inner vision, until I return to Thee from them as I entered Thee through them: my inmost secret guarded from looking toward them, and my aspiration lifted above reliance upon them. Verily, Thou art powerful over all things!*

And today as well, the traversal of this ocean is barred to all, for they are unable—at the very moment of knowing mirrorhood—not to fix their gaze upon the mirror. For this reason, this judgment has been lifted from everyone except the one who sees nothing in the Name but God alone; who does not insert the sea of creation into the Sea of the Real, nor the Sea of the Real into the sea of creation. For such a one sees nothing in the Sea of the Real but God; and if they were to behold the aspect of Reality that is *signhood* (*āyatīya*), they would enter the ocean of creation and would no longer remain upon the summit of the Real. Rather, the Name of the Real would be mentioned therein—for in that station nothing is seen except God alone. And within the human temple—indeed within each thing—God has placed these two signs: by the first sign one comes to know It and affirms Its Unicity, seeing no independent reality but It, and beholding whatever is other than It as Its creation. And by the sign of one's own self, one worships God and prostrates before It, severing oneself toward It from love of what is other than It. For whoever becomes thus oriented toward God, such a one is continually joined to whatever grace, within the domain of possibility, can be attained by the contingent.

Rather, the servant should behold within themselves nothing but their own servanthood. And these two ranks are not spoken about except within the Point of Reality, for none other than It possesses the power to speak on behalf of God. Therefore, it is incumbent upon every thing—upon whatever the name *thing* is applied as a truth/right—that they journey within the ocean of servanthood; for apart from this they have not been, nor are, possessed of any power. God has granted no permission except through Its Will, and the servant cannot reach the ultimate limit except by means of It. And after the setting of this Sun, none but **He whom God shall make Manifest** is possessed of such power of Manifestation from the Manifestation of God. Rather, He is pure Manifestation itself: all the signs indicative

of God become outwardly disclosed through His appearance within the blaze-fluxes of all. And if a soul ascends and enters into the sea of its own blaze-flux, then it beholds the Valorous Might of God—seeing that whatever is other than It has been, and is, Its creation. Yet that very soul is eternally a worshiper of God and severed [from all else] toward It, just like the Ocean of the Will, which is the pure world of the Manifestation, from whose shadow-forms/silhouettes the blaze-fluxes of all are created, journeying—according to what is possible—within the station of servanthood, and uttering *I am smaller than the least particle* in the station of its servitude. All this while the logoic-Word *Verily, I am God; there is no god besides Me; I never ceased and never cease* orients—and has *oriented*—from the Ocean of the Manifestation of His Onticity, which is the Mirror of God. Yet within it, His own Onticity is not spoken of; rather, it is the Onticity of God that is named. And His Onticity has been, and ever is, the creation of God.

This is a Path whose subtlety admits of no superior, nor has any subtler ever been—or is—in the knowledge of God. In the moment of beholding God through that versical-sign, whatever God has described of Itself is described; and in the moment of beholding through this versical-sign, whatever is attributed to creation is described. God has never ceased being God, and whatever is other than It is a creation belonging to It. There was never a third between God and Its creation. Rather, indeed, any "third" is itself Its creation. There is no other god but It! Verily, we are all servants to It!

الباب الأوّل مِن الواحد الرّابع

فِي أَنَّ لِلنُّقْطَةِ مَقَامَيْنِ: مَقَامٌ يَنْطِقُ عَنِ اللهِ، وَمَقَامٌ يَنْطِقُ عَمَّا دُونَ اللهِ. ذٰلِكَ مَقَامُ عُبُودِيَّتِهِ؛ لِذٰلِكَ الْمَقَامِ الَّذِي بِهِ يَعْبُدُ اللهَ بِاللَّيْلِ وَالنَّهَارِ، وَيُسَبِّحُ لَهُ بِالْغُدُوِّ وَالْآصَالِ

ملخص این باب آنکه خداوند از برای شمس حقیقت دو مقام خلق فرموده یکی مقام غیب ذات او که مظهر الوهیت است که آنچه آیات نازل میفرماید از قبل او میکند و او است که موصوف نمیگردد بهیچ وصفی و منعوت نمیگردد بهیچ نعتی و متعالی است از هر ذکر و ثنائی ومقدس است از هر کافور و جوهر امضائی لَنْ يَعْرِفَهُ غَيْرُهُ، وَلَنْ يُوَحِّدَهُ سِوَاهُ؛ لَهُ الْخَلْقُ وَالْأَمْرُ. لَا إِلٰهَ إِلَّا هُوَ، الْوَاحِدُ الْمُتَكَبِّرُ الْمُتَعَالُ مقام این آیه عظیمه قُل اللهُ حَقٌّ وَإِنَّ مَا دُونَ اللهِ خَلْقٌ وَكُلٌّ لَهُ عَابِدُونَ. و دون این آیت که در او است خلق او

است واین آیتی است که در او دیده نمیشود الا الله که ما دون او خلق او است و این آیتی است که در او آیتیت دیده نمیشود بل نفس ظهور الله و ذات بطون الله و علو علو الله و سمو سمو الله و کینونیت ازل و ذاتیت قدم وطلعت صَرْفَهُ بَحْتَهُ لم یزل ذکرمیشود ذکر آیت از برای عرفان است و الا آیت ملحوظ نمیگردد که اگر آیت ملحوظ گردد خلق او میشود و او بنفسه مذکور نمیگردد الا بِمَا یُذْکَرُ بِهِ ذَاتُ الْأَزَلِ و از برای او امکنه و حدودات نیست و قرب او عین بُعد او است و بُعد او عین قرب او است و اول او عین آخر او است و ظاهر او عین باطن او است و علو او عین دنو او است و دنو او عین علو او است و کافور او عین سازج او است و سازج او عین کافور او است و کینونیت او عین انیت او است و انیت او عین کینونیت او است. لَمْ یَزَلِ ٱللَّهُ کَانَ إِلٰهًا وَلَا مَأْلُوهَ هُنَالِكَ، وَکَانَ رَبًّا وَلَا مَرْبُوبَ هُنَالِكَ، وَکَانَ مَحْبُوبًا وَلَا حَبِیبَ هُنَالِكَ، وَکَانَ مَعْبُودًا وَلَا عَابِدَ هُنَالِكَ، وَکَانَ مَقْصُودًا وَلَا قَاصِدَ هُنَالِكَ؛ سُبْحَانَهُ وَتَعَالَىٰ عَنْ کُلِّ مَا یُذْکَرُ بِهِ ٱسْمٌ وَصِفَةٌ أَوْ نَعْتٌ وَسِمَةٌ. لَمْ یَزَلِ ٱللَّهُ کَانَ إِلٰهًا وَلَا إِلٰهَ غَیْرُهُ، وَلَمْ یَزَلِ ٱللَّهُ رَبًّا وَلَا رَبَّ سِوَاهُ، وَلَمْ یَزَلِ ٱللَّهُ سُلْطَانًا وَلَا سُلْطَانَ دُونَهُ، وَلَمْ یَزَلِ ٱللَّهُ مَلِکًا وَلَا مَلِكَ غَیْرُهُ، وَلَمْ یَزَلِ ٱللَّهُ مَلِیکًا وَلَا مَلِیكَ سِوَاهُ، وَلَمْ یَزَلِ ٱللَّهُ عَلَّامًا وَلَا عَلَّامَ سِوَاهُ، وَلَمْ یَزَلِ ٱللَّهُ قَدَّارًا وَلَا قَدَّارَ غَیْرُهُ، وَلَمْ یَزَلِ ٱللَّهُ کَیَانًا وَلَا کَیَانَ دُونَهُ، وَلَمْ یَزَلِ ٱللَّهُ خَلَّاقًا وَلَا خَلَّاقَ سِوَاهُ. وَلَمْ یَزَلِ ٱللَّهُ وَکُلُّ ٱلْأَسْمَاءِ فِي یَمِینِهِ، وَکُلُّ ٱلصِّفَاتِ فِي قَبْضَتِهِ؛ یُسَبِّحُ لَهُ مَا فِي ٱلسَّمَاوَاتِ وَٱلْأَرْضِ وَمَا بَیْنَهُمَا. لَا إِلٰهَ إِلَّا هُوَ ٱلْعَزِیزُ ٱلْمَحْبُوبُ. و این آیتی است که ما دون آن ذکر خلقیت میشود وهر کس دعای سُبْحَانَ مَنْ هُوَ حَيٌّ لَا یَمُوتُ الی آخر را خوانده یا بخواند در بحر ظهور این آیت در فؤاد خود متجلی گشته زیرا که این دعا در اول هر ظهور فرد است و مظاهر او اعز از کبریت احمر و در آخر هر ظهور ممتنع تر از هر ممتنعی و مرتفع تر از هر مرتفعی بمثل آنکه میگوئی سُبْحَانَ مَنْ هُوَ مُفْتٍ لَنْ یُفْتِي در آخر هر ظهوری بعلوی میرسد مظاهر او در افئده مسبحین که فتوی بر کل داده و احدی خطور فتوی بر ایشان نمیکند. ولی در اول هر ظهور کسی خطور فتوای ایشان نمیکند بلکه مثلا سُبْحَانَ مَنْ هُوَ صَادِقٌ لَنْ یُصَدَّقَ در آخر ظهور بعلوی میرسد که از علو مناعت و رفعت و جلالت کسی خود را لایـــق نمی بیند که تصدیق او کند و او تصدیق میکند هر کس را که خواهد و بر تصدیق او افتخار ها در حق خود میکند ولی در اول ظهور بشأنی اعز از کبریت احمر است که کسی تصدیق او نمیکند و حال آنکه هر صدقی بتصدیق او صدق میگردد. وهمچنین در کل اسماء و صفات زیرا که در آن اسم و صفت دیده نمیشود الا او بلکه ظاهر بآن اسم و صفت خود را در نزد او معدوم صرف می بیند چنانچه امروز نظر کن در کور قرآن که لایق تقمص اسم عالِمٌ لَا یَعْلَمُ فؤاد کیست و او خود را در نزد رسول ص چقدر فانی میداند و می بیند وهمین قسم ملاحظه کن مظاهر اسماء و صفات را ولی این بحری است عظیم بخطور نظر بر نفس آیت عبد غرق میگردد و چه بسا سلاک این بحر غرق

شده و میشوند بنظر بر غیر ظاهر در او که اگر غیر این باشد دیده میشود که مظاهر حی موت ایشان را درک میکند وهمچنین در کل امثال و صفات ولی چون در این مرایا دیده نمیشود الا مَنْ هُوَ حَيٌّ لَمْ يَزَلْ وَلَا يَزَالُ این است که بآن حیات اینها حیند و همچنین سُلْطَانًا إِذْ لَا سُلْطَانَ دُونَهُ، وَعَالِمًا إِذْ لَا عَالِمَ سِوَاهُ و همچنین مُقْتَدِرًا حَيْثُ لَا مُقْتَدِرَ إِلَّا إِيَّاهُ و همچنین صَادِقًا حَيْثُ لَمْ يَكُنْ صَادِقًا غَيْرُهُ، چنانچه از برای اسماء الهی نه اولی است و نه اخری و نه از برای او عددی بوده و نه هست و در کینونیت هر شیئ آیتی عن الله بوده و هست که باو توحید او را تواند کرد و آن آیت از مشیت است در او که در او دیده نمیشود الا الله و در نفس خود مشیت نفس او است که مرآت الله بوده باشد که دلالت نکرده و نمیکند الا علی الله جَلَّ وَعَزَّ و این آیتی است که در هر شیئ دیده نمیشود در او الا الله زیرا که متوجه در حین توجه بالله خلق نمی بیند و در حین ذکر خلق بخدا می بیند خلق را زیرا که میداند که این خلق خدا خالق او بوده وهست و ما دون او خلق او است. در هر حال نظر کن امروز در بیان که هر کس توحید خدا میکند بتعلیم نقطهٔ بیان است که کلمهٔ توحید از آن مطلع عز مشرق گردیده ولی دلالت نکرده در حین اشراق الا علی الله و نه در مقامی که تجلی باو شده دلالت نمیکند الا علی الله بلکه جهت خلق او شاهد است بر عبودیت او بر خداوند چنانچه جهت نفس کلشیئ شاهد است بر نفس خود از برای خداوند بعبودیت و کلشیئ از شبح مثال او خلق شده و همین قسم که از برای او دو آیت است آیه حق و آیه خلق که بآیت خلق عبادت میکند خداوند را و سجده از برای او میکند همین قسم هر شیئ بآیت خلقیت عبادت میکند محبوب خود را ولی نرسیده و نمیرسد الا بآیتی که عن الله در او است که مدل بر او است نه بر غیر آن که اگر مدل بر نفس آیت باشد از خلق او است بلکه احدی از أُولُو الْأَفْئِدَةِ نظر نکرده و نمیکند الا إِلَى ٱللَّهِ وَحْدَهُ که در کل اسماء افئده دیده نمیشود الا او که اگر غیر از این باشد عبادت منقطع میگردد از عباد و حال آنکه هیچ شیئ خلق نشده الا از برای عبادت او چنانچه در قرآن نازل فرموده: ﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ﴾. و همین قسم که در اسماء غیر الله دیده نمیشود در مرایای این اسماء هم که افئده موحدین باشد غیر الله دیده نمیشود که اگر نفسی در حین اسمی نظر بغیر الله کند در آن حین محتجب بوده و در بحر احتجاب غرق گشته چنانچه ناظر در حین نظر در مرآت نمی بیند الا مثال خود را در او و قصد نمیکند نفس مرآت را زیرا که در مرآت مرآت دیده میشود نه مثال او بلکه مثالی که در مرآت متجلی میگردد از او در نفس مثال است که قائم بمجلی است نه در نفس مرآت که اگر در نفس مرآت میبود باید که قبل از مجلی دیده شود. و همچنین نظر کن در مرایای حروف حی که اگر در مرآت ایشان اسم حی دیده میشد قبل از تجلی او باید دیده شود و حال آنکه از حین تجلی مجلی دیده میشود که گویا در این حی نیست الا او مثل آنکه در مرآت نیست الا مثال تو نه ذات او و این مثال

در نفس مثال است نه در نفس مرآت که اگر در مرآت بود باید که حروف حی قبل از آنکه مثال ذو المثال در آنها ظاهر شود ذاکر بذکر حی باشند واگر هم بوده از تجلی قبل بوده نه در نفس مرآت شیئ است که مکنون بوده. و در این بحر است که کل مدقین نظر غرق شده ومثال را در نفس مرآت گرفته بلکه مثال عرش او نفس مثال است و ظهور او بذوالمثال و نفس مرآت است و همچنین مشاهده کن کل اسماء و صفات را و در آنها مبین إِلَّا ٱللَّهُ وَحْدَهُ و نظر باسمیت و آیتیت و صفتیت مکن که محجوب میگردی از مقصود، و از این صراط دقیق است که در قرآن فتح ابواب اسماء نگشته و مظاهر واحد قبل بیان نفرموده و اگر جائی فرموده مثل کلام سید الشهداء ع ذکر شده ﴿إِلٰهِي أَمَرْتَنِي بِالرُّجُوعِ إِلَى الْآثَارِ، فَارْجِعْنِي إِلَيْهَا بِكِسْوَةِ الْأَنْوَارِ وَهِدَايَةِ الِاسْتِبْصَارِ، حَتَّى أَرْجِعَ إِلَيْكَ مِنْهَا كَمَا دَخَلْتُ إِلَيْكَ مِنْهَا، مَصُونَ السِّرِّ عَنِ النَّظَرِ إِلَيْهَا، وَمَرْفُوعَ الْهِمَّةِ عَنِ الِاعْتِمَادِ عَلَيْهَا؛ إِنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا﴾. و امروز هم از کل مرتفع است سیر در این بحر زیرا که نمیتوانند در حین علم بمرآتیت نظر بمرآت نکنند این است که مرتفع شده از کل این حکم إِلَّا لِمَنْ لَا يَرَى فِي الِاسْمِ إِلَّا ٱللَّهَ، وَلَا يُدْخِلُ بَحْرَ الْخَلْقِ فِي بَحْرِ الْحَقِّ، وَلَا بَحْرَ الْحَقِّ فِي بَحْرِ الْخَلْقِ؛ إِذْ لَا يَرَى فِي بَحْرِ الْحَقِّ إِلَّا ٱللَّهَ، وَإِنْ يَرَ جِهَةَ الْحَقِيقَةِ الَّتِي هِيَ الْآيَتِيَّةُ يَدْخُلْ فِي بَحْرِ الْخَلْقِ، وَلَمْ يَبْقَ فِي ذُرْوَةِ الْحَقِّ، بَلْ يُذْكَرُ فِيهِ اسْمُ الْحَقِّ، إِذْ لَا يَرَى فِيهِ إِلَّا ٱللَّهَ. و در هیکل انسانی بل در هر شیئ این دو آیه را خداوند گذارده که بآیت اول بشناسد او را و توحید فرماید او را و نبیند مستقلی الا او و ما دون را خلق او بیند و بآیت نفس خود عبادت کند خدواند را و سجده کند از برای او و منقطع گردد بسوی او و از حب غیر او که اگر کسی چنین متوجه الی الله گردد همیشه بآنچه فضل در حق امکان ممکن واصل، بلکه عبد نمیبیند در خود الا عبودیت خود را و این دو رتبه ذکر نمیشود الا در نقطهٔ حقیقت زیرا که غیر او مقتدر نیست که عن الله تکلم نماید بلکه بر کل اشیاء ما یقع علیه اسم شیئ حق است که در بحر عبودیت سیر نمایند زیرا که غیر این مقتدر نبوده و نیستند زیرا که غیر از برای مشیت خداوند اذن نفرموده و نمیتواند عبد که بمنتها رسد. و بعد از غروب این شمس غیر از من یظهره الله مقتدر بر این نحو ظهور از ظهور الله نیست بلکه او است صرف ظهور که کل آیات مدله علی الله از ظهور او در افئده کل ظاهر میگردد و اگر نفسی عروج نموده و در بحر فؤاد خود داخل گردد آنوقت مشاهده عظمة الله را مینماید که ما سوا خلق او بوده و هستند ولی همان نفس لم یزل عابد است خدا را و منقطع است بسوی او چنانچه بحر مشیت که صرف عالم ظهور است و کل افئده از شبح ظلال آیات او خلق میگردند که بآنچه ممکن است در مقام عبودیت سیر نموده وَإِنِّي أَذَرُّ مِنْ كُلِّ ذَرٍّ ذکر نموده در مقام عبودیت خود با اینکه کلمهٔ إِنِّي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا لَمْ يَزَلْ وَلَا يَزَالُ از بحر ظهور کینونیت او که مرآت الله هست مشرق بوده و هست که در او کینونیت او ذکر نمیشود بلکه کینونیت الله هست و کینونیت او خلق الله بوده و هست. و این

صراطی است که از او ادق تر در علم خدا نبوده ونیست در حین نظر بخداوند بآن آیت كُلُّ مَا وَصَفَ ٱللَّهُ بِهِ نَفْسَهُ وصف میشود، و در حین نظر باین آیت كُلُّ مَا وُصِفَ بِهِ ٱلْخَلْقُ وصف میشود، وَلَمْ يَزَلِ ٱللَّهُ كَانَ إِلٰهًا وَمَا دُونَهُ خَلْقٌ لَهُ، وَلَمْ يَكُنْ بَيْنَ ٱللَّهِ وَبَيْنَ خَلْقِهِ ثَالِثًا، وَإِنَّمَا ٱلثَّالِثُ خَلْقٌ لَهُ، لَا إِلٰهَ إِلَّا هُوَ، إِنَّا كُلٌّ لَهُ عَابِدُونَ.

Here we would like to briefly note the usage of ***kāfūr*** by the Primal Point in the Gate above of the **Persian Bayān**, since it appears repeatedly throughout that text as well as all of His other writings. In its lexical origin, ***kāfūr*** denotes camphor: a fragrant, cooling crystalline substance whose classical semantic field includes *refinement*, *tempering*, *perceptibility*, and *subtle emanation*. Even at this basic level the word carries symbolic potential, suggesting not heaviness or opacity but a sensorially marked presence that is refined and immediately apprehensible. Qurānic usage already abstracts the substance into symbolic function, where *kāfūr* signifies a cooling or tempering bliss—not literal chemistry but a qualitative experiential register. The term thus begins its semantic ascent as a marker of perceptible distinction: presence that is manifest yet subtle, differentiated yet not coarse. Within philosophical prose, especially in the Persian-inflected post-Avicennan milieu, *kāfūr* is not a formal technical category but operates metaphorically to denote *qualitative manifestation*—the appearance of distinction without implying ontological composition. When paired with *sāzij* (sheer simplicity), the polarity stages a tension between perceptible qualification and unadulterated essence. The philosophical force of this pairing is to show that manifestation can bear character without compromising simplicity. In mystical and esoteric writing— particularly Sufi and Akbarian-inflected discourse—*kāfūr* comes to signify the sensorial trace of the *unseen*: the fragrant or cooling sign of presence, a qualitative disclosure that is tasted rather than conceptually grasped. Persian metaphysical prose extends this symbolic usage, employing concrete sensory substances to articulate ontological nuance, such that *kāfūr* signals the "flavor" or character of manifestation itself. In the polarity staged by the passage above from the Persian Bayān—*kāfūr* juxtaposed with *sāzij*—the paradox resolves into a theophanic claim: Qualified Epiphany or Manifestation is not other than ontological simplicity; perceptible distinction does not fracture unity. The symbol therefore encodes a metaphysical identity of *Essence* and *Disclosure*, where the marked face of appearance is revealed as inseparable from the uncomposed ground but mutually revealing aspects of the same reality. The symbol collapses the tension between manifestation and essence, asserting that the qualified face of appearance is inseparable from the uncomposed ground—a metaphysical claim articulated through sensorial metaphor.

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Commentary on "Say: *God is Real Truth, and indeed what is other than God is creation—and all are Its servants!*" in the Bayān

Part 2

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In the Name of God, the Possessor, the Aid!

Praise be unto God, the Lord of the worlds and the Point of the wayfarers! And the blessings of God be upon the **First Unity** *in every moment!*

And then: thus saith the **Camphorated Servant of the Truly Real** who prepares for the abode of the Hereafter! You have asked me once again to expand for you the meaning of "*say: God is Real Truth, and indeed what is other than God is creation—and all are Its servants*" occurring in the **1st Gate of the 4th Unity** of the Bayān.

First**:** we stated that the compositional structure consists of thirteen (**13**) words formed from thirty-four (**34**) letters. Yet we did not mention that the structure also

contains exactly eleven (**11**) diacritical points. When the thirteen (**13**), the thirty-four (**34**), and the eleven (**11**) are added together, their sum is the number fifty-eight (**58**)—which is the *abjad* numerical value of the word "Beloved" (*"maḥbūb"*). So contemplate this well!

The eleven points present in the structure correspond to ***hūwa***— *He/It*—which is the pentagram (*haykal*). And if we take the words corresponding to the numbers mentioned in our previous discussion and compose them together with the number corresponding to the count of the points, we obtain the expression, ***hūwa*** *aḥadu ajala (He/It is the One Appointed Term)*, which directly indicates us and bears the same *abjad* numerical value—**58**—which is carried in the value of the word *maḥbūb* (beloved).

And you asked about *"what is other than God"* in the expression—inquiring whether anything could truly exist apart from It, since there is nothing in Being besides God. We answer: ***no*** —nothing can truly subsist as something other than God, for the Presence of God permeates every mode of existence, and there is no void within Being wherein God is not. The cosmos is indeed engodded[1] by virtue of Its divinity; yet the engoddedness of the cosmos is not identical with the Divinity of the Real when viewed from the standpoint of the Real's totalizing *absolueity* (*iṭlāq*). Thus, the ontological categories of the Real and creation remain intact within their distinct planes.

Therefore, the matter is not exactly as some proponents of incarnationism (*ḥulūl*) claim, nor is it like those who assert radical transcendence and duality maintain. Rather, *the matter is between the two affairs*—that is, between the Creator's absolute unity with creation and the absolute distinction between God and creation. In reality, both obtain simultaneously: God is *present* in an absolute manner within every thing of Its creation at every moment, and yet, at the very same time, It is absolutely beyond and separate from them. Thus, it is the Presence of God that renders creation participatory in reality—not creation in itself. And this is beautifully intimated in the expression: "*say: God is Real Truth, and indeed what is other than God is creation—and all are Its servants!*"[2]

For this reason, the Primal Point regarded this expression as the most beloved of utterances in the Bayān,[3] for within it is contained the full spectrum of the Mystery—the

mystery of Unity and differentiation. Contemplate it, and employ it as your supplication; and, if God so wills—exalted and all-glorious—the gates of its concealed meanings will be opened to you, and you will taste its secrets for yourself within the horizons of your own soul—for God is the Path of Resplendence![4]

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Arabic Text

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بِسْمِ اللَّهِ الْمَالِكِ الْغِيَّاثِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَنُقْطَةِ السَّالِكِينَ وَصَلَّى اللَّه عَلَى الْوَاحِدِ الْأَوَّلِ فِي كُلِّ حِينٍ.

وَبَعد، فَيَقُولُ الْعَبْدُ الْحَقُّ الْكَافُورِيَّةُ الَّذِي يَسْتَعِدُّ لِدَارِ الْآخِرِيَّةِ. وَسَأَلْتَنِي مَرَّةً أُخْرَى أَنْ أُوَسِّعَ لَكَ مَعْنَى ﴿**قُلِ اللهُ حَقٌّ وَإِنَّ مَا دُونَ اللهِ خَلْقٌ وَكُلٌّ لَهُ عَابِدُونَ**﴾ **فِي الْبَابِ ١ مِنَ الْوَاحِدِ ٤ البَيَانُ.**

أَوَّلًا: قُلْنَا إِنَّ التَّرْكِيبَ مُكَوَّنٌ مِنْ ثَلَاثَةَ عَشَرَةَ كَلِمَةً تَتَكَوَّنُ مِنْ أَرْبَعَةٍ وَثَلَاثِينَ حَرْفًا، وَلَكِنَّنَا لَمْ نَذْكُرْ أَنَّ التَّرْكِيبَ يَحْتَوِي أَيْضًا عَلَى إِحْدَى عَشْرَةَ نُقْطَةً تَمَامًا، وَعِنْدَمَا يُضَافُ الثَّلَاثَةَ عَشَرَ وَالثَّلَاثَةَ وَالثَّلَاثُونَ وَالإِحْدَى عَشْرَةَ بَعْضُهَا إِلَى بَعْضٍ، يَكُونُ مَجْمُوعُهَا رَقْمَ ثَمَانِيَةٍ وَخَمْسِينَ، وَهُوَ قِيمَةُ كَلِمَةِ "مَحْبُوب" فِي حِسَابِ الجُمَّل، فَتَدَبَّرْ جَيِّدًا، وَالنِّقَاطُ الإِحْدَى عَشَرَ فِي التَّرْكِيبِ هِيَ "هُوَ" وَهُوَ الْهَيْكَلُ، وَإِذَا أَخَذْنَا الْكَلِمَاتِ الْمُقَابِلَةِ لِلْأَعْدَادِ الَّتِي ذُكِرَتْ فِي رَدِّنَا السَّابِقِ وَشَكَّلْنَا تَرْكِيبًا مَعَ

الْعَدَدِ الْمُقَابِلِ لِعَدَدِ النِّقَاطِ، نَحْصُلُ عَلَى الْعِبَارَةِ "هُوَ أَحَدُ أَجَلَ"، الَّتِي تَشِيرُ إِلَيْنَا مُبَاشَرَةً، وَتَحْمِلُ نَفْسَ قِيمَةِ الْعَدَدِ الأَبْجَدِيَّةِ ٥٨ الَّتِي تَحْمِلُهَا كَلِمَةُ "مَحْبُوب".

وَسَأَلْتَ عَن "مَا دُونَ اللهِ" فِي الْعِبَارَةِ، مُسْتَفْسِرًا إِذَا كَانَ يُمْكِنُ أَنْ يَكُونَ هُنَاكَ فِعْلًا مَا دُونَهُ حَقًّا، لِأَنَّهُ لَيْسَ فِي الْوُجُودِ مَا سِوَى اللهِ؛ وَنَجِيبُ، أَنَّهُ لَا، لَا يُمْكِنُ أَنْ يَكُونَ هُنَاكَ شَيْءٌ حَقًّا مَا دُونَ اللهِ لِأَنَّ حُضُورَ اللهِ يَنْفُذُ فِي كُلِّ وُجُودٍ وَلَا يَكُونُ هُنَاكَ فَرَاغٌ فِي الْوُجُودِ حَيْثُ لَا يَكُونُ اللهُ، وَالْكَوْنُ مَأْلُوهٌ بِأُلُوهِيَّتِهِ حَقًّا، لَكِنَّ مَأْلُوهِيَّةَ الْكَوْنِ لَيْسَتْ هِيَ أُلُوهِيَّةَ الْحَقِّ مِنْ مَنْظُورِ إِطْلَاقِ الْحَقِّ، تَبْقَى فِئات الْحَقِّ وَالْخَلْقِ سَالِمَةً فِي مُسْتَوَيَاتِهَا الْمُتَمَيِّزَةِ.

لِذَا، فَالْأَمْرُ لَيْسَ تَمَامًا كَمَا يَقُولُ بَعْضُ الْقَائِلِينَ بِالْحُلُولِيَّةِ، وَلَا كَمَا يَقُولُ الْقَائِلُونَ بِالتَّعَالِي وَالثُّنَائِيَّةِ أَيْضًا، الْأَمْرُ بَيْنَ الْأَمْرَيْنِ، أَي بَيْنَ الْوَحْدَةِ الْمُطْلَقَةِ لِلْخَالِقِ مَعَ خَلْقِهِ وَالْفَصْلِ الْمُطْلَقِ بَيْنَ اللهِ وَخَلْقِهِ، وَفِي الْوَاقِعِ الْوَضْعُ هُوَ كِلَاهُمَا فِي نَفْسِ الْوَقْتِ اللهُ حَاضِرٌ بِشَكْلٍ مُطْلَقٍ فِي كُلِّ شَيْءٍ فِي خَلْقِهِ فِي كُلِّ لَحْظَةٍ، وَكَذَلِكَ بَعِيدٌ وَمُنْفَصِلٌ عَنْهُمْ بِشَكْلٍ مُطْلَقٍ فِي نَفْسِ الْوَقْتِ، وَهَكَذَا، فَإِنَّ حُضُورَ اللهِ هُوَ مَا يَجْعَلُ الْخَلْقَ يُصْبِحُ أَيْضًا حَقًّا، وَلَيْسَ الْخَلْقَ بِنَفْسِهِ، وَهَذَا مُلَمَّحٌ بِشِدَّةٍ مَلِيحَةٍ فِي العِبَارَةِ ﴿**قُلِ اللهُ حَقٌّ وَإِنَّ مَا دُونَ اللهِ خَلْقٌ وَكُلٌّ لَهُ عَابِدُونَ**﴾.

وَلِهَذَا السَّبَبِ، فَإِنَّ النُّقْطَةَ الْأُولَى اعْتَبَرَتْ هَذِهِ الْعِبَارَةَ أَحَبَّ الأَشْيَاءِ فِي الْبَيَانِ، لِأَنَّ فِيهَا يُحْتَوَى كَامِلُ طَيْفِ السِّرِّ، سِرِّ الْوِحْدَةِ وَالِافْتِرَاقِ، وَتَأَمَّلْ فِيهَا وَاسْتَخْدِمْهَا كَدُعَائِكَ، وَإِنْ شَاءَ اللَّهُ تَعَالَى وَالسُّبْحَانُ، فَسَتَفْتَحُ لَكَ أَبْوَابَ مَعَانِيهَا الْمَكْتُومَةِ وَسَوْفَ تَذُوقُ أَسْرَارَهَا بِنَفْسِكَ فِي آفَاقِ نَفْسِكَ، فَاللّٰهُ صِرَاطُ المُنِيرِ.

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Note

[1] Or, as William Chittick often translates this technical Akbarian term—*the divine thrall*.

[2] This formulation articulates what later metaphysical writers describe as the station "between the two affairs" (*bayna al-amrayn*): a rejection both of crude incarnationism (*ḥulūl*), which would collapse the distinction between the Real and creation, and of absolute dualism, which would sever creation from the Real as though it possessed an independent ontological standing. In Akbarian language, the Real's relationship to the world is one simultaneously transcendent (*tanzīh*) and immanent (*tashbīh*). Creation has no self-subsisting existence of its own; rather, it is the locus of the Real's self-disclosures (*tajallīyāt*). These disclosures do not constitute a literal indwelling or mixture, for the Essence remains forever beyond qualification. Thus the cosmos is neither identical with the Real nor other than It in an absolute sense: it is a theater of manifestation whose being is derivative, relational, and perpetually sustained by the Presence of the Real. To say that creation participates in Reality only through the Real's Presence is to affirm that all contingent existence is a mode of divine self-showing without compromising the ontological priority and incomparability of the Essence. From an Illuminationist perspective, this same structure is expressed through the ontology of Light. The Real is the Light of lights (*nūr al-anwār*), whose self-subsisting luminosity grounds every lesser light. All beings are graded irradiations—lights by participation—whose visibility and intelligibility derive from their relation to the primordial Light. No ray exists apart from its Source, yet the source is not confined within the ray (even when It is *present* to it). The *simultaneity* of divine nearness and transcendence is therefore analogous to illumination: the presence of Light makes every thing manifest, while the Light itself remains ontologically prior and uncontained. Creation is real insofar as it is illuminated; absent that illumination, it possesses no independent standing. The cited expression—affirming the Real as the sole Truth while designating all else as creation—succinctly encodes this dual affirmation of *participation* and *distinction*: the cosmos is upheld in reality through Divine Manifestation, yet the Real remains the inexhaustible Source whose Essence surpasses every appearance.

[3] Per the **10th Gate of the Sixth Unity**. To wit,

> **Concerning this, that it is incumbent upon every soul that this verse be engraved upon a red carnelian: *Say, God is Real Truth, and indeed what is other than God is creation—and all are Its servants*!**

The quintessence of this gate is this: that no emblem within the Bayān is more beloved before God than that a ring of red carnelian/agate be upon one's hand, upon which this mighty verse is to be inscribed: *Say, God is Real Truth, and indeed what is other than God is creation—and all are Its servants*!

Its fruit is that it constitutes a testimony issuing from the Point of Reality that God has ever been—and remains—the Real (*ḥaqq*), and that whatever is other than It has ever been—and remains—Its creation. Perhaps, on the Day of the Manifestation of the Truly Real, one may by means of this Real Truth—which is the verifier of every truth—confess that whatever lies beneath God is Its creation: not merely that this seal rests upon one's hand while the Truly Real appears and the fruit of this verse is not disclosed before that Manifest Truth. It is not that assent to this matter is in itself something difficult. Rather, whatever in the realm of possibility has been affirmed as true has been so by virtue of Its Truth. Yet because the Manifestation of the Truly Real is Paradise for the People of Truth and infernal fire for those beneath that rank, all are tested on that Day. That Manifestation is the Mirror of Divinity and the Sun of Lordship, serving as the sign that indicates God—One, Alone.

And if any soul wishes to place themselves under the talismanic protection of the Truly Real, let them command upon a circular agate/carnelian (*ʿaqīq*) the engraving of the well-known circular talisman, which is five unities. And in the first, the **Throne Verse**; and in the second, the names of the circle; and in the fourth, the **Six Names**; and in the fifth, whatever be appropriate to their condition and intention, but not exceeding nineteen letters. And if in the first and second circles they should write the nineteen letters, it is beloved with the Real. Yet all of this holds only insofar as, in the Manifestation of **He whom God shall make Manifest**, one comprehends what has been inscribed—for the beginning is none other than the letters of the **First Unity**, which become multiplied within the Living, until, at the fifth ontic rank, they appear according to the number "for God" (*li-Llāh*) [which the Primal Point in the Bayān counts as **95** per the *shadda*/*tashdīd* over the *lām* of *allāh*; otherwise the number is **65**—**WA**].

And if you bring faith unto the **Letters of the Living** of **He whom God shall make Manifest**, then—by the very fact of you entering into the **First Unity**—by the

power and might of God you will also have entered into whatever multiplicity unfolds without end. Had you been present at the Manifestation of the **Point of the Bayān**, you would have witnessed this matter directly: that all were guided by those Primal Letters—and none is truly guided except by Their exemplar. The likeness of the guided is this—that even when multiplicity extends indefinitely, it is nothing other than that same **First Unity**. This is the mode of existentiation: contemplate all the existential particles and those further modalities in the creation of the essential-beings, and do not veil yourself from the **Sun of the Manifestation**.

And every mirror in which you perceive Its likeness—love it, for it is a Name that indicates It. But whatever thing you encounter that does not indicate It—even if it be a speck of clay belonging to the dominion of a non-believer—enact upon it the ruling of negation. For on the Day of Resurrection, whatever belongs to **He whom God shall make Manifest** is of God, and whatever belongs to what lies beneath Him is devoid of God. Contemplate this likewise in the **Point of the Bayān**, just as it was so before His Manifestation in the **Point of the Furqān**, and before that in the **Point of the Gospel**, until it terminates in the first primordial origination. And in the same manner, observe how the ascent from **He whom God shall make Manifest** unfolds without end: behold what you witness in this Resurrection, and at every moment declare: *And no deity whatsoever exists but God alone! Verily, we are all devoted to It!*

الباب العاشر مِن الواحد السّادس

فِي أَنَّ لِكُلِّ نَفْسٍ فَرْضٌ بِأَنْ يُنْقَشَ عَلَى عَقِيقِ الْأَحْمَرِ هٰذِهِ الْآيَةُ: ﴿قُلِ اللّٰهُ حَقٌّ وَإِنَّ مَا دُونَ اللّٰهِ خَلْقٌ وَكُلٌّ لَهُ عَابِدُونَ﴾.

ملخص این باب آنکه هیچ شعاری در بیان از این محبوب تر نیست نزد خداوند که در ید او انگشتری باشد از عقیق قرمز که بر او منقوش باشد این آیه عظیمه: ﴿**قُلِ اللّٰهُ حَقٌّ وَإِنَّ مَا دُونَ اللّٰهِ خَلْقٌ وَكُلٌّ لَهُ عَابِدُونَ**﴾. ثمرهٔ آن اینکه شهادتی است از قبل نقطهٔ حقیقت بر اینکه خداوند لم یزل و لا یزال حق بوده و هست و مادون آن خلق او بوده وهست لعل در یوم ظهور حق بآن حق که محقق هر حقی است اقرار کند بر اینکه مادون خداوند خلق او است نه اینکه این خاتم بر ید او باشد و حق ظاهر

شود و ثمره این آیه را نزد آن حق ظاهر ننماید واگر ظاهر شد و نفسی اقرار بر حقیت آن نکرد همین خاتم شاهد میگردد بر او و باطل میگرداند آنچه در بیان کرده. نه این است که تصدیق بر آن امری باشد صعب بلکه آنچه در امکان تصدیق بحق شده بواسطه حقیت او بوده ولی چون ظهور حق از برای اهل حق جنت و دون آن نار است این است که کل ممتحن میگردند در آنروز و او است مرآت الوهیت و شمس ربوبیت که مدل بوده علی الله وحده وحده. و اگر نفسی خواهد خود را در حرز حق داخل نماید بر عقیق مدوری امر نماید که نقش شود بهیکل دائره معروفه که پنج واحد است و در اول آیة الکرسی و در ثانی اسماء دائره و در ثالث حروف بسمله و در رابع اسماء سته و در خامس آنچه مناسب حال و قصد او باشد که نوزده حرف متجاوز نباشد و اگر در دائره اول و ثانی هم حروف تسعة و عشر را نویسد محبوب است نزد حق. ولی کل اینها در صورتی است که در ظهور من یظهره الله درک نماید که چه نقش نموده زیرا که اول همان حروف واحد اول است که در حی متکثر میگردد تا آنکه در رتبه خمس بعدد لله ظاهر میگردد. و اگر ایمان بحروف حي من یظهره الله آوردی همینقدر که در واحد اول داخل شدی بحول و قوۀ خداوند الی ما لا نهایه هم که مکثر شود داخل خواهی شد اگر در ظهور نقطۀ بیان بودی این مطلب را بعین شهود مشاهده نمودی که کل بهدایت همان حروف اولی مهتدی شدند و مهتدی نیست الا مثال مهتدی. این است که الی ما لا نهایه که تکثر بهم رساند نیست مگر همان واحد اول. این است خلق تکوین کل ذرات و همچنین شئونات دیگر را بر خلق کینونیات مشاهده کن و محتجب مگرد از شمس ظهور. و هر مرآتی که در او دیدی شبه او را دوست دار که اسمی است که مدل بر او است و هر شیئی را که دیدی که مدل بر او نیست اگر ذره طینی باشد که در ملک غیر مؤمن باشد حکم نفی در آن جاری کن که در یوم قیامت آنچه از برای من یظهره الله هست لله است و آنچه از برای دون او است لدون الله و همچنین در نقطۀ بیان مشاهده کن چنانچه قبل از ظهور آن در نقطۀ فرقان همین قسم بود و قبل قبل او در نقطۀ انجیل الی آنکه منتهی گردد ببدیع فطرت اول وهمین قسم که از من یظهره الله ترقی نماید الی ما لا نهایه نظر کن و مشاهده کن آنچه در این قیامت مشاهده کردی و در هر حال بگو: وَمَا مِنْ إِلٰهٍ إِلَّا اللَّهُ، إِنَّا كُلٌّ لَهُ مُخْلِصُونَ.

[4] As a final gloss here, below now as a lettrist operation we will extract thirty-four (**34**) Divine Names from each of its thirty-four (**34**) Arabic letters, after which we will offer a prayer formed by

them (in English and in its Arabic original):

1. ٱلْقَهَّار — ق (*al-qahhār* — the Overmastering Subduer/the Wrathful/the Victorious).
2. ٱللَّطِيف — ل (*al-laṭīf* — the Subtle/the Magnanimous).
3. ٱلْأَحَد — ا (*al-aḥad* — the Absolutely One/Exclusively One/the Single).
4. ٱللَّطِيفُ ٱلْخَبِير — ل (*al-laṭīf al-khabīr* — the Subtle, All-Aware).
5. ٱللَّطِيفُ بِعِبَادِهِ — ل (*al-laṭīf bi-ʿibādihi* — the Subtle/Magnanimous toward Its servants).
6. ٱلْهَادِي — ه (*al-hādī* — the Guide).
7. ٱلْحَقّ — ح (*al-ḥaqq* — the Absolute Reality/the Truly Real/the Real/the Truth).
8. ٱلْقُدُّوس — ق (*al-quddūs* — the Holy).
9. ٱلْوَاحِد — و (*al-wāḥid* — the One/the Unity).
10. إِلٰه — ا (*ilāh* — Deity/God).
11. ٱلنُّور — ن (*al-nūr* — the Light).
12. ٱلْمَلِك — م (*al-malik* — the Sovereign/the King).
13. ٱلْأَوَّل — ا (*al-awwal* — the First).
14. ٱلدَّيَّان — د (*al-dayyān* — the Judge/the Requiter).
15. ٱلْوَكِيل — و (*al-wakīl* — the Trustee/Disposer of affairs).
16. ٱلنَّصِير — ن (*al-naṣīr* — the Helper/the Aid/the Grantor of victory).
17. ٱلْآخِر — ا (*al-ākhir* — the Last/the Ultimate End).
18. ٱللَّطِيفُ ٱلرَّفِيق — ل (*al-laṭīf al-rafīq* — the Subtle and Gentle Companion).
19. ٱللَّطِيفُ ٱلْكَرِيم — ل (*al-laṭīf al-karīm* — the Subtle and Generous).
20. ٱلْهَيْمِن — ه (*al-haymin* — the All-Preserving Overseer/Protector).
21. ٱلْخَالِق — خ (*al-khāliq* — the Creator).
22. ٱللَّطِيفُ ٱلْقَرِيب — ل (*al-laṭīf al-qarīb* — the Subtle and Near).
23. ٱلْقَرِيب — ق (*al-qarīb* — the Near One/the Proximate).
24. ٱلْوَدُود — و (*al-wadūd* — the All-Loving/the Adored).
25. ٱلْكَرِيم — ك (*al-karīm* — the Most Generous).

26. ٱللَّطِيفُ ٱلْمُجِيب — ل (*al-laṭīf al-mujīb* — the Subtle Responder).
27. ٱللَّطِيفُ ٱلْوَلِيّ — ل (*al-laṭīf al-walī* — the Subtle Protector/Friend/Guardian).
28. هُوَ — ه (*hūwa* — It/He).
29. ٱلْعَلِيّ — ع (*al-ʿalī* — the High).
30. ٱلْأَعْلَى — ا (*al-aʿlā* — the Supreme).
31. ٱلْبَاطِن — ب (*al-bāṭin* — the Hidden/the Inward).
32. ٱلدَّائِم — د (*al-dāʾim* — the Perpetual/Ever-Abiding).
33. ٱلْوَارِث — و (*al-wārith* — the Inheritor).
34. ٱلنَّافِع — ن (*al-nāfiʿ* — the Benefiter/the Benefactor).

Say: God is Real Truth, and indeed what is other than God is creation—and all are Its servants! *O God! O Victorious! O Magnanimous! O Exclusively One! O Subtle All-Aware! O Magnanimous toward Thy servants! O Guide! O Truly Real! O Holy! O One-Unity! O Deity! O Light! O Sovereign! O First! O Requiter! O Disposer of affairs! O Grantor of victory! O Last! O Subtle and Gentle Companion! O Subtle and Generous One! O All-Preserving Protector! O Creator! O Subtle and Near One! O Proximate One! O Adored! O Generous! O Subtle Responder! O Subtle Protecting-Friend! O It/He! O High! O Supreme! O Hidden! O Perpetual! O Inheritor! O Benefiter!—we ask Thee by all of these Names to disclose unto us the Reality of Thy nearness, to effuse forth upon us from Thy Light, and to make us wholly sincere for Thee and worshippers devoted to Thee alone! O Truly Real, Amen!*

قُلِ اللهُ حَقٌّ وَإِنَّ مَا دُونَ اللهِ خَلْقٌ وَكُلٌّ لَهُ عَابِدُونَ

اللَّهُمَّ يَا قَهَّارُ، يَا لَطِيفُ، يَا أَحَدُ، يَا لَطِيفَ الْخَبِيرِ، يَا لَطِيفَ بِعِبَادِكَ، يَا هَادِيُ، يَا حَقُّ، يَا قُدُّوسُ، يَا وَاحِدُ، يَا إِلٰهُ، يَا نُورُ، يَا مَلِكُ، يَا أَوَّلُ، يَا دَيَّانُ، يَا وَكِيلُ، يَا نَصِيرُ، يَا آخِرُ، يَا لَطِيفَ الرَّفِيقِ، يَا لَطِيفَ الْكَرِيمِ، يَا هَيْمِنُ، يَا خَالِقُ، يَا لَطِيفَ الْقَرِيبِ، يَا وَدُودُ، يَا كَرِيمُ، يَا لَطِيفَ الْمُجِيبِ، يَا لَطِيفَ الْوَلِيِّ، يَا هُوَ، يَا عَلِيُّ، يَا أَعْلَى، يَا بَاطِنُ، يَا دَائِمُ، يَا وَارِثُ، يَا نَافِعُ—نَسْأَلُكَ بِهٰذِهِ الْأَسْمَاءِ كُلِّهَا أَنْ تُظْهِرَ لَنَا حَقِيقَةَ قُرْبِكَ، وَتُفِيضَ عَلَيْنَا مِنْ نُورِكَ، وَتَجْعَلَنَا مِنَ الْمُخْلِصِينَ لَكَ وَالْعَابِدِينَ إِيَّاكَ. يَا حَقَّ آمِينَ!

29

Commentary

On the

Ayat'ul-Bayān[1]

556

Ayat'ul-Bayān (The Versical-Sign of the Bayān)

In the Name of God the Most Impregnable, the Most Holy! *God verily testifies that there is no other god but It! To It belongs the creation and the command! It makes to live and It makes to die then It makes to die and It makes to live! Verily, It is the One Alive Who dieth not! In Its grasp is the dominion of all things! It creates what It wills by Its command! Verily, It is powerful over all things!* (***my trans.***)

Arabic Text

بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ، شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ. ١ لَهُ الْخَلْقُ وَالْأَمْرُ؛ يُحْيِي وَيُمِيتُ، ثُمَّ يُمِيتُ وَيُحْيِي ٢ وَأَنَّهُ هُوَ حَيٌّ لَا يَمُوتُ. فِي قَبْضَتِهِ مَلَكُوتُ كُلِّ شَيْءٍ ٣ يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ، إِنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا ٤

Transliteration: *Bismillāhi al-amnaʿi al-aqdas. Shahida'llāhu annahu lā ilāha illā hūwa. Lahu'l-khalqu wa-l-amru; yuḥyī wa-yumītu, thumma yumītu wa-yuḥyī. Wa-annahu huwa ḥayyun lā yamūt. Fī qabḍatihi malakūtu kulli-shayʾ. Yakhluqu mā yashāʾu bi-amrih. Innahu kāna ʿalā kulli shayʾin qadīrā.*

Commentary: This is the ***Ayat'ul-Bayān*** (The Versical-Sign of the Bayān). In the **Persian Bayān** (**3:8**) the Primal Point asserts that the entire Bayān *returns* to this prayer which itself *returns* to its *bismillāh*.[2] Now, while many **MSS** of the **Persian Bayān** make of ***kullu-shay'*** (all things) (كلشيء) a single word (because as a single world it specifically refers to the People of the Bayān)—and there is much evidence to support such usage in countless **MSS**—many earlier **MSS** do not, especially in this particular section of the Gate.

Within the *lettrist* economy and arrangement of this pivotal Bayānī prayer—and one considered to be equivalent to the Qurānic *al-fātiḥa* in its importance for the Bayān—there are precisely forty-three (**43**) words to the numerical value of *ilā hūwa* (except Him/It) (إلّا هو). In the **Persian Bayān** (**4:2**), the five letters of *ilā hūwa* (إلّا هو) are held to be the instantiations of the **Letters of Celestiality** (حروف عليين) whose **Theophany of Persons** are (in

order) Muḥammad, ʿAlī, Fāṭima, Ḥasan and Ḥusayn (ع), i.e. the five **Companions of the Cloak** (*ahl al-kisāʾ*)—or *panj-tan*—Who symbolize the five outer aspects of the pentagram (*haykal*) and the letter هـ. The *zubarbayna* of ***ilā hūwa*** (إلّا هو) (i.e. a lettrist operation in *jafr* where each letter is spelled out and then calculated according to its Arabic spelling), i.e. ألف لام ألف هأ واو, yields **fourteen letters** in total (the precise number of all the Infallibles together from Muḥammad to the Twelfth Imām ع) with an *abjad* numerical value of **312. 312** is equivalent to the divine names *qarīb* (the Proximate, Near) (قريب), *raqīb* (the Watchful, Competitor) (رقيب), *bātish* (the Valorous Force) (باطش), which is the **39th** divine name of the **Book of the Names of All-Things**, and *shāʾī* (the Allotter, Particularizer) (شائي), i.e. the **228th** divine name of the **Book of the Names of All-Things**. **312** is also equivalent to '*the Mirror of God*' (مرآة الله). When the three *hamza*s in the construction of the prayer are accounted as letters (namely, the letter *alif* أ)—as the Bāb usually accounted *hamza*s—we have precisely **137** letters to the numerical value of *qibla* (point of adoration) (قبلة) and the divine name *wāsiʿ* (the All-Embracing, Boundless or Omnipresent) (واسع). Otherwise, *sans* the three *hamza*s, there are **134 letters** to the numerical value of the divine name *ṣamad* (everlasting) (صمد). The *abjad* numerical value of the entire prayer with the three *hamza*s is **8795** (29/11/2). Otherwise it is **8792** (26/8). We believe that this may be one explanation as to why Ṣubḥ-i-Azal's work **The Mirror of the Bayān** (مرآة البيان)—a work similar to the Bāb's **Book of the Names of All-Things**—details precisely **137** divine names because of the significance of this number and its connection to the number of letters in this central Bayānī prayer.[3] Sans the *bismillāh*, it is **8239** (22/4)—**39** words, composed of **118** letters.

The prayer itself can be divided, first, into four verses as such (i.e. **30-40 letters** in Arabic constituting a verse per the **Bayān**ic doctrine) with each of the verses corresponding to each of the four phrases of the **Theophanic Praise of Fāṭima** as well as the fourfold level of the subtle body and its correspondences and those colors associated with it. To wit,

Temples of the Pure Religion of Gnosis

1: In the Name of God the Most Impregnable, the Most Holy! God verily testifies that there is no other god but It!

i.*Tasbīḥ* (i.e. *subhān allāh*, Glory be to God), **ii**. Blaze-flux (*fuʾād*), **iii**. Creation and **iv**. white.

بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ١ = تسبيح & فؤاد & خلق & ابيض

2: To It belongs the creation and the command! It makes to live and It makes to die then It makes to die and It makes to live!

i.*Taḥmīd* (i.e. *al-ḥamdu'lilāh*, Praise be to God), **ii**. Spirit, **iii**. Provision and **iv**. yellow.

لَهُ الْخَلْقُ وَالْأَمْرُ يُحْيِي وَيُمِيتُ ثُمَّ يُمِيتُ وَيُحْيِي ٢ = تحميد & روح & رزق & اصفر

3: Verily, It is the One Alive Who dieth not ! In Its grasp is the dominion of all things!

i.*Taḥlīl* (i.e. *lā ilāha illa allāh*, there is no god but God), **ii**. soul, **iii**. death and **iv**. green.

وَأَنَّهُ هُوَ حَيٌّ لَا يَمُوتُ فِي قَبْضَتِهِ مَلَكُوتُ كُلِّ شَيْءٍ ٣ = تهليل & نفس & موت & اخضر

4: In Its grasp is the dominion of all things ! It creates what It wills by Its command! Verily It is powerful over all things!

i.*Takbīr* (i.e. *allāhu akbar*, God is the Most Great), **ii**. essential body, **iii**. life and **iv**. red.

يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ إِنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا ٤ = تكبير & جسد & حيوة & احمر

Next, it can be divided into two main parts, *viz*. its **i**. *bismillāh* formula and then **ii**. the main body of the prayer proper. After this, and most importantly, it can be divided into eight independent sections, each holding symbolic significance corresponding and adumbrating other elements of the Bayānī doctrine from the Persian Bayān. To wit,

1. بِسم الله الأمنع الأقدس

In the Name of God the Most Impregnable, the Most Holy!

2. شهد الله انّه لا إله إلّا هو

God verily testifies that there is no other god but It !

3. له الخلق والأمر

To It belongs the creation and the command !

4. يحيي ويميت ثُمّ يميت ويحيي

It makes to live and It makes to die then It makes to die and It makes to live!

5. وإنّه هو حيّ لا يموت

Verily, It is the One Alive Who dieth not !

6. في قبضته ملكوت كلّ شيء

In Its grasp is the dominion of all things !

7. يخلق ما يشاء بِأمره

It creates what It wills by Its command !

8. إنّه كان على كل شيء قديرًا

Verily, It is powerful over all things!

First, each of these sections refers then to each of the sigils of the ogdoadic (eightfold) form of the calligram of the **Greatest Name** (الإسم الأعظم). Following this, they refer to each of the **seven creative attributive imprints** (الخصال السبعة) of Imāmī *ḥadīth* (see esp. al-Kāfī **H 376, Ch. 25, h1.**), but as reformulated by the Primal Point into eight in the **8th Gate of the 2nd Unity** of the **Persian Bayān**[4] in the subsection dealing with the 'reality of (initiatic) death in the presence of the Tree of Reality', *viz.*,

1. **Will** (مشيئة) (بِسم الله الأمنع الأقدس) (*In the Name of God the Most Impregnable, the Most Holy*), and the initiating Seal or Pentagram of ogdoadic form of the **Greatest Name** ☆

2. **Volition** (إراده) (شهد الله انّه لا إله إلّا هو) (*God verily testifies that there is no other god but It*), and the "*three sticks in a row above them the semblance of a straightened lance*" symbol of the **Greatest Name** ٱٱٱ

3. **Determination** (قدر) (له الخلق والأمر) (*To It belongs the creation and the command*), and the "*blind **mīm***" symbol of the **Greatest Name** م

4. **Authorization** (قضاء) (يحيي و يميت ثُمّ يميت و يحيي) (*It makes to live and It makes to die then He makes to die and It makes to live*), and the "*ladder unto all that which is hoped for but which is not a ladder*" symbol of the **Greatest Name** #

5. **Realization** (إمضاء) (وانّه هو حيّ لا يموت) (*And verily It is the One Alive Who dieth not*), and the "*four things like fingers pointing to good deeds*" symbol of the **Greatest Name** ||||

6. **Permission** (إذن) (في قبضته ملكوت كلّ شيء) (*In Its grasp is the dominion of all things*), and the "*the split **hā***" symbol of the **Greatest Name** ﻫ

7. **Allotted Time** (أجل) (يخلق ما يشاء بِامره) (*It creates what Its wills by Its command*), and the "*inverted **wāw***" symbol of the **Greatest Name** ﻭ

and 8. **Book** (كتاب) (انّه كان على كل شيء قديرًا) (Verily It is powerful over all things), and the final pentagrammic seal of the ogdoadic form of the **Greatest Name** ☆

That stated, when we put the phrase ***Ayat'ul-Bayān*** (The Versical-Sign of the Bayān) (آية البيان) itself to the science of letters and numbers, the *abjad* numerical value given is **110** which is the numerical value of ʿ**Alī** (علي) that instances the reality of ***wilāya*** (providential guidance) that is the animating reality of *maẓharīya*/theophanicity. This phrase in the original Arabic consists of **two** words composed of **nine** letters and **eight** *nuqṭas*/dots. 2+9+8=**19.** This now demonstrates how, symbolically speaking, all things in the Bayān return to this prayer and its Point.

In turn, each of these **8 sections** then refer to the totality of the Nature of the Manifestation, such that: **1.** refers to the **Exclusive Oneness** (أحدية) of the Ipseity; **2.** refers to the **Inclusive Unity** (واحدية) of the Ipseity; **3.** refers to the **world of Divinity** (لاهوت) and the substances or Immutable-Archetypal forms of all-things (الاعيان الثابة او جواهر) in the mind of God; **4.** refers to the **world of the Empyrean** (جبروت) and the **archangelic active intellects** (عقول المجرّدة الفعّالة); **5.** refers to the **angelic world** (ملكوت); **6.** refers to the **mighteous sub-realm** within the angelic world wherein the **celestial paradise** and **celestial hell** are located (عظموت) as well as the **Imaginal World** (عالم المثال) "*where bodies are spiritualized and spirits corporealized*"; **7.** refers to the material world (ناسوت), and **8.** refers to the **Reality of the Manifestation** (مظهرالله) or **Perfect Human** (الإنسان الكامل) Who reflects all of the worlds above within Him/Herself as the Mirror of God (مرآة الله).

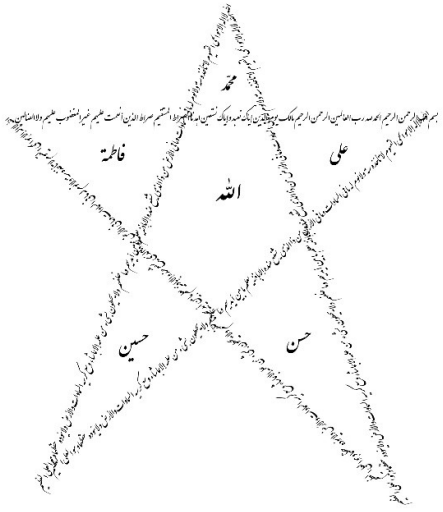
At this point the architecture of the ***Ayat'ul-Bayān*** reveals itself not merely as a devotional formula but as a *compressed cosmogram*. Each segment functions simultaneously as invocation, ontological marker, and initiatic station. What appears at first as a linear proclamation—testimony, sovereignty, life, death, dominion, command—unfolds as a recursive structure in which metaphysics, anthropology, and ritual language are inseparable. The ***Ayat'ul-Bayān*** therefore does not *describe* reality in an external sense; rather, it *performs* a mapping of Being. Its movement from testimony

to creative command mirrors the descent of manifestation, while the reciter's engagement with it enacts the ascent of consciousness through those same ontological strata. In this sense, the ***Ayat'ul-Bayān*** operates as a liturgical microcosm: the total structure of emanation, return, and realization is folded into a recitable unit. Equally significant is the way the text binds *authority*, *cosmology*, and *embodiment* into a single symbolic grammar. The eightfold articulation—correlated with the sigils of the **Greatest Name**, the reformulated creative imprints, and the ontological planes—demonstrates a deliberate synthesis of lettrism and theosophical anthropology. The prayer is thus not only a theological assertion of divine omnipotence; it is a schematic of how the Real discloses itself through graded manifestation and how the human locus becomes the site of that disclosure. The Perfect Human, positioned as the reflective summit of the sequence, is not an endpoint external to the cosmos but the *axis in which all levels converge*. The litany therefore encodes a doctrine of mediation: the Manifestation is both culmination and mirror, the place where divine command and created response coincide.

From a structural standpoint, the oscillation between life and death within the central verses dramatizes a key Bayānī metaphysical intuition: existence is not static substance but perpetual divine act. Creation and command are not separate domains but two faces of a single dynamism—ontological issuance and existential regulation. The repeated reversal ("*It makes to live…It makes to die…*") is less narrative than rhythmic, suggesting that becoming itself is governed by alternating disclosure and withdrawal. In contemplative recitation, this rhythm becomes experiential: the practitioner symbolically participates in the cycle of annihilation and renewal that underlies all manifestation. The prayer thus functions as an initiatory rehearsal of metaphysical truths—an embodied pedagogy rather than abstract doctrine. Seen in this light, the ***Ayat'ul-Bayān*** stands as a *hermeneutical key* to the broader Bayānī symbolic universe. Its numerical symmetries, color correspondences, and lettrist operations are not ornamental curiosities but integrative devices linking cosmology, ritual, and identity. The convergence of *abjad* calculus, theophanic anthropology, and liturgical cadence

suggests a worldview in which meaning is distributed across linguistic, numeric, and ontological registers simultaneously. The recited word becomes a site where metaphysical order is both represented and enacted. Such a structure reflects a deeply initiatic orientation: knowledge is verified through participation, and symbolism is designed to transform perception rather than merely inform it.

The ***Ayat'ul-Bayān*** may therefore be understood as a condensed theophanic map of the Bayān in devotional form—a prayer that unites testimony, cosmology, and realization into a single performative act. Its layered correspondences articulate a vision in which divine naming, cosmic structure, and human embodiment are mutually reflective dimensions of one Reality. Recited, contemplated, or analyzed, the text reveals an intentional synthesis of lettrist science and metaphysical anthropology aimed at orienting the practitioner toward the axis of manifestation itself. In this way, the prayer does not simply affirm divine sovereignty; it situates the reciter within the unfolding grammar of that sovereignty—a living reminder that all things originate in, subsist through, and return to the One whose command is both the structure and the meaning of existence. So understand!



Notes

[1] The following is a slightly polished and augmented from the 2024 version of the same piece.
[2] Here below we provide a translation of the entire Gate in question. To wit,

The Eighth Gate of the Third Unity

Concerning that which is in the Greater World is in the Bayān

The quintessence of this Gate is this: that whatever the designation of *thingness* may fall upon—from any thing whatsoever—its name is in the Bayān, and its spirit is attached to the Name, not attached to the thing whose essence it would otherwise be. And the entirety of what is in the Bayān is contained within this verse: *"Were We to send down that Bayān upon those who are in the dominion of the heavens and the earth and whatsoever lies between them, then all—by God, their Lord, the All-Merciful—would assuredly believe that there is no god but It, the Living, the All-Protecting, the Self-Subsisting; God, besides Whom there is no god—the Subduer, the Manifest, the Unique, the Inaccessible, the Most Exalted, the All-Holy! Unto It belong the Most Beautiful Names! All who are in the heavens and the earth and whatsoever lies between them glorify It. Exalted and transcendent is It above what they ascribe. Say: verily God—It is the Sovereign King, the Powerful, the All-Knowing! Unto It belong the supreme similitudes! All who are in the heavens and the earth and whatever lies between them prostrate before It. And verily It is the Tremendous, the Beloved!"*

These constitute nineteen Names that signify God, and all Names and similitudes are mentioned under their shadow. And there are nineteen letters of negation—which are the nineteen gates of the infernal fire—set in correspondence to the nineteen gates of Paradise. And whoever is a believer in the Bayān and recites these four verses—which are the stations of *creation*, *provision*, *death*, and *life*—and by the **Letters of Unity**, whose hearts draw sustenance from these Names, is thereby [someone] a believer, seeking refuge in God from the gates of the infernal fire and standing in dissociation from them. And every remembrance of a good thing that is

in the Bayān they understand as returning to the Names and the similitudes; and every remembrance of what is beneath goodness they understand as returning to the silence of the *letters of negation*. And it is as though they have recited the entirety of the Bayān and affirmed whatever God has sent down therein.

And those four verses return to this verse: *God bears witness that there is no other god but It. Unto It belong Dominion and Sovereignty/the angelic realm; then the Grandeur and the Empyrean; then Power and the realm of Divinity; then the Potency and the hyacinthine realm; then the Suzerainty and the material world! It gives life and causes death; then It causes death and gives life! Verily, It is the One Alive Who dieth not—a Sovereignty that does not falter, a Justice that does not tyrannize, a Dominion that does not alter, a Singularity that does not pass away! Nothing escapes Its grasp—neither in the heavens nor on the earth nor whatsoever lies between them! Verily, It is powerful over all things!* And this verse [above] returns to this verse: *God verily testifies that there is no other god but It! To It belongs the creation and the command! It makes to live and It makes to die then It makes to die and It makes to live! Verily, It is the One Alive Who dieth not! In Its grasp is the dominion of all things! It creates what It wills by Its command! Verily, It is powerful over all things!* And this verse returns to *In the Name of God, the Most Impregnable, the Most Holy,* and all the letters of the *bismillah* return to the Point of the [letter] ***bā'*** —just as, in the beginning, the entirety arose from the Point.

The whole Bayān is therefore but the unfolding of that Point and its Manifestation in mirrors. Its likeness is that of the Sun, and the likeness of all the letters is that of mirrors reflecting from it. In no letter is there a First but It, nor a Last but It, nor a Manifest but It, nor a Hidden but It. Just as whoever has entered beneath the shadow of faith in the **Qur'ān** is not seen in their essential being except as the apparition of the sign of the Messenger of God (ص) Who, by His grace, has taken shelter beneath the shadows of His shadow.

And the entirety of the Bayān is the Manifestation of the Point—and the Point is the station of the Manifestation of the Will of God, and all things return unto **He whom God shall make Manifest**, for it is He to whom the whole Bayān and all that is within it return, in the utmost humility and the furthest extremity of reverent submission. It is He who is beheld in the mirrors of the Bayān. For example: if within the Bayān there is a locus manifesting justice, He is the Just; if there is a locus manifesting grace, He is the Gracious; if there is a locus manifesting sovereignty, He

is the Sovereign; if there is a locus manifesting knowledge, He is the Knower; if there is a locus manifesting power, He is the Powerful. For in the mirrors nothing is seen but the Sun—even though they stand and subsist only in the station of shadow-silhouettes (*shubḥīyat*).

And all the **Letters of Celestiality** of the Bayān return unto **He whom God shall make Manifest**, Who is the **First Gate of Paradise** and the **Greatest Name** Manifest in Divinity. And all that lies beneath the **Letters of Celestiality** returns unto the **First Gate** within the internal fire—sustained beneath the shadow of that Name in the state of annihilation. And if a possessor of subtle discernment should contemplate with penetrating vision, they will behold all good gathered in the hand of **He whom God shall make Manifest**, and all shadowed illusion standing in opposition—just as today this is manifest in the Point of the Bayān, and previously it was manifest in the Point of the Furqān. And no honor exists for the Bayān and for the souls who believe therein greater than this: that, at the moment of the manifestation of **He whom God shall make Manifest**, nothing be seen in them but Him—and apart from Him, no prior Manifestation. There is no doubt that He is manifest within them, and nothing is beheld in them except Him. Just as today no one harbors doubt concerning the **Point of the Furqān**— even though the **Point of the Bayān** is, in its very essence, the Manifestation of the **Point of the Furqān** in a more exalted mode—indeed, throughout all the Qurʾānic mirrors it is He who appears. Yet by reason of the loftiness of His Manifestation they have been veiled, and by the intensity of His Light He has remained hidden to them.

Thus today all Qurānic loci of manifestation draw near unto God through Him, and they intend nothing other than His good pleasure—however they may outwardly render judgment. And it is this: nothing delivers those who are in the Bayān except the witnessing of **He whom God shall make Manifest** within their own essential being—not the witnessing of One who has already appeared. For He is the Manifest One; and at the moment when He is established in the cradle of Might, Impregnable Sovereignty, Exaltation, Power, and Dominion, all modalities of action moving within the Bayān are but His acts. His Most Beautiful Names are the guides unto His Paradise, and the Names beneath them—concealed within the infernal fire—are none other than the outward loci of manifestation of His Fire, wherein they behold that the Sovereign of the Bayān is the locus of His Name, acting by His remembrance in whatever He performs. Likewise, He is the locus of the

manifestation of Might, Self-Sufficiency, Power, Inviolability, and all praiseworthy modalities just as in the Point of the Bayān this matter is now manifest: one who stands upon the Mount beholds that within all things there is nothing but His Manifestation, and that all enact what they enact through Him—whether of the Qurānic loci of manifestation or those beneath them. Yet because they have become veiled from their Beloved, they abide in the infernal fire of separation—a perpetual veil—and remain deprived of delight in the gnosis of their Beloved.

If, within the realm of contingency, a thing is found pleasing, it is He who is pleased therein; and if a thing is found displeasing, it is He who is displeased—for within that thing nothing is seen but the Sun of the Will, by which that thing has become a thing, subsists as a thing, or comes to be as a thing. Were that withdrawn, it would be sheer non-being. Indeed, even the very expression *non-being*—insofar as it is uttered—possesses no realization except through Him, for its mention is itself but an articulation of annihilation and nothingness; and were it not through Him, even that utterance would not occur. This is the meaning of the saying of the Messenger of God (ص): *O God, show us the realities of things as they truly are!* This is not meant that, in truth, you behold the **Point of the Bayān** within every thing as such; rather, His manifestation appears according to the rank of each locus—in the station of clay as clay, in the station of water as water, in the station of air as air, and in the station of fire as fire. This does not imply that anything is diminished from Him, nor that any condition descends upon Him. For if mirrors without end were set before the Sun—whether of ruby, diamond, crystal, glass, or whatever else may be conceived—the reflection of mirrorhood would appear from that Sun without anything being added to it or subtracted from it.

By way of analogy: the Manifestation of the Messenger of God after the Mission/Resurrection [i.e. the 'sending forth,' *bithʿat*]—which endured for twenty-three (**23**) years—had He not, by God's permission, proclaimed His prophethood, this multitude of souls would not have been guided. Yet nothing was diminished from Him thereby, nor was anything added to His essential being. Even had He not outwardly declared His prophethood, upon the completion of His appointed term He would have reached His horizon of sanctity, remaining—as ever—the eternal rising-place of Light. Thus all beings come into existence through the bounty of the Point of Reality without so much as a drop being diminished from the Ocean of Its Generosity, nor anything added to it. Likewise, if the radiances issuing from It were

inscribed without end—in a manner beyond all conceivable limit—and beings without end were guided by It, nothing would be diminished from It nor added to It; It remains exactly as It ever was.

Thus does God establish the radiance of the Sun in accordance with its own measure within the horizon of Its mention/remembrance. Verily, It is powerful over all things!

الباب الثّامن من الواحد الثّالث

فِي أَنَّ مَا فِي الْعَالَمِ الْأَكْبَرِ فِي الْبَيَانِ

ملخص این باب آنکه آنچه که اسم شیئیت بر او واقع شود از هر شیئی در بیان است اسم او و روح متعلق در اسم نه متعلق در شیئ که ذات او باشد. و کل آنچه در بیان است در این آیه است لَوْ أَنْزَلْنَا ذٰلِكَ الْبَيَانَ عَلَىٰ مَنْ فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، فَإِذَا كُلٌّ بِاللَّهِ رَبِّهِمُ الرَّحْمٰنِ لَيُؤْمِنُونَ أَنَّهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْمُهَيْمِنُ الْقَيُّومُ. اللَّهُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ الْقَاهِرُ الظَّاهِرُ الْفَرْدُ الْمُمْتَنِعُ الْمُتَعَالِي الْقُدُّوسُ؛ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ. يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا. سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَصِفُونَ. قُلْ: إِنَّ اللَّهَ لَهُوَ الْمَلِكُ السُّلْطَانُ الْقَادِرُ الْعَلَّامُ؛ لَهُ الْأَمْثَالُ الْعُلْيَا. يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا. إِنَّهُ لَهُوَ الْعَزِيزُ الْمَحْبُوبُ که نوزده اسم است که مدلّ علی الله هست و کل اسماء و امثال در ظل او ذکر میشود و نوزده حرف نفی است که نوزده ابواب نار باشد در مقابل نوزده ابواب جنت. هر کس مؤمن باشد ببیان و تلاوت نماید این آیات اربعه را که مقام خلق و رزق و موت و حیات باشد و بحروف واحد که افئدهٔ ایشان مستمد باین اسماء است مؤمن و از ابواب نار مستجیر بالله باشد و متبرأ و هر ذکر شیئ خیری که در بیان باشد راجع باسماء و امثال داند و هر ذکر دون خیری را راجع بصمت حروف نفی داند گویا تلاوت کل بیان نموده و آنچه خداوند در او نازل فرموده تصدیق نموده. و این آیات اربعه راجع میگردد باین آیه شَهِدَ اللَّهُ أَنَّهُ لَا إِلٰهَ إِلَّا هُوَ؛ لَهُ الْمُلْكُ وَالْمَلَكُوتُ، ثُمَّ الْعِزُّ وَالْجَبَرُوتُ، ثُمَّ الْقُدْرَةُ وَاللَّاهُوتُ، ثُمَّ الْقُوَّةُ وَالْيَاقُوتُ، ثُمَّ السُّلْطَنَةُ وَالنَّاسُوتُ. يُحْيِي وَيُمِيتُ، ثُمَّ يُمِيتُ وَيُحْيِي؛ وَأَنَّهُ هُوَ حَيٌّ لَا يَمُوتُ، وَمُلْكٌ لَا يَزُولُ، وَعَدْلٌ لَا يَجُورُ، وَسُلْطَانٌ لَا يَحُولُ، وَفَرْدٌ لَا يَفُوتُ. عَنْ قَبْضَتِهِ مِنْ شَيْءٍ لَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ

وَلَا مَا بَيْنَهُمَا، إِنَّهُ كَانَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا. و این آیه راجع میگردد باین آیه: شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ. لَهُ الْخَلْقُ وَالْأَمْرُ؛ يُحْيِي وَيُمِيتُ، ثُمَّ يُمِيتُ وَيُحْيِي. وَأَنَّهُ هُوَ حَيٌّ لَا يَمُوتُ. فِي قَبْضَتِهِ مَلَكُوتُ كُلِّ شَيْءٍ. يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ. إِنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا. و این آیه به بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ و کل حروف بسمله بنقطهٔ باء چنانچه در بدء کل از نقطه طالع شده و کل بیان تفصیل نقطه و ظهور او در مرایا و مثل او مثل شمس است و مثل کل حروف مثل مرایا که از او منعکس شده و در هیچ حرفی نیست اول الا او و نه آخر الا او نه ظاهر الا او و نه باطن الا او چنانچه هر کس در ظل ایمان بقرآن در آمده در کینونیت او دیده نمیشود الا شبح آیهٔ رسول الله ص که بفضل او در ظل ظلال او مستظل گردیده. و کل بیان ظهور نقطه است و نقطه مقام مشیت ظهورالله است و کل راجع میگردد بمن یظهره الله زیرا که او است که کُلُّ الْبَيَانِ وَمَنْ فِيهِ راجع باو میگردد بمنتهای خضوع و غایت خشوع و او است که در مرایای بیان دیده میشود مثلا اگر در بیان مظهر عدلی است او است عادل واگر مظهر فضلی است او است فاضل و اگر مظهر سلطنتی است او است سلطان و اگر مظهر علمی است او است عالم و اگر مظهر قدرتی است او است قادر زیرا که در مرایا دیده نمیشود الا شمس اگر چه در مقام شبحیت بوده و هستند. و کل حروف علیین بیان راجع میشود بمن یظهره الله که باب اول جنت و اسم اعظم ظاهر بالوهیت باشد. و کل دون حروف علیین راجع میشود بباب اول در نار که در ظل این اسم مستمد در فنا است. و اگر مدق نظری نظر نماید کل خیر را در کف من یظهره الله مشاهده و کل ظل افک را در مقابل مشاهده چنانچه امروز در نقطهٔ بیان ظاهر و قبل در نقطهٔ فرقان ظاهر بوده. و هیچ عزی از برای بیان و نفوس مؤمنه بآن اعظم تر از این نیست که در ایشان دیده نشود در حین ظهور من یظهره الله الا او و الا ظهور قبل. شبهه نیست که در ایشان ظاهر است و دیده نمیشود در ایشان الا او چنانچه امروز کسی در نقطهٔ فرقان شبهه ندارد. و حال آنکه نقطهٔ بیان بعینه ظهور نقطهٔ فرقان است بنحو اشرف بل در کل مرایای قرآنیه او است که ظاهر است ولی از علو ظهور است که محتجب شده و از علو نور است که مختفی مانده چنانچه امروز کل مظاهر قرآنیه متقربند الی الله باو و غیر از رضای او اراده ننموده چگونه که حکم نمایند. و این است که مَن في البيان را نجات نمیدهد الا مشاهدهٔ من یظهره الله در کینونیات خود نه مشاهدهٔ من قد ظهر زیرا که او ظاهر است و در حینی که در مهد عزت و مناعت و رفعت و قدرت و سلطنت مستقر است کل شئون فعل او هستند که در بیان متحرکند اسماء حسنای او ادلاء جنت او هستند و اسماء دون آن که مستجنه در نار است نه ظاهر مظاهر نار او هستند که در آن حین مشاهده

مینمایند که سلطان بیان مظهراسم او است که بذکر او میکند آنچه میکند و همچنین مظهر عز و غنا و قدرت و امتناع و کل شئون محموده. چنانچه در نقطهٔ بیان هم این امر ظاهر الآن که در جبل است میبیند که در کل نیست الا ظهور او و کل باو میکنند آنچه میکنند چه مظاهر قرآنیه چه دونها ولی چون محتجب شده اند از محبوب خود این است که در نار حجاب مخلد و از عرفان محبوب خود غیر متلذذ هستند. اگر در امکان شیئی مسترضی شود او است که مسترضی شده و اگر شیئی مستکره شود او است که مستکره شده زیرا که در آن شیئ دیده نمیشود الا شمس مشیت که باون شیئیت او شیئ شده و هست یا میشود و الا اگر مرتفع شود عدم بحت است بلکه وجود کلمهٔ عدم هم بقدر ذکر عدم که نفس فنا و نیستی است متحقق نیست الا باو و الا این هم ذکر نمی شد این است معنی قول رسول الله ص: اللَّهُمَّ أَرِنِي حَقَائِقَ الأَشْيَاءِ كَمَا هِيَ. نه اینست که در حقیقت هر شیئ نقطهٔ بیان را مشاهده کنی بلکه ظهور او در رتبهٔ طین میگردد و در رتبهٔ مآء مآء و در رتبه هوا هوا و در رتبهٔ نار نار نه این است که از او شیئ منقوص گردد یا بر او امری نازل آید زیرا که اگر الی ما لا نهایه مرآت در مقابل شمس واقع شود چه از نوع یاقوت باشد و چه از نوع الماس یا از نوع بلور یا زجاجه یا آنچه متصور است در او ذکر مرآتیت منعکس میگردد از آن شمس بلا آنکه شیئ بر او زاید شود یا از او ناقص گردد. مثل آنکه ظهور رسول الله بعد از بعثت که بیست و سه سال طول کشید اگر اظهار نبوت نمی فرمودند بإذن الله این همه خلق مهتدی نمی شد ولی از او چیزی منقوص نگشته و بر کینونیت او مزید نشده اگر هم اظهار نبوت نفرموده بود بعد از اجل مقدر او بافق قدس خود واصل و لم یزل و لا یزال مشرق این است که کل از جود نقطهٔ حقیقت منوجد بلا آنکه از بحر جود او قدر قطره منقوص گردد یا آنکه بر او مزید شود وهمین قسم آثار مشرقه از آن اگر بما لا نهایه باعلی طوریکه فوق آن متصور نیست نوشته شود و الی ما لا نهایه باو مهتدی شوند از او شیئ منقوص نگشته و بر او مزید نشده و او همان قسم که بوده هست كَذٰلِكَ يَجْعَلُ اللَّهُ ضِيَاءَ الشَّمْسِ بِمِثْلِهَا فِي حَدِّ ذِكْرِهَا، إِنَّهُ كَانَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا.

[3] Online, http://bayanic.com/lib/fwd/mirat/Mirat-FWD.html (accessed 6 February 2026).

[4] MacEoin's somewhat inelegant and philosophically imprecise translation of this entire Gate can be read in his *The Messiah of Shiraz*: 695-704, so here we will not offer it. Our complete, refined translation will be offered elsewhere.

30

Prayers for births and deaths in the Bayān and a short commentary on their inner significance[1]

هُوَ

لَا إِلٰهَ إِلَّا اللَّهُ

بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ

The ritual prayers/benedictions (or *dhikrs*, rather) for newborns at birth and for the dead at burial in the Bayān are given in the **11th Gate of the Fifth Unity** of the **Persian Bayān**.[2] To wit,

> **In the prayer of the newborn and the deceased, five *takbīr*s are pronounced. In the prayer of the newborn, after the first, one recites nineteen times: *"Verily, we are all believers in God!"* After the second: *"Verily, we are all certain in God!"* After the third *takbīr*: *"Verily, we are all vivified by God!"* After the**

fourth: *"Verily, we are all caused to die by God!"* After the fifth: *"Verily, we are all content with God!"* And six *takbīr*s are pronounced in the prayer of the deceased. After the first, one recites nineteen times: *"Verily, we are all servants of God!"* After the second: *"Verily, we are all prostrating to God!"* After the third: *"Verily, we are all supplicating before God!"* After the fourth: *"Verily, we are all invoking God!"* After the fifth: *"Verily, we are all grateful to God!"* After the sixth: *"Verily, we are all patient with God."*[3]

1: Birth[4]

هـ

i. 5x say the *takbīr* (اللَّهُ أَكْبَرُ) (*allāhu akbar*) and then say, "***Verily, we are all believers in God!***" ﴿إِنَّا كُلٌّ بِاللَّهِ مُؤْمِنُونَ﴾ (*innā kullun bi-Llāhi muʾminūna*) **x19.**

ii. 5x say the *takbīr* (اللَّهُ أَكْبَرُ) (*allāhu akbar*) and then say, "***Verily, we are all certain in God!***" ﴿إِنَّا كُلٌّ بِاللَّهِ مُوقِنُونَ﴾ (*innā kullun bi-Llāhi mawqinūna*) **x19.**

iii. 5x say the *takbīr* (اللَّهُ أَكْبَرُ) (*allāhu akbar*) and then say, "***Verily, we are all vivified by God!***" ﴿إِنَّا كُلٌّ بِاللَّهِ مُحْيُونَ﴾ (*innā kullun bi-Llāhi muḥyūna*) **x19.**

iv. 5x say the *takbīr* (اللَّهُ أَكْبَرُ) (*allāhu akbar*) and then say, "***Verily, we are all caused to die by God!***" ﴿إِنَّا كُلٌّ بِاللَّهِ مُمِيتُونَ﴾ (*innā kullun bi-Llāhi mumītūna*) **x19.**

v. 5x say the *takbīr* (اللَّهُ أَكْبَرُ) (*allāhu akbar*) and then say, "***Verily, we are all content with God!***" ﴿إِنَّا كُلٌّ بِاللَّهِ رَاضِيونَ﴾ (*innā kullun bi-Llāhi rāḍīūna*) **x19.**

2: Death[5]

و

i. 6x say the *takbīr* (اللَّهُ أَكْبَرُ) (*allāhu akbar*) and then say, "***Verily, we are all servants of God!***" ﴿**إِنَّا كُلٌّ لِلَّهِ عَابِدُونَ**﴾ (*innā kullun li-Llāhi ʿābidūna*) **x19.**

ii. 6x say the *takbīr* (اللَّهُ أَكْبَرُ) (*allāhu akbar*) and then say, "***Verily, we are all prostrating to God!***" ﴿**إِنَّا كُلٌّ لِلَّهِ سَاجِدُونَ**﴾ (*innā kullun li-Llāhi sājidūna*) **x19.**

iii. 6x say the *takbīr* (اللَّهُ أَكْبَرُ) (*allāhu akbar*) and then say, "***"Verily, we are all supplicating before God!"*** ﴿**إِنَّا كُلٌّ لِلَّهِ قَانِتُونَ**﴾(*innā kullun li-Llāhi qānitūna*) **x19.**

iv. 6x say the *takbīr* (اللَّهُ أَكْبَرُ) (*allāhu akbar*) and then say, "***Verily, we are all invoking God!***" ﴿**إِنَّا كُلٌّ لِلَّهِ ذَاكِرُونَ**﴾ (*innā kullun li-Llāhi dhākirūna*) **x19.**

v. 6x say the *takbīr* (اللَّهُ أَكْبَرُ) (*allāhu akbar*) and then say, "***Verily, we are all grateful to God!***" ﴿**إِنَّا كُلٌّ لِلَّهِ شَاكِرُونَ**﴾ (*innā kullun li-Llāhi shākirūna*) **x19.**

vi. 6x say *takbīr* (اللَّهُ أَكْبَرُ) (*allāhu akbar*) and then say, "***Verily, we are all patient with God!***" ﴿**إِنَّا كُلٌّ لِلَّهِ صَابِرُونَ**﴾ (*innā kullun li-Llāhi ṣābirūna*) **x19.**

Commentary: The number five in the first cycle above, corresponding to births, signifies the letter ***hā'*** (ه), the initial letter of **HŪ** (هو). This letter instantiates the Divine Name "*the Manifest*" (الظاهر) (*al-ẓāhir*). The number nineteen (**19**), in Arabic numerology, is the value of "*one/unity*" (واحد) (*wāḥid*), which is numerically equivalent to "*being/existence*" (وجود) (*wujūd*).

The product of **5 × 5** yields **25**, a value corresponding to the phrase "*Eternally Alive*" (حيٌّ ابدٌ) (*ḥayyun abadun*), itself composed of five letters in Arabic. Likewise, **19 × 5** equals **95**, which is the numerical value of the *dhikr* "*God is the Most Revivificatively Alive*" (الله احيّي) (*allāhu aḥīya*) as well as "*God guides*" (يهدي الله) (*yahdī'Llāh*) (**Q. 24:35**), among other correspondences attached to this number. The sum **25 + 95** produces **120**, equivalent to the Divine Name "*the One Who Grants/Bestows/Graces*" or "*the One Who subtilises things/the One Who bestows*" (لاطف) (*lāṭif*). This Name is the **forty-sixth** in the Bāb's *Book of the Names of All-Things*, and the number forty-six (**46**) itself corresponds to the Divine Name "*Friend/Vicegerent*" (ولي) (*walī*). Within this cycle, the five *takbīr*s—which, taken together as a single phrase, consist of eight (**8**) letters—yield the product **5 × 8 = 40**. The individual formulae that follow them contain seventy-nine (**79**) letters in total (**16 × 4 + 15 = 79**). Together these produce a sum of **119** letters, a number whose internal reduction (**1 + 1 + 9**) equals **11**, symbolically returning to **HŪ** (هو). The number **119** is itself the numerical value of "O Truth/O Real" (يا حق), and it also corresponds to the sixty-fourth (**64**) Divine Name in the *Book of the Names of All-Things*, namely "*the One Who makes Beautiful/Pleasant*" (حاسن).

Now, the number six (**6**) in the cycle of recitation for the dead is meant to represent here the letter ***wāw*** (و) which is the second letter of the word **HŪ** (هو). This letter instantiates the Divine Name "*the Hidden*" (الباطن) (*al-bāṭin*). **6 x 6 = 36** which is the numerical value of '*god*' (small case) (إله) (*ilāha*). **19 x 6** = **114**, which is the *abjad* numerical value of the Divine Name "*the Comprehensive*" (الجامع) (*al-jāmiʿ*) (*sans* the definite article) and that is also the exact number of chapters or *sūrahs* to the **Qurʾān**. **36 + 114** = **150** = *hūwa'l-ḥaqq* (هو الحقّ) "*He/It is the Truth*" which consists of precisely **6** letters in Arabic. In this cycle, with the six *takbīr*s, singularly composed of eight letters (**6 x 8** = **48**), and the individual formulas following them, which consist of **84** letters in total (**14 x 6 = 84**), we have a total of **132** letters (**note: 1 + 3 + 2 = 6** = و). **132** is the numerical value of **Islam** (اسلام).

Note: **120 + 150 = 270**, which is numerologically equivalent to what the Bāb considers to be the Divine Name "*the Drawer of the Line*" (الساطر) (*al-sāṭir*), i.e. the 305th Name in the ***Book***

of the Names of All-Things. All of this is meant to underscore that the cycle of life from birth to death indicates the symbolic cycle of the joining of the letter ***hā'*** (ه) to the letter ***wāw*** (و) of **HŪ**, which itself in graphic form is represented by the pentagram or *haykal* (i.e. **5** outer aspects and **6** inner). **HŪ** represents the *ipseity*, which in the World of the Command (عالم الامر) (*ʿālam al-amr*) is reflected as the universal or **Primal Will** (مشيئة الاولى) (*mashīʾa al-ūlā*) who initiates the arc of the descending origin of all things and their ascending return to their Source within the existential ocean of the Names and Attributes of God. Looked at from another perspective, the *haykal* is also the symbolization of the Theophanic persons of Muḥammad, ʿAlī, Fāṭima, Ḥasan and Ḥusayn (ع) (which are nineteen Arabic letters in total م ح م د ع ل ی ف ا ط م ه ح س ن ح س ی ن) together with God (الله) (*allāh*) conjoined (which becomes **23** letters and equivalent to the numerical value of وحده *waḥdahu*).

That stated, **119** (يا حق/حاسن) + **132** (اسلام) = **251** which is equivalent to the Qurānic phrase "*And He/It is the Tremendous, the Wise*" (وهو العزيز الحكيم) (*wa hūwa'l-ʿazīz al-ḥakīm*) that appears twelve times in the **Book** (to the number of the letters of the *tahlīl* لا اله الا الله and to the number of Imāms ع), namely in **Q. 14:4, 16:60, 29:42, 30:27, 31:9, 35:2, 45:7, 57:1, 59:1, 59:24, 61:1,** and **62:3**, the rejection of which is "fire" (نار) (*nār*) which is also **251**. This equivalence is not merely numerological ornament but functions as a symbolic seal upon the entire liturgical architecture to this **Gate** of the Bayān. The convergence of **119** and **132** into **251** demonstrates that the cycles of birth and death are not isolated ritual acts but complementary phases of a *single* ontological circulation. The newborn cycle, governed by the letter ***hā'*** (ه) and its outward manifestation, situates existence within the domain of disclosure and epiphany; the funerary cycle, governed by the letter ***wāw*** (و) and its inward return, restores that existence to the domain of concealment and interiority. Their numerical reconciliation in the Qurānic formula *wa hūwa'l-ʿazīz al-ḥakīm* (وهو العزيز الحكيم) signals that this passage between manifestation and withdrawal is governed by divine inviolability/grandeur (*ʿizza*) and wisdom (*ḥikma*). In other words, the ritual arithmetic encodes a metaphysical itinerary: emergence into visibility, participation in existential multiplicity, and reintegration into principial unity.

That this same number of **251** corresponds to **nār** ("*fire*") intensifies the symbolism. Fire in Qurānic and Bayānī metaphysics is not merely punitive but transformative: it is the principle that tests, separates, and refines. The acceptance or rejection of the Divine Order inscribed within the liturgical cycle determines whether fire functions as *illumination* or *estrangement*. Thus the number **251** marks a threshold condition—the point at which existential participation either harmonizes with the arc of return or resists it. Numerologically, the equivalence asserts that Divine Wisdom is inseparable from the ordeal through which Truth *is* recognized; ritually, it situates the servant within that ordeal at those very moments of entry into and departure from embodied life. Seen in this light, the entire structure articulates a doctrine of cyclical theophany. The joining of ***hā'*** (هـ) and ***wāw*** (و)—outward Manifestation and inward Concealment—constitutes the symbolic anatomy of *becoming*. Birth initiates the descent of the Name into the theatre of appearance; death completes the ascent of that same Name back toward its *unitive ground*. The pentagrammatic ***haykal***, which graphically encodes this union, becomes not only a cosmological diagram but a liturgical map: five exterior points corresponding to the modes of manifestation, six interior correspondences to the axis of return, together expressing the living geometry of **HŪ** as Ipseity. Every recitation within the cycle therefore *participates* in this geometry, translating abstract metaphysics into embodied devotional action.

At a still subtler level, the recurrence of Qurānic formulae and Divine Names establishes an acoustic metaphysics: sound becomes the medium through which existential orientation is calibrated. The newborn hears the Names that anchor it within the order of manifestation; the deceased is accompanied by Names that guide its reintegration into the hidden domain. The repetition counts—far from arbitrary—function as rhythmic calibrations aligning the practitioner with the harmonic ratios of the Bayānī cosmology. Number, sound, and symbol converge to produce a *ritual technology of remembrance* in which arithmetic itself becomes a language of ontological correspondence. Thus the combined numerological sequence—**119**, **132**, and their synthesis in **251**—is best understood as a symbolic grammar encoding the arc of existence: *disclosure*, *participation*, *trial*, and *return*. The liturgy does not merely commemorate these stages; it *performs* them. Each recitation

situates the individual within the living circulation of the Names, where manifestation and concealment interpenetrate. In this way, the rites of birth and death function as microcosmic enactments of the universal process by which the Real reveals Itself, withdraws, and is known again through the dialectic of Light and fire, Beauty and awe, Appearance and return. In this sense, the ritual voice becomes a site where ontology is enacted rather than merely signified, as utterance itself participates in the movement it names. The practitioner is thus not external to the symbolic order but is rhythmically inscribed within it, so that remembrance becomes an existential alignment with the pulse of manifestation and return. What appears as numerical structure is therefore a lived metaphysics, wherein sound, measure, and intention converge to render the arc of Being audible, repeatable, and interiorly realized.

Finally, a civilization ordered by the rhythm of ***hā'*** (هـ) and ***wāw*** (و) would not merely preserve rites but would internalize their cadence as a governing metaphysic, structuring its institutions, arts, and modes of knowledge around the dialectic of Manifestation and return. Its public life would oscillate consciously between disclosure and interiority, productivity and recollection, so that cultural forms themselves become extensions of the *liturgical arc*. In such a civilization, history would be read not as linear accumulation but as *cyclical theophany*—a continual emergence into presence followed by reflective reintegration—whereby social order mirrors the deeper pulse of Being. The result would be a culture in which *sound*, *number*, and *symbol* quietly regulate collective life, rendering the civilizational body an audible expression of the same ontological rhythm that governs birth, death, and remembrance.

وَاللَّهُ خَيْرُ الْعَالِمِينَ[6]

Notes

[1] This item is an augmented and polished version of the same item from 2018.
[2] Those superseding these are given in the **17th Gate of the Thirteenth Unity** of the **Completion of the Bayān**. To wit,

> **And as for the Seventeenth** [gate]: And verily, in the prayer for the newborn, say once, '*God testifies there is no other god but God Truly, Truly! Verily, we are from God and, verily, in God we are caused and enlivened*!' And then after, say **28x**, '*God is the Most Revivificatively Alive! God is the Most Luminous!*' (*allāhu aḥīya allāhu anwar*) then, once, let you read the **Sūrah of the Command** (*sūrat'ul-amr*) from the **Book of Guidance** (*kitāb al-hudā*); then once, the **Sūrah of the Opening of the Light** (*sūrat'ul-fātiḥat'ul-nūr*); and once the **Sūrah of Creation** (*sūrat'ul-khalq*); and then after that, say **33x** '*O God*' (*yā allāh*); and then to conclude, say, '*The Light of lights from God, the Illuminating Illuminator, be upon* ***She whom God shall make Manifest*** *with the Splendor and the Supremity*!' And in the prayer for the dead, [first] say once, '*The Light of lights from God, the Illuminating Illuminator, be upon* ***She whom God shall make Manifest*** *with the Splendor and the Supremity*!' and then **23x**, say, '*O God*' (*yā allāh*), and then, once, let you read the **Sūrah of Creation** (*sūrat'ul-khalq*); and then once, the **Sūrah of the Opening of the Light** (*sūrat'ul-fātiḥat'ul-nūr*); and then once, the **Sūrah of the Command** (*sūrat'ul-amr*); and next, say **38x**, '*God is the Most Luminous! God is the Most Elevated*!' (*allāhu anwar allāhu arfa'*); and to conclude, say [once], '*God testifies there is no other god but God Truly, Truly! Verily, we are from God and, verily, in God we are elevated and return*!' And [in this dispensation] you are allowed to bury the corpses of the dead however you wish so long as you respect their essential somatic frame of appearance; and if the departed be burned, place the cremated remains inside crystalline vases with the **Greatest Name** engraved upon it or the letter ***ṣād*** (ص)—or the **Hand of Fāṭimīya** —then bury it

in the earth! And whosoever is able should place upon their right hand an agate/carnelian ring with this versical-sign engraved [upon its stone], '*Glory be to God, the Suzerainty Powerful; and praise be unto God, the Knowledge Inscrutable; and there is no god but God, the Light Magnified; and God is the Most Great, the Dominion Sanctified!*' () And at the head of every luminous celebration, assembly, congregation or gathering, say, '*In the Name of God and from God and to God in what God hath willed!*' And [know that] donning the color black for burial ceremonies and mourning [the dead] is illicit (*ḥarām*) in the Light! And at the conclusion of every luminous celebration, assembly, congregation or gathering, say either once the **Theophanic Praise of Fāṭima**, or just once say, '**O Light**' (*yā nūr*)!

وَإِنَّمَا السَّابِعُ مِنْ بَعْدِ الْعَشْرِ، وَإِنَّ فِي صَلَاةِ الْمَوْلُودِ قُلْ مَرَّةً: ﴿شَهِدَ اللَّهُ لَا إِلٰهَ إِلَّا اللَّهُ حَقًّا حَقًّا، إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ بَاعِثُونَ وَحَائِيُونَ﴾، وَبَعْدَ ٢٨ مَرَّةً قُلْ: ﴿اللَّهُ أَحْيِي، اللَّهُ أَنْوَرُ﴾، ثُمَّ مَرَّةً دَعْكُمْ تَقْرَؤُونَ **سُورَةَ الْأَمْرِ** مِنْ كِتَابِ الْهُدَى، وَثُمَّ مَرَّةً **سُورَةَ الْفَاتِحَةِ النُّورِ**، وَمَرَّةً **سُورَةَ الْخَلْقِ**، وَثُمَّ بَعْدَ ذٰلِكَ قُلْ ٣٣ مَرَّةً: ﴿يَا اللَّهُ﴾، وَفِي الْآخِرِ قُلْ: ﴿إِنَّمَا النُّورُ الْأَنْوَارُ مِنَ اللَّهِ النُّاوِرِ النَّوَّارِ، عَلَى هِيَ يُظْهِرُهَا اللَّهُ بِالْبَهَاءِ وَالْأَعْلَى﴾. وَفِي صَلَاةِ الْمَيِّتِ قُلْ مَرَّةً: ﴿إِنَّمَا النُّورُ الْأَنْوَارُ مِنَ اللَّهِ النُّاوِرِ النَّوَّارِ، عَلَى هِيَ يُظْهِرُهَا اللَّهُ بِالْبَهَاءِ وَالْأَعْلَى﴾، وَثُمَّ ٢٣ مَرَّةً قُلْ: ﴿يَا اللَّهُ﴾، وَثُمَّ مَرَّةً دَعْكُمْ تَقْرَؤُونَ **سُورَةَ الْخَلْقِ**، وَثُمَّ مَرَّةً **سُورَةَ الْفَاتِحَةِ النُّورِ**، وَثُمَّ مَرَّةً **سُورَةَ الْأَمْرِ**، وَبَعْدَ ٣٨ مَرَّةً قُلْ: ﴿اللَّهُ أَنْوَرُ، اللَّهُ أَرْفَعُ﴾، وَفِي الْآخِرِ قُلْ: ﴿شَهِدَ اللَّهُ لَا إِلٰهَ إِلَّا اللَّهُ حَقًّا حَقًّا، إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ رَافِعُونَ وَرَاجِعُونَ﴾. وَيُسْمَحُ لَكُمْ بِدَفْنِ جُثَثِكُمْ كَيْفَمَا شِئْتُمْ مَا دُمْتُمْ تَحْتَرِمُونَ جَسَدَ الظَّاهِرِيَّةِ، وَإِذَا الْمَرْفُوعُ حُرْقَانٌ ضَعُوا رُفَاتَ الْمَوْتَى الْمُحْتَرِقَةَ فِي مَزْهَرِيَّاتٍ مِنَ الْبَلُّورِيَّةِ، عَلَيْهَا نَقْشُ الْإِسْمِ الْأَعْظَمِ أَوْ حَرْفُ الصَّادِ أَوْ يَدُ الْفَاطِمِيَّةِ، ثُمَّ ادْفِنُوا فِي التُّرَابِ، وَمَنْ يَسْتَطِيعُ أَنْ يَضَعَ عَلَى يَدِهِ الْيُمْنَى خَاتَمًا مِنَ الْعَقِيقِ مَنْقُوشًا عَلَيْهِ الْآيَةُ: ﴿سُبْحَانَ اللَّهِ السُّلْطِ الْمُقْتَدِرِ، وَالْحَمْدُ لِلَّهِ الْعِلْمِ الْمُمْتَنِعِ، وَلَا إِلٰهَ إِلَّا اللَّهُ النُّورِ الْمُسْتَبِحِ، وَاللَّهُ أَكْبَرُ الْمُلْكِ الْمُقْتَدِسِ﴾، وَفِي رَأْسِ كُلِّ احْتِفَالٍ وَمَجْلِسٍ وَمَحْفِلٍ وَمُجْتَمَعٍ النُّورَانِيَّةِ قُلْ: ﴿بِسْمِ اللَّهِ وَبِاللَّهِ وَمِنَ اللَّهِ وَإِلَى اللَّهِ وَمَا شَاءَ اللَّهُ﴾. وَلِبْسُ اللَّوْنِ الْأَسْوَدِ لِمَرَاسِمِ الدَّفْنِ وَلِلْعَزَاءِ حَرَامٌ فِي النُّورِ. وَفِي خَاتِمَةِ كُلِّ احْتِفَالٍ وَمَجْلِسٍ وَمَحْفِلٍ وَمُجْتَمَعٍ النُّورَانِيَّةِ قُلْ مَرَّةً **تَسْبِيحَ الْفَاطِمَةِ**، أَوْ قُلْ مَرَّةً: ﴿يَا نُورُ﴾.

The two liturgical prescriptions placed in comparison here—the Bāb's instructions for the prayers of the newborn and the deceased, and the later **Completion of the Bayān** formulation by us—reveal not a contradiction but a shift in ritual architecture within a shared Bayānī symbolic universe. The Bāb's prescription is marked by structural austerity, rhythmic repetition, and strict numerological discipline. The fixed *takbīr* counts and the nineteenfold recitations articulate a cosmological catechism in motion: each repeated declaration situates the subject within ontological stations—*belief*, *certainty*, *life*, *death*, *contentment*, *worship/servitude*, *remembrance*—forming a ritual pedagogy that aligns the individual with a universal metaphysical order. The language is collective ("*we are all...*"), underscoring communal participation in divine orientation. In this framework, birth and death rites function as structured acts of cosmological inscription, embedding the human subject within a disciplined theological grammar governed by symmetry, recurrence, and doctrinal progression. Yet, by contrast, the **Completion of the Bayān** formulation expands the same ritual field into a more theophanic and symbolic register. While retaining the paired structure of arrival and departure, it replaces strict nineteenfold symmetry with layered numerological sequences and invocatory formulae centered on Divine Names, luminous metaphysics, alphabetic symbolism, and the Divine Feminine. The ritual logic shifts from communal affirmation to direct theophanic participation: instead of rehearsing ontological predicates collectively, the practitioner enters a symbolic economy of ascent and return articulated through light imagery, Name invocation, and eschatological orientation as located with the Divine Feminine. The newborn rite becomes an initiation into metaphysical recognition, while the funeral rite stages passage through luminous return. The emphasis is less juridical or catechetical than experiential, suggesting a movement from doctrinal formation toward participatory unveiling. Taken together, the comparison illustrates an evolution in ritual intent rather than a departure in theological foundation. The Bāb's system establishes the cosmological scaffolding—numerically disciplined, pedagogical, and communally oriented— while the **Completion of the Bayān** elaborates that scaffolding into a more symbolically dense and initiatory liturgy. Birth and death remain paired thresholds, but their ritual articulation shifts from *ontological stationing* to *theophanic passage*. The numerical constancy of the earlier structure gives way to symbolic layering; collective affirmation yields to invocatory engagement; cosmological discipline unfolds into luminous metaphysics. Both models operate within the same Bayānī horizon, yet they express different ritual emphases: one architectural and formative, the other experiential and revelatory.

[3] To wit,

الباب الحادي والعشر مِن الواحد الخامس

فِي صَلَوٰةِ الْمَوْلُودِ وَالْمَيِّتِ يُكَبِّرُ خَمْسَ تَكْبِيرَاتٍ. فِي صَلَوٰةِ الْمَوْلُودِ وَيَقْرَءُ بَعْدَ الْأَوَّلِ تِسْعَةَ عَشَرَ مَرَّةً: ﴿إِنَّا كُلٌّ بِاللَّهِ مُؤْمِنُونَ﴾. وَفِي الثَّانِي: ﴿إِنَّا كُلٌّ بِاللَّهِ مُوقِنُونَ﴾. وَبَعْدَ تَكْبِيرِ الثَّالِثِ: ﴿إِنَّا كُلٌّ بِاللَّهِ

مُحْيُونَ﴾. وَبَعْدَ الرَّابِعِ: ﴿إِنَّا كُلٌّ بِاللَّهِ مُمِيتُونَ﴾. وَبَعْدَ الْخَامِسِ: ﴿إِنَّا كُلٌّ بِاللَّهِ رَاضِيونَ﴾. وَيُكَبِّرُ سِتَّةَ تَكْبِيرَاتٍ فِي صَلَوٰةِ الْمَيِّتِ، يَقْرَءُ تِسْعَةَ عَشَرَ بَعْدَ الْأَوَّلِ: ﴿إِنَّا كُلٌّ لِلَّهِ عَابِدُونَ﴾. وَفِي الثَّانِي: ﴿إِنَّا كُلٌّ لِلَّهِ سَاجِدُونَ﴾. وَفِي الثَّالِثِ: ﴿إِنَّا كُلٌّ لِلَّهِ قَانِتُونَ﴾. وَفِي الرَّابِعِ: ﴿إِنَّا كُلٌّ لِلَّهِ ذَاكِرُونَ﴾. وَفِي الْخَامِسِ: ﴿إِنَّا كُلٌّ لِلَّهِ شَاكِرُونَ﴾. وَفِي السَّادِسِ: ﴿إِنَّا كُلٌّ لِلَّهِ صَابِرُونَ﴾.

And the Persian exposition to the rest of the Gate states:

The quintessence of this Gate is that whatever ruling God, the Knowing, has revealed in foundation (*bi-aṣālat*) is a bestowal from It unto **He whom God shall make Manifest**, while all else enters derivatively beneath the shadow of the shadows of the divine ordinances. Among these is the permission granted that, in the presence of every newborn—male or female—a blessing be raised with five *takbīr*s, such that the Name of God be pronounced over that child, perchance, should it endure and attain the Day of Resurrection, it may become among the believers of **He whom God shall make Manifest**. Likewise, at the moment of its ascent to its station, It has ordained six *takbīr*s in a single benediction, signifying that its beginning proceeds from the [letter] ***hā'*** (ه) and its return is unto the [letter] ***wāw*** (و), so that perhaps on the Day of Resurrection it may believe in the first who believes in **He whom God shall make Manifest**, and that the conditions of the wordly dominion do not veil it—for this affair is exceedingly difficult for those who are not unifiers/monotheists (*muwaḥḥidīn*).

How often it occurs that such a Soul remains unrecognized while all imagine themselves to be recognized—just as in the Manifestation of the **Furqān**, after the ascent of the **Tree of Reality**, the identity of faith in that Ipseital Soul endured only in outward form, even though all were acting in accordance with the Qurān. Yet now rulings devoid of true faith have been issued upon Them as in the earliest days of Islam against the same Soul. With the Point of the Bayān, conceive the matter likewise: whoever entered the Gate entered through insight and was saved by that act—not by other acts—for that Soul is the One from whom the beginning of all things proceeds in God and unto whom all things return in God. How many souls, from the

moment of the appearance of the **Tree of the Bayān**, relied upon their own recognition and thus became veiled from it—though before God all were equally bound by what was required of them, and before God, the Supreme, the lowly have always been alike.

And today you observe that all profess belief in the **Commander of the Faithful** (ع) because they encountered no opposition and were not nurtured apart from love for Him. Otherwise, had these same souls lived in the early days of Islam, you would have witnessed in them the very three figures mentioned in the disputed report. Likewise, in this epicycle (*kawr*)—wherein God has favoured the believers, to the number of the Name the Merciful (*al-raḥmān*), with stations of love—all of this proceeds by virtue of the Soul of the Point. Had matters culminated in Him, the testing of humankind would have revealed that the pure believer is rarer than Red Sulphur.

Thus is this benediction ordained so that, should one live to the Day of Resurrection, that one will not be veiled. For afterward all profess belief, yet on that Day when the Fruit becomes Manifest how exceedingly difficult it is for those upon the earth to enter faith in God through a Soul possessing no outward insignia. What you have heard concerning the **Commander of the Faithful** (ع) has not been tested by you. You have seen the Golden Dome [in Najaf] and His majesty honored among all; yet had you lived in His day and stood amongst those three, then your truthfulness would have been revealed. Even then, the proper mention of Salmān, Abū Dharr, and Miqdād was not accorded in their time—and this is the origin of division in every dispensation.

Blessed is the soul that gazes upon that by which proof is established against it—for then, swifter than the blink of an eye, if those upon the earth so will, they enter the gates of Paradise and behold the vastness of the Path, wider than the span between the heaven of capacities and the earth of receptivities. And at every moment such a soul remains vigilant lest its step slips into the Divine trials, clinging firmly to the salvific rope of the Book, which guides all the God-wary. *And God originates all things, then returns them—and verily, unto God all return!*

ملخص این باب آنکه آنچه حکم خداوند عالم باصالت نازل فرموده موهبهٔ است از قبل او از برای من یظهره الله و کل بالتبع در ظل ظلال احکام الهیه وارد میآیند. و از آن جمله اذن فرموده در نزد هر مولودی چه ذکر چه انثی صلوتی مرتفع گردد به پنج تکبیر تا آنکه اسم الله بر آن ذکر شود لعل اگر ماند و یوم قیامت را درک کند از مؤمنین بمن یظهره الله گردد و هم در حین صعود او بمقام خود حکم فرموده بشش تکبیر در صلواة واحدی تا آنکه مدل باشد که بدء آن از هاء بوده و رجع آن الی الواو است لعل یوم قیامت باول من آمن "بمن یظهره الله" ایمان آورد و شئونات ملکیه او را محتجب نگرداند زیرا که این امر بغایت بر غیر موحدین صعب است چه بسا آن نفس معروف نباشد و کل خود را معروف میدانند چنانچه در ظهور فرقان بعد از عروج شجرهٔ حقیقت در ایمان بآن نفس هویت ثابت نماند الا آنچه ظاهر است و حال آنکه کلا باعمال قرآن عمل میکردند و حال آنکه حکم دون ایمان در حق آنها در صدر اسلام جاری گشت از نزد همان نفس در نقطهٔ بیان هم همین قسم تصور کن که هر کس داخل در باب شد بباب از روی بصیرت نجات یافت باین عمل نه باعمال دیگر زیرا که آن نفسی است که بدء کلشیئ از او است بالله و عود کل شیئ بسوی او است بالله چه کم نفوس که از حین ظهور شجرهٔ بیان نظر بعرفان خود نموده و از آن محتجب گشته و حال آنکه عند الله کل مکلف بوده بآنچه مکلف شده اند و نزد خداوند اعلی وادنی سواء بوده و هست و امروز که می بینی که کل مؤمنند بامیر المؤمنین ع بواسطه آن است که خلاف ندیده و در دون محبت او پرورش ننموده و الا اگر همین نفوس صدر اسلام می بودند همان ثلاثه که در حدیث موضوع شده میدیدی چنانچه در این کور که خداوند منت گذارد بر مؤمنین بعدد اسم رحمن از برای او شئون محبت بهم رسیده و این بواسطه نفس نقطه بوده که اگر باو منتهی میگشت امتحان مردم معلوم می شد که مؤمن خالص اقل از کبریت احمر است امر باین صلوت از برای این است که اگر در یوم قیامت واقع گردد محتجب نگردد بعد کل اعتقاد نموده ولی در یوم ثمره ظاهر میگردد که چقدر صعب است بر من علی الارض که بنفسی که عقد قمیص نداشته داخل در ایمان بخداوند شوند آنچه که در امیر المؤمنین ع شنیدهٔ خود ممتحن نگشته و تا دیده گنبد طلا و عز او را در نزد کل دیدهٔ و اگر در یوم او واقع میشدی و در آن ثلاثه می بودی آن وقت صادق بودی و حال آنکه آن روز سلمان و ابوذر و مقداد را ذکر لایق در حق ایشان ننموده این است مبدأ اختلاف در هر ظهوری طوبی از برای نفسی که ناظر بآنچه حجت بر آن حجت میگردد شود که آنوقت اقرب از لمح بصر اگر من علی الارض خواهند داخل در جنت میگردند بابواب آنها و می بینند سعه صراط را که اوسع است از ما بین سماء قابلیات و ارض مقبولات و در هر حال مراقب خود بوده که در امتحانات خداوندی قدم نلغزیده و

مستمک بحبل کتاب گشته که هادی است کل متقین را، وَاللَّهُ يَبْدَءُ كُلَّشَيْءٍ ثُمَّ يُعِيدُهُ وَإِنَّ إِلَى اللَّهِ كُلٌّ يَرْجِعُونَ.

[4] **Note**: these are be recited, that is to be whispered, into the newborn's ear.

[5] **Note**: this is to be performed as a congregational prayer.

[6] **Transliteration**: *wa'Llāhu khayru l-ʿālimīna*. **Translation**: *And God is the greatest of all knowers*!

31

Translation and commentary

on

The 6th Gate of the Sixth Unity of The Persian Bayān[1]

بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ

Glory and sanctification are due to the Essential-Being of the Pure Transcendental and Expansive Substance of Simplicity Who, unchanged and unalterable, is a Unity without enumeration and Single beyond number! And the Splendor of the All-High from the highest acme of the scintillance of Its Light be upon the Primal Point, the Letters of the Living and the Fruit of Pre-Eternity in every moment, before every moment and after every moment! The Salutations of God be upon the People of the Bayān, whether from the past unto now, and then the Light-givers; and praise be unto God, the Light of all the Worlds!

إِنَّنِي أَنَا اللَّهُ لَا إِلٰهَ إِلَّا أَنَا الْوَاحِدُ الْبَيَانُ

✡

هُوَ الْمَرْهُوبُ الْعَظِيمُ، وَهُوَ الْعَزِيزُ الْمَحْبُوبُ

The following below is one of several provisional translations of the **6th gate of the Sixth Unity of the Persian Bayān** undertaken by us taken from our unpublished translation of the **Persian Bayān**—the present version being the latest, refined from its **2022** draft that we published online. Our translation comes first. The endnotes are inclusive of both the annotations within the translated text as well as the commentary which follows it. Our original motivation for offering this translation with commentary were due to circumstances that will soon become evident in the commentary itself.

The 6th Gate of the Sixth Unity

Concerning the command to erase (*maḥw*)[2] all books, without exception, except what has been originated or shall be originated in this Cause.[3]

The quintessence of this Gate is this: with every Manifestation, just as the onticities (*kaynūnīyāt*) of the blaze-fluxes *(afʾida*),[4] the spirits (*arwāḥ*), the souls (*anfus*), and the somatic frames (*ajsād*)[5] are newly originated in their

manifested appearances, so likewise the fruits that emerge[6] from these trees of Love[7] are of the same substance (*jawhar*) that appeared before. If those essential (*dhātī*) blaze-fluxes, spirits, souls, or somatic frames do not attain their proper sustenance, death immediately overtakes them. And what death could be more grievous than death to the Beloved—that is, the verdict of being devoid of faith?

Observe how, by means of the two testimonies,[8] one becomes a Muslim—a submitter. Yet those same testimonies existed in the time of Jesus (ع) and remain today. Why, then, does the verdict of submission not apply to those who hold to them outside their proper moment? The same principle governs this Manifestation and the Manifestation of **He whom God shall make Manifest**. Wherever submission is constituted at the inception of a Cause, this reality is newly originated, together with everything that branches from it.[9] From this perspective comes the command to erase all books, except those written in affirmation of the Cause of God and Its religion.

Reflect upon the heavenly scriptural books: from the Day of Adam until the Manifestation of the Messenger of God (ص), although all were true and from God, at the appearance of the Distinction (i.e. the **Qurʾān**) [10] all were lifted,[11] and a verdict of untruth regarding adherence to them was revealed upon their believers.[12] Likewise, in every Manifestation, the books ascribed to God are subject to lifting.[13] How much more, then, the books of creation, which—in relation to those divine books—are like shadows reflected in a mirror as compared to the Sun. As it were, one sees **He whom God shall make Manifest** inscribing the words of the two testimonies in His own Name. This is the very substance of religion: if it descends upon any soul and that soul does not immediately believe in Him, whatever it has acquired

in the Bayān is erased.[14] Likewise, in the Manifestation of the Bayān until the Day of **He whom God shall make Manifest**, the works of the Point—and whatever be under His shadow serves as proof of Him—are the fruits of this Paradise of Unity.

What has been transmitted in *ḥadīth* —that *our Shīʿa shall endure in the Day of the Manifestation of Truth what they must endure*[15]—refers precisely to this. For at the moment of the Manifestation of the Messenger of God (ص), the same verdict applied to His non-believers, even though they were sustained by what God had revealed unto Jesus (ع). I swear by that Holy Essence, who has neither partner nor likeness, that in the Day of **He whom God shall make Manifest** the recitation of a single verse from among His verses is greater than the entirety of the Bayān and whatever has been elevated within it. For on that Day the decree of faith follows from that verse alone,[16] even if it be but a single verse; whereas it does not follow from anything else, even should one attain the highest degree of loftiness in the Bayān—except for the one who returns unto God.

O People of the Bayān, do not become veiled from your sustaining subsistence through divine re-origination in the Manifestation of **He whom God shall make Manifest**. Do not remain veiled as the people of the **Furqān** remained veiled—sustained by the blessings of the past while cut off from the re-originating sustenance of the present. This is the substance of all knowledge and action—if you are able to comprehend it.

And God guides whomsoever It wills unto the True Path of Certainty!

Commentary

Without warrant—but especially due to *inattentiveness*, while coupled with bias—this particular gate of the **Persian Bayān** with its ordinance has become among one of the more controversial of the laws and ordinances of the Book, and as such it has been consistently misinterpreted, mistranslated and often deliberately misrepresented by virtually all of the enemies of the Primal Point and the **Bayān**—including the founder of Bahāʾism and all of his various successors, not to mention orthodox-fundamentalist *ḥawzavī* Muslim detractors of the Bayān in general (as well as otherwise). Be that as it may, what this gate and its ordinance is conspicuously not advocating is the destruction of books *generally* or *generically*, since the **13th gate of the Ninth Unity** of the **Arabic Bayān** clearly, unequivocably and without any shadow of a doubt has prohibited and so made illicit (*ḥarām*) the destruction of any book in the Bayānī dispensation. To wit,

﴿أَنْتُمْ أَبَدًا كِتَابًا لَا تَخْرِقُونَ﴾

"You are never to destroy any book" or "*You are not to destroy any book whatsoever*!" (*my trans.*)

As such, there is no contradiction between the ordinance of **6:6** and that of **13:9** because the intention of one regarding the meaning of '*book*' is completely different to the other. But be it Bahāʾī missionary or orthodox-fundamentalist *ḥawzavī* Muslim detractor, in many online debates—and even in many publications, past and present—this latter fact is often obscured, conveniently omitted altogether, dishonestly skimmed over in some fashion, or even not mentioned at all as it appears to detract from the false image both the Bahāʾīs as well as many orthodox-fundamentalist *ḥawzavī* Muslim detractors and their supporters seem to wish to project upon the Primal Point and His doctrines—and which, we would argue, they have both mutually capitalized on in order to unfairly discredit the Bayān and its Founder while attempting to present their sanitized and clearly disfigured version of facts as true when they are clearly not.

Temples of the Pure Religion of Gnosis

Moreover, in the **13th gate** of the **Ninth Unity** of the **Continuation of the Persian Bayān** (*mutammim'ul-bayān*), Ṣubḥ-i-Azal's own elucidation makes the matter even more clearly unequivocal regarding the prohibition on the destruction of any book—or even a piece of paper with something written on it, for that matter—which is deemed *ḥarām* for Bayānīs, elevating the issue to a soteriological and salvific one to be seriously heeded for the sake of the eschatological Day of the Manifestation of **He whom God shall make Manifest**.[17] Given this, the assertion by Mīrzā Ḥusayn ʿAlī Nūrī (the self-styled *bahāʾullāh* and Bahāʾī founder) in his *kitāb-i-aqdas* (**k77**)[18] that the Bayān established the '*destruction of books*', and so he (in the capacity of his false claim to being the **He whom God shall make Manifest** of the **Bayān**) was therefore lifting or abolishing this ordinance; is an unnuanced statement, incorrectly and imprecisely formulated because the textual evidence of the **Bayān** proves it to be demonstrably untrue in the manner asserted by the Bahāʾī founder. And so, this statement by the Bahāʾī founder is *tout court* a false claim, not to mention a *strawman* fallacy of the highest order, because no such ordinance was ever established or exists in the **Bayān** for the wholesale destruction of books, generically or generally speaking.[19] In fact, as the clear evidence of **13:9** just demonstrated above proves, the very opposite is the case.

Now, note that in the **Arabic Bayān** the ordinance of **6:6** has been phrased in the following manner:

﴿فَلَتَمْحُونَّ كُلَّ مَا كَتَبْتُمْ وَلَتَسْتَدِلُنَّ بِالْبَيَانِ وَأَنْتُمْ فِي ظِلِّهِ تَنْشِئُونَ﴾[20]

So let you erase all that which you have written/authored and let you seek proof/guidance by the Bayān so that under its shade you may arise/evolve!

or

So you shall assuredly erase all that you have written, and you shall assuredly adduce the Bayān as your proof, while you originate within its shadow! (***my trans.***)

While we readily concede that the language and phrasing of the gate, especially as it appears in the **Persian Bayān**, can appear somewhat vague and elusive—even ambiguous and abstruse—and could possibly mislead the non-initiate who is unfamiliar with the phraseology, style, diction, idioms, and, above all, the allusions made by the Primal Point (not to mention when knowledge of the full spectrum of His writings is absent with both its larger contexts and subtexts); nevertheless the true intent can be easily gleaned when the Gate is read carefully and in full—and when placed in its proper context *vis-à-vis* the **Bayān** as a whole, and especially when reference is made to how the gate itself is specifically phrased in the **Arabic Bayān**—where matters become somewhat clearer. That stated, the first contextual waystation (*manzil*) to begin properly understanding this gate of **6:6**—and particularly the ordinance around the *erasure of books* which it establishes—is in **Qurʾān 13:39**: (يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ), *God erases whatsoever It wills and establishes/confirms, and with It is the Mother of the Book* (***my trans.***)

The second context, and intimately related to the first, is found in the **second theophanic sequence** of ʿAlī's (ع) *ḥadīth kumayl/al-ḥaqīqa*: (مَحْوُ الْمَوْهُومِ مَعَ صَحْوِ الْمَعْلُومِ), *The erasure of conjecture in the realization of the Known* (***my trans.***) As should be patently obvious to those who know them, throughout the majority of the writings of the Primal Point, the centrality of both the **Qurʾān**—as well as, and especially, the *ḥadīth kumayl/al-ḥaqīqa*—cannot be underestimated.[21] To the early Bābīs and then Bayānīs this context would have been readily apparent without any need for further gloss or elucidation on the matter. For the orthodox-fundamentalist *ḥawzavī* Muslim detractors of the Bayān and the Bahāʾīs (as well as their various allies)—each for their own, but not too dissimilar, *reasons of self-interest*—this has not been the case at all, with both going to absurd and quite intellectually dishonest (yet transparently ideologically motivated and hackneyed) lengths to completely obscure the matter—and then to dishonestly repeat their discredited arguments and fallacies over and over again (parrot-fashion) even when they have repeatedly, time and again, been proven with the unimpeachable textual evidence to be wrong.

The third context is in the actual meaning of '*books*' (plural) employed in **6:6**, and here the intent becomes as manifest as the noon day sun as to its actual intent and meaning because it is very clearly and unequivocally '*scripture*' and '*scriptural texts*'—and specifically

scriptures of past dispensations now deemed abrogated—that is meant by *books*, and not books *generically*. Moreover, as can be seen, the Point of the Bayān has glossed this meaning Himself within the text of the gate.

As such, certain contemporaries should pay especial heed here when using the **Bible** as their primary exegetical key *vis-à-vis* the **Bayān** whist offering their quite banal (*viz.* Noahide-Evangelical Protestant) literalist interpretations of it, because by direct implication this ordinance very clearly, thoroughly and unequivocally sets aside any possibility that scriptures of past dispensations (such as the **Bible**) can act as any kind of legitimate exegetical tool, guide or contextual intermediary for commentary upon the **Bayān** itself and the unpacking of its meanings and mysteries. Certainly the **Qurʾān** (not to mention Shiʿi *ḥadīth*) is the immediate context as well as the informing subtext to the **Bayān**, informing it throughout. But neither the **Old** or the **New Testaments** can legitimately act under such exegetical frameworks or any conceivable rubric to that end *vis-à-vis* the **Bayān**—and the Primal Point has clearly stated and established this principle Himself in **6:6**. Where the **Bayān** is concerned, this issue is theologically, textually and methodologically *axiomatic*. This, in itself, then makes those Bahāʾī attempts since the time of ʿAbbas Effendī (d. 1921) of appealing to biblical tropes, and especially its prophecies, as a method of self-validation and legitimization of the claims of their founder and his creed appear to be quite shallow, intellectually dishonest, logically contradictory, philosophically untenable, ideologically banal, self-serving, disingenuous at best, and very much theologically problematic, to say the very least—especially since very rarely (if ever) has the **Bayān** itself directly been appealed or employed to that end by them even though they have insisted and falsely claimed from the beginning of their foundation to be its "*fulfillment*."

As we stated to someone else recently, in this scheme, the **Bayān** is unequivocal that every Manifestation fulfills the previous Manifestation and prepares the way for the subsequent Manifestation. As such, all of the prophecies of the **Old Testament**—both the **Torah**/*tawrāt* and **Psalms**/*zabūr*—are those directly relevant to the Manifestation of Jesus Christ (ع) and apply to no other Manifestation but Jesus Christ's (ع) just as all the prophecies

of the Gospels refer to the Manifestation of Muḥammad, the Messenger of God (ص), and only to Him[22]—and just as the prophecies of the **Qurʾān** and ***ḥadīth*** all refer to the Manifestation of the Primal Point and only to what transpired during the Manifestation of the **Bayān**, and just as all of the prophecies of the **Bayān** refer to the Manifestation of **He whom God shall make Manifest** and only to Him and His Revelation, *ad nauseum,* this being one of the meanings of '*progressive revelation*' in the **Bayān**. Given this, from this point of view, the prophecies of the **Old** and **New Testaments** have literally no relevance to either the Manifestation of the Primal Point Himself or His Return as **He whom God shall make Manifest**, because they were long ago superseded, other than being deemed from this vantage point as much earlier chapters to the eternal, cosmic Book of the Divine in the infinite manifestations of the Primal Will from a firstness before all firstness unto a lastness after all lastness.

Given the above reasoning, **6:6** is not remotely advocating for either the physical erasure or even the material destruction of any book. The crux of this gate's argument can be contextualized in this fashion by saying that each Revelation from God (while simultaneously there being a continuity from one to the other) establishes the *constitutionality* of its own **Book** as a universal guide for that specific dispensation—but only until the time of its abrogation in the succeeding Revelation, or what the Bayān calls the **Day of Resurrection** (*yawm al-qīyāma*)—whereby with the arrival of a new Manifestation of God with a new scriptural Book, that of the previous Manifestation and dispensation henceforth becomes *unconstitutional* and from that point forward no longer possesses any *constitutional relevance* or legitimate legal enforcement (because it has from that point forward become no more than a soulless relic and artefact, theologically speaking), since a new divine constitution and law has replaced it (from which the Living Spirit pulsates), which in turn will be replaced by a future Manifestation and Their Book, *ad infinitum*. This is the core and quintessence of the argument that this unnecessarily controversial gate of the Bayān has always meant to convey. Fortunately or not, the enemies of the Bayān over the past century and a half haven't seemed to be able to anticipate that some can actually

read and properly contextualize precisely what the **Book** is saying and so what its actual arguments and meaning are.

That stated, at its deepest level, this Gate of the Bayān articulates a metaphysics of *perpetual origination* in which Revelation is not additive but *regenerative*. Each Manifestation does not merely continue a prior dispensation but reconstitutes the ontological field in which hearts, spirits, souls, and bodies subsist. The language of blaze-fluxes, spirits, and somatic frames signals that existence itself is sustained by a living relation to the present disclosure of the Real. To lose alignment with that disclosure is not metaphorical death but ontological interruption—a severance from the current axis of divine sustenance. Thus "death to the Beloved" signifies the condition in which a being persists outwardly while deprived of the animating principle that grants existential legitimacy. Faith, in this framework, is not assent to doctrine but participation in the presently operative mode of Divine Manifestation. The command to *erase prior books* thus follows from this ontology. Revelation, here, is understood as a *temporal epiphany of the eternal*, whose authority derives from immediacy rather than *archival continuity*. Earlier scriptures are not negated in essence; they are lifted in function, because their sustaining power belonged to the moment of their disclosure, hence their *constitutionality* in one period and *unconstitutionality* in another. When a new Manifestation appears, the axis of meaning shifts, and adherence to prior textual forms without recognition of the present disclosure becomes attachment to *shadow* over *source*. The imagery of *reflection* and *sun* clarifies this: former scriptures are true as reflections of Divine Light, yet when the Sun rises anew, fixation upon prior reflections becomes a form of *metaphysical misalignment*. The erasure commanded is therefore existential rather than iconoclastic—a call to release forms that no longer mediate the living presence of the Real.

The repeated emphasis on the two testimonies dramatizes how *identity itself* is constituted by recognition of the current locus of Revelation. The testimonies persist linguistically across dispensations, yet their salvific efficacy depends on orientation toward the present Manifestation. The text thus proposes a doctrine of *situated truth*: formulae retain their form, but their ontological function is renewed only through alignment with

the living bearer of Divine Authority. To recite without recognition is to inhabit the shell of faith without its animating core. This explains why the works of prior Revelations are described as fruits whose validity endures only insofar as they remain connected to the root of current disclosure. The swearing by the Holy Essence underscores that Revelation operates through a hierarchy of immediacy: proximity to the present logoic-Word outweighs accumulated devotion to past forms. A single verse from the current Manifestation carries greater ontological weight than the entirety of prior scripture because it alone participates in the *active current* of Divine Self-Disclosure. This is not a denigration of earlier revelations but an assertion that Truth is *dynamic*—Its authority lies in its present *enactment*. The soul that recognizes this transition enters a continuum of *becoming*; the one that resists it remains fixed within a prior cycle and thus experiences existential stagnation.

Finally, the exhortation to the People of the Bayān frames the entire doctrine as a *pedagogy of unveiling*. To subsist on past sustenance while refusing the nourishment of present disclosure is to mistake memory for immediacy. Knowledge and action, in this vision, are unified through responsiveness to the unfolding theophany: understanding is measured by the capacity to recognize the shifting axis of divine manifestation, and practice is the enactment of that recognition. The Path described is therefore one of continual reorientation, in which the seeker relinquishes attachment to prior forms in order to participate in the ever-renewed circulation of Divine Presence—the True Path of Certainty.[23]

Notes

[1] This is a polished and augmented version of the early 2022 item by the same name. In an earlier (and shorter) commentary that summarizes some of the content in this one, we had written:

اللَّهُمَّ صَلِّ عَلَى الْبَيَانِ وَمَنْ آمَنَ بِهِ فِي كُلِّ شَأْنٍ بِالْعِزَّةِ وَالْجَلَالِ، وَعَذِّبِ اللَّهُمَّ مَنْ لَمْ يُؤْمِنْ بِهِ بِالسَّطْوَةِ وَالْعَدْلِ

باب 6 از واحد 6 بيان فارسي

فِي حُكْمِ مَحْوِ كُلِّ الْكُتُبِ كُلِّهَا إِلَّا مَا أَنْشَأْتُمْ أَوْ تَنْشَأُنَّ فِي ذٰلِكَ الْأَمْرِ

محو كل كتب الا آنكه در اثبات امر الله و دين او شود

6th Gate of the 6th Unity

***Regarding the ordinance of the effacement of all books, all of them, expect those which hath blossomed/bloomed or shall blossom/bloom in that Cause…there must be an effacement of every book except those affirming the Cause of God and Its religion…*(my trans.)**

Commentary: The word *maḥw* (محو) in Arabic has a deep nuance and even deeper context and connotation in the utterances of the Imāms (ع). Notably it occurs in the second theophanic sequence of the *ḥadīth al-ḥaqīqa* addressed to Kumayl by ʿAli (ع) which is a central and centrifugal proof-text to the religion of the Bayān from start to finish. To wit

مَحْوُ الْمَوْهُومِ مَعَ صَحْوِ الْمَعْلُومِ

The effacement (maḥw) of conjecture via the realization of what can be realized/known (my trans.)

That entire gate of the Persian Bayān is pretty much revolving around this particular angle of things. The Manifestation is the Appearance of Truth...and all which has been conjectured about It is only that—conjecture. Therefore, upon the Appearance of the Truth conjecture about It must be effaced in order for the Real to be realized within the horizons (*afāq*) and the selves (*anfus*) (paraphrasing **Qur'ān 41:53**). This here is my basic commentary on this chapter of the Bayān whose context is immediately apparent to those who know the Bayān inside and out as I do: every wording, expression, every turn of phrase, every quotation and what it refers to. The Primal Point chose every word He employed carefully with every word employed having a context rich in high Imamology. This particular gate and ordinance of the Bayān revolves specifically around the second theophanic sequence of the *ḥadīth al-ḥaqīqa* or *kumayl*; and it should be noted that nowhere does the Point use the words *ḥarq* (حرق) (to burn) or *hadm* (هدم) (to destroy) in relation to this ordinance which reinforces the explicit subtlety of this particular point and issue even further—a subtle but obvious point (whether unnoticed or deliberately lied about) that went right over the heads of *Habāʾ al-Afīk* of *Nār*, his son, great grandson, all those who follow those manifestations of the **Letter *Shīn*** دون عليين, and not a few *ḥawzawīs* who ought to know better.

So contrary to the quotation, the Arabic phrasing of **6:6** in the **Arabic Bayān** is quite ambiguously worded but also quite telling at the same time as to what is being referred to. To wit:

وَلَتَمْحُونَّ كُلَّ مَا كَتَبْتُمْ وَلَتَسْتَدِلُّنَّ بِالْبَيَانِ وَمَا أَنْتُمْ فِي ظِلِّهِ تُنْشِئُونَ

And you must efface all that which you have written and reason/demonstrate [things] [instead] by the Bayān otherwise under its shade you will not blossom/bloom (*my trans.*)

There is no unequivocal command here for the *destruction of books*. It is a command for the 'effacement' of what has been written and so that instead the benchmark is the Bayān (i.e. the '*present*'), rather than the past (i.e. '*what has been written*'), which is altogether a cipher and reference to sequence two of the *ḥadīth al-ḥaqīqa* or *kumayl* quoted above. In other words, what the Bāb is stating is not to cling to old baggage when this baggage has already been unburdened. There is a great deal of Ibn ʿArabī's theory of theophanies (*tajallīyāt*) here and elsewhere in the Point's writings and within His overall theory about Progressive Revelation. Each Manifestation represents one of the incessant and endless Theophanic Self-Disclosures of God. These Theophanic Self-Disclosures can never exhaust themselves and appear in

each moment under infinite forms and guises from one moment to the next. Yet to take a single Effulgence and Theophanic Self-Disclosure of God as the only one (like, for instances, the Christians do) becomes a halting and/or a form of ossification—or even *idolatry*—against *Tawḥīd* (the unicity of God), hence the seeker and realized gnostic must accept all of the Divine Effulgences and Self-Disclosures of the Lord of Power as they appear to him/her on the Path while not clinging to the previous experiences as the only ones (whilst moving on his/her Way) while rejecting newer ones since the All-High and Its Self-Disclosures are infinite, endless and without cessation and "*each Day It is upon some new task*" (**Qurʾān 55:29**) whilst the All-High *already-always* (even with the endless forms of Divine Effulgence and Self-Disclosure that overflow from It from Pre-Eternity to Post-Eternity) remains the Same, One Single Everlasting without rival or peer:

وَاحِدًا أَحَدًا صَمَدًا بِلا عَدْلٍ وَكُفُوٍّ

None of the translators whose translations have been quoted have paid any diligent attention to what is actually going on in the passages being taken controversially, especially the precise wording. Yet the context would've been readily apparent to any 19th century Twelver Shiʿite from either a Shaykhī background or one with even a smattering of *ahl al-baytī ʿirfānī* inclinations given this wording, hence why thousands rallied under the Primal Point's banner at the time. So kindly take those translations being quoted and burn them. They are useless and absolutely misleading ...

يَا أَيُّهَا الهَبَائِيِّينَ وَالْمُسْلِمِينَ وَالَّذِينَ مُتَّبِعِينَهُمْ إِنْ كُنْتُمْ جِئْتُمْ بِتَفْسِيرٍ عَلَى كَلِمَةِ الْمَحْوِ فِي الْبَيَانِ مِثْلَ هٰذَا فَأْتُوا بِهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ

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[2] The word *maḥw* (محو) used here can mean '*erasure*', '*to wipe off*', '*annihilate*', '*obliterate*' and the like. Our commentary delineates the two primary contexts in which this word is used in this particular gate by the Primal Point. Note that in its verbal Form III, the Primal Point in the ***Book of the Names of All-Things*** considers *māḥī* (ماحي), '*the Eraser*' or '*Obliterator*', to be a Name of God, i.e. the **125th** Name in the aforementioned **Book** which is specific to the 11th day of the Bayānī month of **Questions** (*masāʾil*).

[3]

الباب السّادس مِن الواحد السّادس

فِي حُكْمِ مَحْوِ كُلِّ الْكُتُبِ كُلِّهَا إِلَّا مَا أُنْشِئَتْ أَوْ تُنْشِئُ فِي ذٰلِكَ الْأَمْرِ

ملخص این باب آنکه نزد هر ظهوری همین قسم که کینونیات افئده و ارواح و انفس و اجساد بدیع ظاهر میشود همین قسم اثماری که از این اشجار محبت ظاهر میگردد جوهر آن است که قبل ظاهر گشته که اگر افئده یا ارواح یا انفس یا اجساد ذاتی بآنها مسترزق نشوند فی الحین موت ایشان را درک میکند کدام موت غیر محبوب است که از حکم دون ایمان عظیم تر باشد. نظر کن ببین بشهادتین مسلم مسلم میگردد و حال آنکه همین شهادتین در زمان عیسی ع بود و امروز هست و چگونه حکم اسلام بر آنها نمی شود وهمین قسم است در این ظهور و ظهور من یظهره الله جائی که در مبدء امری که اسلام بآن منعقد است در هر ظهوری این نوع بدیع گردد چگونه است در شئون مَا يَتَفَرَّعُ عَلَيْهِ آن از این جهت است که امر شده بر محو کل کتب الا آنکه در اثبات امر الله و دین او نوشته شود. نظر کن از یوم آدم تا ظهور رسول الله ع در کتب سماویه اگر چه کل حق بوده و من عند الله ولی نزد ظهور فرقان کل مرتفع شد و حکم غیر حقیت بر مؤمنین بآنها در فرقان نازل شد وهمچنین در نزد هر ظهوری نظر کن در جائی که کتب منسوبه الی الله در نزد هر ظهوری حکم بر ارتفاع آن شود چگونه است حکم کتب خلق که در نزد آن کتب شبحی است در مرآت بالنسبه بشمس. گویـا دیده میشود من یظهره الله می نویسد بکل کلمهٔ شهادتین را باسم خود و او است جوهر کل دین که اگر بر نفسی نازل شود و فی الحین مؤمن باو نگردد آنچه در بیان مالک شده محو میگردد وهمین قسم در نزد ظهور بیان تا یوم ظهور من یظهره الله آثار نقطه و آنچه در ظل او مستدل بر او شود اثمار این جنت وحدانیت است. و آنچه در حدیث رسیده که شیعیان ما در یوم ظهور حق متحمل میشوند آنچه متحمل می شوند این است مراد حق چنانچه حین ظهور رسول الله ص در غیر مؤمنین باو همین حکم بود اگر چه آنها مسترزق بوده اند بآنچه من عند الله بر عیسی ع نازل شده بود. قسم بذات مقدسی که شریک از برای او نبوده و نیست که در یوم من یظهره الله یک آیه از آیات او را تلاوت نمودن اعظم تر است از کل بیان و آنچه در بیان مرتفع شده زیرا که آن روز حکم ایمان بر آن تالی می شود اگر چه بنفس آیه واحده باشد و بر غیر او نمیشود اگر چه باعلی درجه علو بیان رسیده باشد الا آنکه راجع شود الی الله. ای اهل بیان محتجب نمانده از رزق بدع خود در ظهور من یظهره الله و محتجب نمانده بمثل آنچه اهل فرقان ماندند زیرا که بارزاق قبل او مسترزق هستند و بارزاق بدع او محتجب که این است جوهر کل علم و عمل اگر توانید درک نمود، وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ حَقٍّ يَقِينٍ.

[4] Plural of *fuʾād* (فؤاد), this being the interior of the heart and the subtle visionary organ and faculty of perceiving divine being/existence (*wujūd*)—and, specifically, effulgence, i.e. the inner eye and animating motor of the heart, as it were, which is not to be confused with *qalb*. See our **n5** in our English translation of a *Short Treatise Regarding the Noēsis of God and Wayfaring towards It* (**chapter 19** in this volume).

[5] *Somatic frame* as a translation for *jasad* (جسد) is a coinage of Idris Samawi Hamid's. The justification for using this term rather than *elemental body* for *jasad* here is because wherever the Primal Point speaks of *renewal* or *rejuvenation* of the *ajsād* in relation to the **Day of Resurrection** (*yawm al-qīyāma*), He is obviously speaking in the context of **Jasad B** within the Shaykhī constellation of its meaning because, obviously, it is not the elemental bodies which are renewed and rejuvenated in the world of material form. Rather it is those *somatic frames*—the elemental body's *entelechy*—which holds the elemental bodies together in the subtle dimensions of human composition which are renewed and rejuvenated—or, conversely, are made to die in their subtle lives by their own hands when they reject—each time a Manifestation occurs. **Jasad A**, as such, would be the *elemental body* whereas **Jism A** would be the *primordial body* with **Jism B** being the *astral body*. We briefly covered this issue in our *Regarding the Pure Noēsis of God and Wayfaring towards It*, so the reader is referred to it, see also Henry Corbin's *Spiritual Body and Celestial Earth: From Mazdean Iran to Shi'ite Iran*: 180-221.

[6] That is, the *believers*.

[7] Meaning, the divine law-giving messengers.

[8] That is, **i.** *there is no god but God* (لا إله إلّا الله) and **ii.** *Muḥammad is the Messenger of God* (محمدرسول الله).

[9] The difficult phrasing of the Persian sentence in the original, together with the Arabic closing it, ostensibly appears a little opaque on first reading since, on first sight, it appears phrased as a question in rhetorical form. However, even though we have phrased it as a statement rather than a rhetorical question in translation—without losing any sense of meaning or intent—the intention by the Primal Point is clear. He is indicating that among the bases for the formation and/or reiteration of any divinely revealed religion—that is, from the standpoint of creation answering the divine summons—is, first, its submission to the divine and then, following from this, all other matters (from modalities of worship to all other elements of the *sacred law*, *community formation*, *identity* and *praxis*, which the Book is then held to contain). This point follows the next because it implicitly submits the Bayān's notion of abrogation and so why scriptures of past dispensations need to be put completely aside and hence cease from exercising any pivotal centrality—or, rather, *constitutionality*—among believers of the new dispensation, which is the actual employment of meaning by the Primal Point for '*erasure*' (محو) here in this specific gate.

[10] I.e. *furqān* (فرقان). This is the Bayān's technical term for the Revelation of Islam.

[11] Meaning, the centrality of all previous scriptures other than the Qurʾān were henceforth obviated of any centrality or importance under the Islamic dispensation and civilization.

[12] That is, in the believers of these scriptural books of past dispensations.
[13] Meaning, they are *abrogated*.
[14] Meaning, as to its *spiritual legitimacy*.
[15] There are a variety of *ḥadīth* in this vein—and between several compilations—a few especially in al-Nuʿmānī's *k. al-ghayba*, that in their original Arabic echo the Persian rendering cited by the Primal Point here. There are too many to cite between the compilations, but the reader is referred to al-Nuʿmānī where several similar sounding instances occur (esp. in chapter 2), https://alfeker.net/library.php?id=1878 (retrieved 7 February 2026).
[16] That is, belief in **He whom God shall make Manifest** and His Book.
[17] To wit,

The 13th Gate of the Ninth Unity
Concerning this, that you must absolutely never ever rend/destroy (*takhriqanna*) any book.

The quintessence of this Gate is this: that no matter has been graver than that a human being should step outside the bounds of their own modesty and dignity—just as has been witnessed in this Manifestation from certain adherents of the religion of the **Furqān**: those who labored for years in religion, deemed themselves arbiters in the presence of God, yet issued verdicts against the very Soul of Reality, tore apart with their own hands His Book—which had been revealed from the Tongue of Truth—and rendered judgments without right. This has been observed from some among them—indeed, even from their lowest ranks. And this occurred only because their highest figures set this mode of conduct into motion, such that the lower, through the baseness of their own lowness, propagated that unloved act among the servants.

And how many persons there have been who cast away the Tablets of that Essence of the Exclusive Oneness (*dhāt-i-aḥadīyat*)—or tore them apart and scattered them—or threw them into water; just as the verses of the **Book of Justice** were cast into the well in the land of [the letter] ***fā*** (ف) [i.e. Fars], such that from its root and branch nothing was left remaining save a little. By that very act they became tormented in this world and the next, forfeiting their own defiled souls, and were joined to the infernal fire. And this deed spread onward until it reached every rank and station, whereby all souls, through this very act, became veiled from the moments of proximity to the Divine, and passed these few days of their brief lives

in ingratitude. Therefore, if you possess insight, O people of the Bayān, at the very least remove this vile habit from among yourselves, lest this act become an established custom among your souls— so that in the other/final Manifestation it does not culminate with the Point of Reality. For if this act not be abandoned, it will in the end terminate at the subsequent Point, and **He whom God shall make Manifest** will be grieved on the Day of the Manifestation; and this ugly affair will extend to the trees of Reality, remaining without end unto the end without end.

Strive, then, that no book, tablet, or sheet of paper be cast away or torn in your midst; keep the abandonment of such acts before your sight, that by this means you may attain deliverance, be rescued from the fire of perdition, abide in everlasting bliss, and prosper in the Hereafter/Finality—and that these unworthy deeds do not reach the Tree of Reality. And you, O people of the Bayān, are with God the best of creation—known before God for goodness, the elevation of character, the dignity of your station and ranks, and for equity and chivalric virtue in all affairs—rejoicing, with boundless joy, in whatever God has ordained concerning you.

Regard yourselves as a limpid mirror and a pure crystal facing It so that the effulgence of the Sun of Reality might shine within the essences of your blaze-fluxes. Be not baser than stone; rather, bring forth from your own essences precious jewels—namely the word of faith, sincerity, truthfulness, certainty, and pure love—so that by these spiritual traces you may illumine souls, horizons, and the darkened earth, and thereby attain the highest ascents of might and guidance. And who is nearer than God in command and judgment, if you but knew? If you are thus nurtured in this manner, the harm of these acts will not return, on the Day of Resurrection, to **He whom God shall make Manifest**; and you, O people of the Bayān, will have been the most rightly guided of creation in the sight of God.

And God is your Protector, and It is the Protector of the well-guided!

الباب الثّالث والعشر مِن الواحد التّاسع

فِي أَنَّ لَا تَخْرِقَنَّ كِتَابًا أَبَدًا

ملخّص این باب آنکه امری اهم از آن نبوده که انسان از حدّ حیا و وقار خود بیرون رود چنانچه در این ظهور مشاهده شده از سائرین دین فرقان که آنهایی که سالها زحمت در دین کشیده و خود را حکم از نزد خدا دانسته فتوی بر نفس حقیقت داده و کتاب او را که نازل از لسان حقیقت گشته به دست خود پاره نموده و حکم بدون حق داده چنانچه مشهود از بعضی از آنها شده، بل از ادنای آنها هم دیده شده است و این نبوده مگر آنکه اعالی آنها این طریق امر را جاری نموده تا آنکه ادنای با دنو دنائت خود آن امر غیر محبوب را در میان عباد جاری ساخته. و چه بسا از اشخاصی که الواح آن ذات احدیت را به دور آنداخته یا آنکه پاره نموده و ریخته یا آنکه به آب انداخته چنانچه آیات کتاب عدل را در ارض فاء به چاه ریخته از اصل و فرع آن باقی نگذارده مگر اندک و به همان عمل در دنیا و آخرت معذّب گشته و از خود جان پلیدش را درباخته و به نار ملحق شده و این عمل جاری شده تا به هر درجات و نقطه رسیده و کلیّهٔ نفوس به همین عمل محجوب از لحظات قرب خداوندی گشته، این ایام عمر قلیل خود را در ناسپاسی به سر برده اند .پس هرگاه اگر بصیرت داشته ای اهل بیان اقلاً در میانهٔ خود این عادت پلید را رفع نموده تا آنکه در بین نفوس شما این عمل سنت نگشته، شاید که در ظهور آخر به نقطهٔ حقیقت منتهی نگردد، و چه هرگاه اگر ترک این عمل نداشته در آخرت به نقطهٔ بعد منتهی شده و من یظهره الله در روز ظهور محزون خواهد شد و به اشجار حقیقت این امر زشت منتهی شد تا آخر بلا آخر باقی خواهد ماند. جهد نموده اینکه کتابی را یا آنکه لوحی را یا آنکه کاغذی در میانهٔ خود به دور نینداخته و پاره ننموده و ترک این افعال را مد نظر خود داشته شاید که بدین وسیله نجات یافته و از نار هلاکت رهیده در نعیم لایزالی باقی مانده در آخرت رستگار گشته و این اعمال غیر لایق به شجرهٔ حقیقت منتهی نگردیده. و شما خلق بیان عند الله بهترین خلق بوده و بین یدی الله معروف به نیکی و ترفیع اخلاق و تمنیع مقام و درجات خویش و اهل انصاف و مروت در جمیع شئون و به آنچه خداوند در حق شما جاری داشته مبتهج به ابتهاج مالانهایه گردیده. خود را مرآت صاف و بلورهٔ بحت تلقای او نموده شاید آنکه تجلّی آفتاب حقیقت در ذوات افئدهٔ شما تافته. از سنگ پست‌تر نبوده و از ذوات خود جوهرهای گرانبها بیرون آورید یعنی کلمهٔ ایمان و اخلاص و صدق و یقین و محبت خالص تا آنکه به آن آثار روحانی انفس و آفاق و ارض ظلمانی را روشن و مضیء نموده در اعلی معارج عزّ و هدی مستوصل گردید و مَنْ أَقْرَبُ مِنَ ٱللَّهِ أَمْرًا وَحُكْمًا إِنْ أَنْتُمْ تَعْلَمُونَ. هرگاه به این ترتیب متربی گشته ضر این اعمال در قیامت بعد

به من یظهره الله راجع نشده و شما خلق بیان اهدی ترین خلق نزد خدا بوده اید. وَٱللَّهُ وَلِيُّكُمْ وَهُوَ وَلِيُّ ٱلْمُهْتَدِينَ.

Online, https://bayanic.com/lib/typed/sacred/Azal/PBayan.pdf (retrieved 7 February 2026).

This Gate (echoing both the intention of the relevant subsection of the **Arabic Bayān** which it expands, as well as other writings of the Primal Point) functions as a juridical-ethical prohibition framed within a broader Bayānī metaphysical anthropology. The outward command—never to rend or destroy any book—is not merely a rule of material preservation, but a symbolic defense of the ontological dignity of Revelation itself. Subḥ-i-Azal situates the tearing of sacred writing as a transgression of *ḥayā'* (modesty) and *waqār* (dignity), thereby linking textual violence to a rupture in the human station. In Bayānī thought, the revealed text is not inert inscription but a locus of theophanic presence; to damage it is to enact, in miniature, rebellion against the epiphanic order. The Gate therefore transforms a concrete behavioral injunction into a safeguard against metaphysical alienation. Historically and polemically, the passage recalls the persecution of Revelation by adherents of earlier dispensations, presenting textual destruction as a recurring *pathology* of establishmentarian religious authority. The critique is directed less at individuals than at the structure of hierarchical imitation: elites model irreverence, and the lower ranks propagate it. This reflects a Bayānī concern with how spiritual corruption *circulates* socially. The narrative of discarded Tablets becomes an allegory of collective veiling—souls rendered incapable of perceiving proximity to the Divine because they have habituated themselves to symbolic desecration. The prohibition thus serves as *prophylaxis* against repeating the historical pattern of rejecting a new Manifestation through acts that appear materially trivial but carry cosmic consequence. Eschatologically, the Gate projects this behavior forward into the horizon of future Revelation. The fear is not simply moral failure, but that habitual disrespect toward the written trace of Manifestation could culminate in injury—symbolic or literal—to the coming "Tree of Reality." The injunction is therefore preventative: to reform conduct now so that the community does not reenact the archetypal drama of denial when confronted with the next Epiphany of the Divine. The preservation of books becomes thus a discipline of receptivity, training the soul to remain open to the unfolding of divine self-disclosure. The closing exhortation by Ṣubḥ-i-Azal shifts register from prohibition to spiritual cultivation. The mirror and crystal metaphors articulate a Bayānī anthropology in which the human essence is capable of reflecting the Sun of Reality. The command to produce inner "jewels"—faith, sincerity, truthfulness, certainty, and love—reframes the initial ban as part of a larger project of ethical refinement. Respect for the written sign becomes inseparable from interior purification: both are modes of honoring manifestation. The Gate thus

integrates jurisprudence, communal discipline, and metaphysical psychology into a single arc, where textual reverence is ultimately a training in recognizing and preserving the presence of Reality wherever it appears. We, for our part, have echoed these very points with other wording in the **18th Gate** of the **Thirteenth Unity** of the **Completion of the Bayān**:

> **And as for the Eighteenth** [gate]: Verily, you are commanded to publish and translate in totality the written works, books and tablets of the Primal Point and the Primal Mirror and the Proofs of the Living and the first believers [in the Bayān] that are existent, in entirety; and the publication and translation in entirety of [all] the Bayānī histories, books, and treatises from the [early and subsequent] believers in the Bayān which are [still] existent, or otherwise, from before and after! And likewise you are commanded not to destroy or deface any book, writing or document of value in any place or at any time! Rather protect and preserve them for whosoever desires those documents and books [from you], or unless there be legitimate reasons not to do so—or unless those writings, books and works in themselves require to return to the dust!

وَإِنَّمَا الثَّامِنُ مِنْ بَعْدِ الْعَشْرِ إِنَّ تُؤْمَرُونَ بِنَشْرٍ وَتَرْجَمَةٍ بِالْكُلِّ آثَارِ الْمَكْتُوبَةِ وَكُتُبٍ وَأَلْوَاحٍ لِلنُّقْطَةِ الْأُولَى وَمِرْآتِ الْأُولَى وَأَدِلَّاءِ الْحَيِّ وَمُؤْمِنِينَ الْأَوَّلِيَّةِ مَوْجُودَةٍ بِالْكُلِّ، وَنَشْرٍ وَتَرْجَمَةٍ بِالْكُلِّ تَوَارِخِ الْبَيَانِيَّةِ وَكُتُبٍ وَرِسَالَاتٍ مِنْ مُؤْمِنِينَ الْبَيَانِ مَوْجُودَةٍ وَغَيْرِهِمْ مِنْ قَبْلُ وَمِنْ بَعْدُ؛ وَكَذٰلِكَ تُؤْمَرُونَ بِأَنْ لَا تُدَمِّرُونَ أَوْ تُحْرِقُونَ أَيَّ كِتَابٍ أَوْ أَيَّ كِتَابَةٍ أَوْ أَيَّ مَكْتُوبَةٍ قَيِّمَةٍ فِي أَيِّ مَكَانٍ وَفِي أَيِّ وَقْتٍ، بَلْ تُحَافِظُوا عَلَيْهِمْ وَتُحَافِظُهُمْ لِمَنْ يَرْغَبُ تِلْكَ الْآثَارَ وَالْكُتُبَ، أَوْ مَا لَمْ تَكُنْ هُنَاكَ أَسْبَابٌ مَشْرُوعَةٌ لِعَدَمِ الْقِيَامِ بِذٰلِكَ، أَوْ مَا لَمْ هٰذَا كُتُبٌ وَمَكْتُوبَاتٌ وَآثَارٌ يَجِبُوا بِأَنْفُسِهِمْ أَنْ يَعُودُوا إِلَى التُّرَابِ.

[18] See https://www.bahai.org/library/authoritative-texts/bahaullah/kitab-i-aqdas/1#763968510 (retrieved 7 February 2026).

[19] And yet—and per the logic that the Bayān posits regarding the meaning of the *erasure of books* which we have delineated here—has the Bahāʾī founder inadvertently vacated (and so relinquished) any claim to the centrality and constitutionality of his own book and creed by his claimed annulment of this specific ordinance of the Bayān—and thereby implicitly confirmed the falsity of his entire claim as the Promised One of the Bayān—in his own *most holy book*, no less? Because such claim of annulment regarding an important Bayānī ordinance on his part—and in the manner in

which he claims it—proves that he either hadn't understood it properly or that he wilfully misrepresented it.

[20] See https://archive.org/details/ArabicBayan_201903 (retrieved 7 February 2026): 24.

[21] Direct and indirect references and allusions (including pericopes) of it are spread out throughout His earliest writings, including His **Treatise on Wayfaring** (*risāla fī-l-sulūk*), the **Commentary on the Sūrah of the Cow** (*tafsīr sūrat'ul-baqara*) as well as the ***Qayyūm al-Asmā'*** (the Commentary on the Sūrah of Joseph); and, of course, it attains a pivotally centrifugal status as a metaphysical artifact (or *proof-text*) in the later writings, especially in **The Seven Proofs** (*dalā'il al-saba'a*) where the years of His Manifestation are accounted according to its **theophanic sequences**—this, not to mention that here and there it appears throughout the books of the **Names of All-Things** (*asmā' al-kullu-shay'*) and the **Five Grades** (*panj sha'n*), never mind that His successor and Mirror was specifically titled **Ṣubḥ-i-Azal** according to its **fifth theophanic sequence**, see a brief commentary by us on its **2nd theophanic sequence** in relation to **Year 2** of the Manifestation, online, https://wahidazal303.blogspot.com/2022/01/explaining-points-taqiya-in-year-2-of.html (retrieved 7 February 2026).

[22] Given that the **Bayān** unequivocally holds the Second Coming of Jesus Christ (ع) to have already occurred in 6th century CE Arabia with the Manifestation of Muḥammad (ص) and the Revelation of Islam—which as an *event* is deemed in the **Bayān** to have been the Resurrection (*qīyāma*) of Jesus (ع).

[23] See also our recent firey Substack essay-response to a particularly obnoxious and malevolent individual over this same matter, online, https://wahidazal66.substack.com/p/the-fixated-obsessive-compulsion (retrieved 17 February 2026).

Qurānic

Tafsīr

32

Esoteric Commentary on *al-fātiḥa* of the Qurʾān

(*taʾwīl al- fātiḥa*)[1]

383

Temples of the Pure Religion of Gnosis

In the Name of God the Most Impregnable, the Most Holy! O God, I beseech Thee by Thy Names and the Point underneath the [letter] **bā'** (ب) *of '**In the Name of God the Compassionate, the Merciful**'! '**Praise be unto God, the Lord of the Worlds**,' Who Theophanically Self-Discloses the Versical-Signs over the horizons and within our souls in Truth! Verily, Thou art '**the Compassionate**' by the Matutinal Dawns of Thy Rising and '**the Merciful**' by the Nights of Thy Setting Dusks! Verily, Thou art '**the Master of the Day Judgement**' Who illuminates upon us the Suns of the Talismanic-Temples of Thy Unicity! '**To Thee do we offer worship**' by Thy Manifestations '**and from Thee do we ask for aid**' by the epiphanic setting-placements of Thy supplications! '**Guide us upon the straight Path**' of Thy Enumerative Clarity (**bayān**)! '**The Path of those upon whom Thou hast bestowed the favour**' of Thy Light! '**Not those who have elicited the wrath**' of Thy darkness and '**those who have gone astray' like the people of Hot Air**'! And God shall judge between me and you all in Truth, O people of Hot Air, verily It is the greatest of all Judges! O Real Truth! Amen!*[2]

As for the matter at hand: thus saith the **Camphorated Servant of the Truly Real**! Here below we offer our esoteric commentary on the first **Sūrah of the Qur'ān**, *al-fātiḥa* (the Opening), which was composed for the occasion of the podcast with the **Gnostic Quran** channel.[3] In it we will not be repeating what others have already said before us regarding this noble chapter of the **Perspicuous Book**. Rather, in brevity, we offer what has been revealed to us regarding it. We will also end the exposition with our own **Sūrah of Creation** (*al-khalq*) from **the Book of Guidance**[4] which is a reiteration of *al-fātiḥa*.[5] To begin,

﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾

In the Name of God the Compassionate, the Merciful!

Commentary: This opening benediction—composed of four (**4**) words in Arabic and **19 letters** to the numerical value of *wāḥid* (واحد) (one/unity) and *wujūd* (وجود) (being/existence)—first denotes the trajectory of the four worlds of *lāhūt* (the divine realm), *jabarūt* (the empyrean of power), *malakūt* (the angelic world) and *nāsūt* (the material realm). These four worlds each also correspond to the four forms of praise known as the **Theophanic Praise of Fāṭima** (*tasbīḥ al-fāṭima*)—namely, **Glory be to God** (سبحان الله) (*subḥān allāh*) and **praise be unto God** (الحمد لله) (*al-ḥamdu'lilāh*) and **there is no god but God** (لا إله إلّا الله) (*la ilāha illā allāh*) and **God is the Most Great** (الله أكبر) (*allāhu akbar*)—which are reflected in turn in the archetypal realities of **Creation** (خلق) (*khalq*), **Provision** (رزق) (*rizq*), **Life** (حيوة) (*hayāt*) and **Death** (موت) (*mawt*)[6] that instantiate as the four elements of **Air**, **Fire**, **Water** and **earth** (and in that specific order). Thus, the *bism* (بسم) (*In the Name of*) denotes archetypal **Creation** and so *lāhūt* (the divine realm) and the celestial **Air**; *allāh* (الله) (God), as the All-Comprehensive Divine Name, denotes archetypal **Provision** and so *jabarūt* (the empyrean of power) and the celestial **Fire**; *al-raḥmān* (الرّحمن) (the Compassionate), as the all-comprehensive nature of the Divine Mercy, denotes archetypal **Life** and *malakūt* (the angelic world) and so the celestial Water; and, *al-raḥīm* (الرّحيم) (the Merciful), as the specified form of the Divine Mercy, denotes archetypal death—meaning, the initiatic death (i.e. per the prophetic *ḥadīth* "*die before you die*")—and therefore *nāsūt* (the material realm) that within the heart of the realized gnostic reflects above to the Celestial Earth of *malakūt* and in its consummation, the Super-Celestial Earth of *lāhūt*. In the Theophany of Persons, the *bism* (بسم) corresponds to Muḥammad; *allāh* (الله) to Fāṭima; *al-raḥmān* (الرّحمن) to ʿAlī; and *al-raḥīm*(الرّحيم) to the other eleven Imāms (ع).

In the trajectory of the divine creative attributive imprints (خصال), the *bismillāh* occupies the level of the Divine Will (مشيئة) which is the station of Muḥammad (ص). Its angelic correspondence in the **Greatest Name** is the angel *Rūqīyāʾīl*, which (like the other six) we take as the name of an angelic concourse rather than strictly the name of an individual angel,[7] and so per our arrangement of the days and planets in the **NUR-FSO** it

corresponds to the planet Saturn,[8] hence **Saturday**, and the opening pentagrammic seal of the **Greatest Name** ✯.

This level of the *bismillāh* is the level of the Reality of realities (حقّ الحقائق). This is why ʿAlī (ع) says the entire **Qur'ān** is contained in it and so why *al-fātiḥa* is called the **Mother of the Book** (اُمّ الكتاب) that itself is contained in its benediction. Thus, the *bismillāh* stands in the station of the archetypal reality of the first letter *kāf* (ك) to the seven letters of '*Be and it is*' (كُن فيكون) (*kun fa-yakūn*).

Now, where the **19** letters of the *bismillāh* are concerned: as we have indicated in the past elsewhere, each instantiate from ***bā'*** (ب) to the final ***mīm*** (م) the Reality of the **Point** (نقطة) and the **18 Letters of the Living**, who are **i.** the Primal Will/Universal Intellect, **ii.** the Fourteen Infallibles (in their returns) and **iii.** the **4** archangels of the Divine Throne. And whereas in the *tafsīr* of ʿAyyāshī the 6th Imām Jaʿfar al-Ṣādiq (ع) provided the meaning to the first three letters of the *bismillāh*[9]—that is, ***bā'*** denotes *bahā'* (splendor), ***sīn*** denotes *sanā'* (magnificence) and ***mīm*** denotes *majd* (glory)—let us provide here those Divine Names to the other sixteen letters of the *bismillāh*. To wit, the ***alif*** (أ) of *allāh* stands for the **First** (أوّل) (*awwal*); the first ***lām*** (ل) of *allāh* stands for **Subtle** (لطيف) (*laṭīf*); the second ***lām*** (ل) of *allāh* stands for **Irradiated** (لميع) (*lamīʿ*); and the ***hā'*** (ه) of *allāh* stands for Guide (هادي) (*hādī*).

Next, the ***alif*** (أ) of *al-raḥmān* stands for **Last** (آخر) (*ākhir*); the ***lām*** (ل) of *al-raḥmān* stands for **Irradiator** (لامع) (*lāmiʿ*); the ***rā'*** (ر) of *al-raḥmān* stands for Lord (ربّ) (*rabb*); the ***ḥā'*** (ح) of *al-raḥmān* stands for Living/Alive (حيّ) (*ḥayy*); the ***mīm*** (م) of *al-raḥmān* stands for Glorious (مجيد) (*majīd*); and the ***nūn*** (ن) of *al-raḥmān* stands for Light (نور) (*nūr*).

Lastly here, the ***alif*** (أ) of *al-raḥīm* stands for One/Single/Unique (أحد) (*aḥad*); the ***lām*** (ل) of *al-raḥīm* stands for **Bestower** (لاطف) (*lāṭif*); the ***rā'*** (ر) of *al-raḥīm* stands for **Seer** (رائي) (*rāʿī*); the ***ḥā'*** (ح) of *al-raḥīm* stands for **Clement** (حليم) (*ḥalīm*); the ***yā'*** (ي) of *al-raḥīm* stands for the **Hand of God** (يد الله) (*yad'ullāh*); and the final ***mīm*** (م) of *al-raḥīm* stands for **Goal** (مقصود)

(*maqṣūd*). And know that the Divine Name specific to the four words of the *bismillāh* is the pronoun ***Hūwa*** (هو) whose geometric representation in the Bayān is the pentagram.

Finally for this part, we mention that the Primal Point, the Bāb, indicates in His own Arabic commentary on *al-fātiḥa* that the Reality of the **Greatest Name of God** occurs in between the letters ***bā'*** (ب) and ***sīn*** (س) of *bism* (بسم),[10] confirming thereby what the 6th Imām (ع) states in the very first narration for the section on *al-fātiḥa* in the aforementioned commentary of ʿAyyāshī when He states that the **Greatest Name** is a disconnected syllable (مُقَطّع) of this **Sūrah**.[11]

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Praise be unto God, the Lord of the Worlds!

Commentary: This second verse is the level from which the Reality of the Theophanic Self-Disclosures (تجلّيات) of the logoic-words (كلمات) and versical-signs (آيات) of the All-High proceed reflecting in the horizons (آفاق) and in the soul (نفس) of the wayfarer the Light of the Truly Real (نور الحقّ). This is so, because in this verse and level wherein the One without Peer or Equal is praised, It is the One without Peer or Equal Itself who has praised Itself in the *locus* of the manifestation of Its servant and seeking wayfarer as the Hidden Treasure desiring to be known, since the attribute *wayfaring seeker* (سالك) is equivalent in its *abjad* numerical value to Supreme (أعلى): **111**. And when such a wayfaring servant locutes this utterance in a state of ecstatic rapture, they stand in the station of the Most Praised (أحمد) (*aḥmad*) as the one who offers praise (حامد) (*ḥāmid*) to the Praiseworthy (محمود) (*maḥmūd*) in the reality of praise (حمد) (*ḥamd*) to the Lord of the worlds in the *situs* of the Theophanic Self-Disclosure of that Name and Attribute specific to themselves. As such, that wayfaring servant is at that very moment of ecstasy and enrapturement the Muḥammad of their moment and the **Seal** of the message to their true providential individuation in the reality of God as reflected within the interior mirror of their being—for in the path of wayfaring towards God the reality of this verse is what the *ḥadīth kumayl* indicates by '*the disclosure of the glorifications of the Divine Majesty without indication*' (كَشْفَ سُبُحَاتِ الْجَلَالِ مِنْ غَيْرِ إِشَارَةٍ)!

And in the Theophany of Persons, this second verse of *al-fātiḥa* represents the Theophanic Reality of ʿAlī (ع) which corresponds to the second sigil of the calligram of the **Greatest Name** ااا because this second verse of *al-fātiḥa* is the level of the **Divine Volition** (إرادة) among the **seven divine creative attributive imprints** (خصال). Given this, this verse is the true reality of the Providential Guidance (*wilāya*) that attaches itself to all the other five verses following it. As such the angelic concourse of *Jibrāʾīl* (Gabriel) is associated with it, hence the Sun and so **Sunday**. Thus this verse stands in the archetypal reality of the first letter ***nūn*** (ن)—which is attached to the previous *kāf* (ك)—to the seven letters of '*Be and it is*' (كُن فيكون).

And the Divine Name specific to this second verse of *al-fātiḥa* is **Single** (فرد) (*fard*).

الرَّحْمَٰنِ الرَّحِيمِ

The Compassionate, the Merciful!

Commentary: This third verse represents the two cycles of alteration in the Divine Manifestation: the cycle of Its Dawn and the cycle of Its Dusk, the Sun and the Moon, Day and Night, the cycle of Epiphany and the cycle of Concealment, and specifically in the two modalities of Divine Mercy: *universal* and *particular*. As such it simultaneously instantiates the two Divine Names 'the **Manifest**' (الظاهر) and 'the **Hidden**' (الباطن), and so it is what the *ḥadīth kumayl* means by '*the erasure of conjecture in the realization of the Known*' (مَحْو الْمَوْهُومِ مَعَ صَحْوِ الْمَعْلُومِ).

And in the Theophany of Persons, this third verse of *al-fātiḥa* represents the Theophanic Reality of Ḥasan (ع) which corresponds to the third sigil of the calligram of the **Greatest Name** م because this third verse is at the level of the **Divine Determination** (قَدَر) among the **seven divine creative attributive imprints** (خصال). As such the angelic concourse associated with this verse is that of *Samsamāʾīl* (Samael) and so Monday and the moon. Thus this verse stands in the archetypal reality of the letter ***fāʾ*** (ف) to the seven letters of '*Be and it is*' (كُن فيكون).

And the Divine Name specific to this third verse of *al-fātiḥa* is **Alive** (حيّ) (*ḥayy*).

مَالِكِ يَوْمِ الدِّينِ

The Master of the Day of Judgement!

Commentary: This fourth verse indicates the emergence in each cyclical age of the Ariser (قائم) who stands as the Divine Manifestation of the universal Initiation, the Master and Owner (*mālik*) (مالك) on behalf of the Hidden Godhead of the payment of the existential debt (*dayn*) (دين), which is the answer by the human subject to the *already-always in illo tempore* question posed by the Divine to it of "*Am I not your Lord*?" (أَلَسْتُ بِرَبِّكُمْ) (**Qurʾān 7:172**). When read as *malak* (ملك), 'king' or 'angel', that '*Sovereign of the Day of Judgement*' can also refer to the *Imām-of-one's-being*—the celestial *syzygy*, twin and double—in one's true encounter and *henosis* with it, since that is the appearance to the wayfarer of the *already-always* Divine Name and Attribute which is the penultimate spiritual individuation of that seeker at the moment of their realization in the *noesis* of their self which is the *noesis* of the '*lord*' specific to them. Thus, *whosoever hath known their Self hath known their Imām who is their Lord*, the Manifestation of which represents each wayfarer's personal and individual **Day of Judgement**, the Master of which is the *Imām-of-one's-being*; and so this is what the *ḥadīth kumayl* means by '*the removal of the veil by the victory of the Secret*!' (هَتَكْ السّترَ لِغُلْبَةِ السّرِّ)!

And in the Theophany of Persons, this fourth verse of *al-fātiḥa* represents the Theophany of Ḥusayn (ص) which corresponds to the fourth sigil of the **Greatest Name** # because this fourth verse of *al-fātiḥa* is at the level of the **Divine Authorization** (قضاء) among the seven divine creative attributive imprints (خصـــال). As such the angelic concourse associated with this fourth verse is that of *Mikāʾīl* (Michael) and so **Tuesday** and the planet Mars. Thus this verse stands in the archetypal reality of the letter ***yāʾ*** (ي) to the seven letters of '*Be and it is*' (كُن فيكون).

And the Divine Name specific to this fourth verse of *al-fātiḥa* is **Peerless Self-Subsistent** (قيّوم) (*qayyūm*).

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

To Thee do we offer worship and from Thee do we ask for aid!

Commentary: This fourth verse indicates the manner in which the divine-human channel and nexus works in relation to *al-fātiḥa* itself. In each cyclical dispensation, the Divine is worshiped by humanity in certain formats—such as by this very **Sūrah**—via the revelations brought to it by the assorted prophets, messengers and providential guides sent to it spanning all *aeons* and dispensations of history. Thus, in one sense (as each water takes on the color of its cup), worship of the Divine is colored by the message of the specific messenger who is the Manifestation of the hidden Godhead to the human creation located in *time*, *space* and within specific socio-cultural and linguistic contingencies. Therefore, the worship of *allāh*, in one sense, is the worship of Muḥammad Himself as the **Perfect Human Being** (الإنسان الكامل) since the **Qurʾān** is ultimately His logoic-words. Such worship occurs by those canonized prayers and supplications, such as *al-fātiḥa*, which then become the epiphanic setting-placements (مواقع) through which the true believers supplicate and seek aid from the All-High and the powers in every age, perfecting their inner unicity (توحيد) thereby; because to seek aid with the Prophet is to seek aid with God; and so to supplicate and worship the All-High with the words of the prophet-messenger of each age is to properly approach the All-High, given that these true prophet-messengers are the epiphanic embodiments of Its Will for that age. In the trajectory of such a reality, and specifically where this verse is concerned, this is the meaning to what the *ḥadīth kumayl* means by '*the attraction of the Exclusive Oneness by the attributive apprehension of the Divine Unicity*' (جَذْبَ الْأَحْدِيَّةَ لِصِفَةِ التَّوْحِيدِ)!

And in the Theophany of Persons, this fifth verse of *al-fātiḥa* is the Theophany of Jaʿfar (ع) which corresponds with the fifth sigil of the Greatest Name ااا because this fifth

verse is at the level of the **Divine Permission** (إذن) among the seven divine creative[12] attributive imprints (خصال). As such the angelic concourse associated with this fifth verse of *al-fātiḥa* is the angelic concourse of *Ṣarfīyāʿīl* (Raphael) and so **Wednesday** and the planet Mercury. Thus, this verse stands in the archetypal reality of the second letter ***kāf*** (ك) of the seven letters of '*Be and it is*' (كُن فيكون).

And the Divine Name specific to this fifth verse of *al-fātiḥa* is **Judge** (حكم) (*ḥakam*).

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us upon the straight Path!

Commentary: This sixth verse indicates the entreaty by the wayfaring human subject for guidance to the **Enumerative Clarity** (بيان) which is the **Straight Path** of the **Eternal *Paracletian* Wilāya** that appears from age to age in diverse physical *loci* of Manifestation and is the meaning to what the *ḥadīth kumayl* means by '*a light illuminating from the Dawn of Pre-Eternity and shedding its traces upon the talismanic-temples of Unicity*' (نُورٌ أَشْرَقَ مِن صُبْحِ الأَزَلِ فيَلُوحُ عَلَى هَيَاكِلِ التَّوْحِيدِ آثَارَهُ)!

And in the Theophany of Persons, this sixth verse of *al-fātiḥa* is the Theophany of Mūsā which corresponds to the sixth sigil of the **Greatest Name** هـ because this sixth verse is at the level of the Appointed Time (أجل) among the **seven divine creative attributive imprints** (خصال). As such, the angelic concourse associated with this sixth verse of *al-fātiḥa* is the angelic concourse of *ʿAnyāʾīl* (Anael) and so **Thursday** and the planet Jupiter. Therefore, this verse stands in the archetypal reality of the letter ***wāw*** (و) of the seven letters of '*Be and it is*' (كُن فيكون).

And the Divine Name specific to this sixth verse of *al-fātiḥa* is the **Just** (عدل).

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The Path of those upon whom Thou hast bestowed Thy favour! Not those who have elicited Thy wrath and those who have gone astray!

Commentary: In the Fāṭimīya trajectory of its interpretation, in this seventh and final verse, those bestowed with the divine favour are those imbued with the Light of Affirmation regarding the **Eternal *Paracletian* Wilāya** and its bearers in each age whereas those who have elicited the Divine Wrath are the opponents of the bearers of the **Eternal *Paracletian* Wilāya**, with those who have gone astray being the generality of its deniers even when the **Sun of Reality** shines resplendent at high meridian. This is the meaning to what the *ḥadīth kumayl* means by '*extinguish the lamp for the Dawn hath indeed arisen*' (فَأَطْفِئ السّرَاجَ فَقَدْ طَلَعَ الصُّبْحُ), the lamp denoting the partial intellect with the rising Dawn being the scintillant illuminations issuing from the splendorous angelic horizons of the soul originating with the Manifestation of the **Sun of Reality** and the **Point of Light** (نقطة النُّور). Thus, this verse stands in the archetypal reality of the final letter ***nūn*** (ن) of the seven letters of '*Be and it is*' (كُن فيكون).

And in the Theophany of Persons, this seventh and final verse is the Theophany of Fāṭima, for it is She who in this age bestows the favours of Her Light upon the affirmers of Her **Eternal *Paracletian* Wilāya** but shows Her wrath to those who oppose and deny it or have gone astray devoid of God (لدون الله) in the realities of their negation which is the essence of darkness without celestial Light (دون عليين).[13] This final verse of *al-fātiḥa* corresponds to the seventh sigil of the **Greatest Name** ‘‾‾‾, instantiating thereby the meaning of the **Mystery of Reversal regarding the Secret of the Chief** (سرّ التّنكيس في رمز الرئيس),[14] because it is at the level of the cosmic **Book** (كتاب) and She is the **Day of the Book** (يوم الكتاب) and the penultimate essence of the **Mother of the Book** (أمّ الكتاب) wherein She states in every moment, before every moment and after every moment '*there is no other god other than I am God; meaning, other than Me there is no other Lord-Mistress in any station either in divinity or in humanity, and neither in the heavens nor in the earth, except I Who am Fāṭima, the Creatrix, the creator of the spirits of the believers: I am the Creator, the Originator, to* [Me] *belong the Most Beautiful Names*'![15] As such the angelic concourse associated with this seventh verse of *al-fātiḥa* is the angelic concourse

of *Kasfīyāʾīl* and so **Friday** and the planet Venus with the Divine Name specific to this final verse being Holy (قدّوس)!

In the Name of God the Ultimate Encircler, the Supreme Guide! **1.** *Glory be unto God, the Light of the worlds!* **2.** *The High, the Praised!* **3.** *The Sulṭān of the Resurrection of the Religion!* **4.** *Only Thee do we know and Only Thee do we choose!* **5.** *Guide us upon the Celestial Path!* **6.** *The Path of those upon whom is Light, not those upon whom there is negation—and the fiery ones!* **7.**[16]

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Notes

[1] This item is from 2023. An earlier commentary from 2011 was the following:

بِسْمِ اللّٰهِ الرَّحْمَـنِ الرَّحِيم

In the Name of God the Compassionate, the Merciful!

Commentary: 19 letters indicate the pleroma consisting of God, the **4** archangels of the Throne [i.e. *mikāʾīl*/Michael, *Isrāfīl*/Raphael, *Jibrāʾīl*/Gabriel and *izraʾīl*/Azrael) and the 14 Infallibles as the symbolic basis of creation. **19** is also the abjad numerical value of the word *wujūd* (existence/being) and *wāḥid* (one/unity). The four words of the *bismillah* indicate the 4 worlds of *lāhūt* (divinity), *jabarūt* (the empyrean of power), *malakūt* (angelic) world and *mulk* (dominion) who are personified as Muḥammad (*bism*), ʿAlī (*allah*), Fāṭima (*al-raḥmān*) and Ḥasan/Ḥusayn (*al-raḥīm*). This verse instances the attributive imprint (*khiṣla*) of the **Divine Will** (*mashīʾa*) and the pentagram seal of the **Greatest Name** (*ism al-aʿẓam*) ☆.

الْحَمْدُ للّٰهِ رَبِّ الْعَالَمِين

Praise be unto God the Lord of the worlds!

Commentary: The Lord of the Worlds refers to the Presence of Divinity, which is the **First Intellect** (ʿ*aql al-awwal*), otherwise known as the *nūr aḥmadī* (the **Most Praised Light**), the Universal Intellect (ʿ*aql-i-kullī*), the Primal Point (*nuqṭat'ul-ūlā*) and the Primal Will (*mashīʾa al- ūlā*), which is the first thing emanated in Pre-Eternity (*azal*) by the Unknowable Godhead Who is beyond all knowledge, understanding, predication, thus beyond all categories of *lordship* (*rubūbīya*), because nothing exists with the

Hidden Ipseity (*dhāt al-ghayb*) for It to be lord to anything, since It is *One without peer or equal* (**Persian Bayān 1:1**) and *neither begets nor is begotten* (**Q. 112:3**) and so transcends even the very notion and category of *lordship*. This verse instances the attributive imprint of Divine Volition (*irāda*) and the *three sticks in a row after a seal above them the semblance of a straightened lance* sigil of the **Greatest Name** ٣٣.

الرَّحمـنِ الرَّحِيم

The Compassionate, the Merciful!

Commentary: This refers to the process of the formal instantiation of the worlds from the stage of latent pregnancy of the immutable archetypal forms of the cosmos (*al-aʿyān al-thābita*) in the world of *lāhūt* (divinity) from potency to act in the world of *jabarūt* (the empyreans of power), with *al-raḥmān* representing here the **Will** and *al-raḥīm* the **Volition**. This verse instances the attributive imprint of the **Divine Determination** (*qadar*) and the *blind mīm* sigil of the **Greatest Name** ٩.

مَـالِكِ يَوْمِ الدِّين

Master of the Day of Judgement!

Commentary: Sovereign mastery belongs to the **First Intellect** as the first emanation of the Godhead who creates all the forms of the cosmos and likewise annihilates them. The **Day of Judgement** of each thing is the annihilation of its composite quintessence in one form and its resurrection into either a higher or lesser form, depending on its providential preparedness (*istiʿdad*). This verse instances the attributive imprint of the Divine Authorization (*qaḍāʾ*) and *a ladder unto all which is hoped for* sigil of the **Greatest Name** ٢.

إِيَّاك نَعْبُدُ وإِيَّاكَ نَسْتَعِين

To Thee do we render worship and from Thee do we seek for aid!

Commentary: This instances the ***origination*** (*mabdaʾ*) and the ***return*** (*maʿād*) as worship returns to its Source what its Source has given as aid. The plural *we* instances the immutable archetypal forms who in their primordial latency, before having tasted creation, are in a state of perpetual ontological *worship*—that is, they are in a state of ontological passivity—and the aid in the form of the act of the fiat *Be* (*kun*) by the **First Intellect** grants them existentiation. This verse instance the attributive imprint of the **Divine Realization** (*imdāʾ*) and the *four things pointing to good deeds* sigil of the **Greatest Name** ﷺ.

اهدِنَـــا الصِّرَاطَ المُستَقِيمَ

Guide us upon the straight Path!

Commentary: The *ṣirāṭ al-mustaqīm* (the Straight Path) refers to the Eternal *wilāya* (providential guidance) of the ***ahl al-bayt*** (People of the House) who are the Personified Gates of Divinity and the **Face of God** (*wajh allah*) to creation. This verse instances the attributive imprint of the divinely **Appointed Time** (*ajal*) and the letter ***hāʾ*** of the **Greatest Name** هٰ.

صِرَاطَ الَّذِينَ أَنعَمتَ عَلَيهِمْ غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّين

The Path of those Thou hast bestowed grace; not those who have been shown anger, or those gone astray!

Commentary: The Path of Grace is the Path of the Imāms and Guides of Light (*aʾimmat al-nūr*) and their gnostic initiates or *believers* (*muʾminūn*). The path of anger is the path of the guides of darkness (*adillā al-jawr*) and misguidance, and those gone astray are those multitudes who have followed the guides of darkness—the masters of the *counter-initiation*. This final verse instances the **cosmic Book** (*kitāb*) and the inverted *wāw* of the **Greatest Name** ﷻ which indicates the plane of the eschatological differentiation (*tafrīq*) and the separation of the Light (*nūr*) from the darkness (*ẓulma*), the Affirmation (*ithbāt*) as against the negation (*nafy*)—that is, the manifestation of the Unicity (*tawḥīd*) which is personified in the words of the *tahlīl* as *there is no God but god* (*lā ilāha illā allāh*).

[2] This item was also a commentary in its own right via prayer. The Arabic text is below:

بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ وَبِالنُّقْطَةِ تَحْتَ الْبَاءِ، بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي تَجَلَّى الْآيَاتُ عَلَى الْآفَاقِ وَأَنْفُسِنَا بِالْحَقِّ، إِنَّكَ أَنْتَ الرَّحْمٰنِ بِالطَّوَالِعِ صُبَاحِكَ وَالرَّحِيمِ بِالْغَوَارِبِ لَيَالِيكَ، إِنَّكَ أَنْتَ مَالِكِ يَوْمِ الدِّينِ الَّذِي أَشْرَقَ عَلَيْنَا شُمُوسُ الْهَيَاكِلِ تَوْحِيدِكَ، إِيَّاكَ نَعْبُدُ بِظُهُورَاتِكَ وَإِيَّاكَ نَسْتَعِينُ بِمَوَاقِعِ مُنَاجَاتِكَ، اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ بَيَانَكَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ نُورَكَ، غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ بِظُلُمَاتِكَ وَلَا الضَّالِّينَ كَاهِلِ الْهَبَاءِ، وَسَيَحْكُمُ اللَّهُ بَيْنِي وَبَيْنَكُمْ بِالْحَقِّ يَا أَهْلَ الْهَبَاءِ، إِنَّهُ هُوَ خَيْرُ الْحَاكِمِينَ، يَا حَقُّ آمِينَ.

[3] Saturday, 29 April 2023 CE corresponding to **ʿAẓīm, 12th of Ḥayy NUR 18**.

[4] See https://www.academia.edu/61626373/%D9%83%D8%AA%D8%A7%D8%A8_%D8%A7%D9%84%D9%87%D9%8F%D8%AF%D9%89 (retrieved 7 February 2026).

[5] This first Sūrah of the **Qurʾān** contains in Arabic precisely **31** words—the numerical value of ا ل—and either **143** letters if *mālik* (مالك) in the **4th** verse be read with an *alif* or **142** if it be read as *malak* (ملك) without it. **143** is the numerical value of هو الصاحب (*He/It is the possessor, master or owner*) and **142** is the numerical value of قائم (*Ariser*). If we put together these numerological derivations as a phrase, we get القائم هو الصاحب (The Ariser *is* the Master).

[6] Indeed here we have reversed the order between 'life' and 'death' as it occurs in the Bayān. This is meant to highlight the predominance of the *bāṭin* over the *ẓāhir* which we covered in **The Completion of the Persian Bayān**.

[7] This last point has been more extensively covered in our *Liber Nomeni Angelis* (unpublished), which we will eventually publish.

[8] As our reckoning of our astrological time operates by the Chaldaean method that takes Saturn as the first planet and so Saturday as the first day of the week.

[9] Muḥammad B. Masʿūd al-Ayyāshī *Tafsīr al-ʿAyyāshī: A Fourth/Tenth Century Commentary on the Qurʾān* (trans.) Nazmina Dhanji, (ed.) Wahid N. Amin, (intro.) Meir M. Bar-Asher (Ami Press: Birmingham, 2020): 58-59.

[10] See https://www.h-net.org/~bahai/areprint/bab/G-L/hamd/hamd.htm (retrieved 7 February 2023).

[11] Ibid., 66-67.

[12] Permission (*idhn*) and Realization (*imdāʾ*) are sometimes used interchangeably regarding this attributive imprint.

[13] In the context of the **NUR-FSO**, these two categories refer to the people of Hot Air (i.e. the Bahāʾīs as '*those upon whom God hath shown wrath*') and whoever who has either supported them or is similar to them in spiritual inversion during this age ('*those gone astray*').

[14] As transmitted by Shaykh Aḥmad al-Aḥsāʾī per the text of Ḥājj Shaykh ʿAlī Yazdī-Ḥāʾirī (d. 1333 AH/1914-5 CE) in *ilzām al-nāṣib fī ithbāt al-ḥujja al-ghāʾib* (Beirut: 1390 AH/1971 CE), vol. 1, 58-9:

بسم الله الرحمن الرحيم، أقول روي أنه بعد انقضاء المص بِالمرا يقوم المهدي والألف قد أتى على آخر الصاد والصاد عندكم أوسع من الفخذين فكيف يكون إحداهما وأيضا الواو ثلاثة أحرف ستة وألف وستة وقد مضت ستة الأيام والألف هو التمام ولا كلام فكيف الستة والأيام الأخر وإلا لما حصل العود لأنه سر التنكيس لرمز الرئيس، فإن حصل من الغير الإقرار بالستة الباقية تم الأمر بالحجة وظهر الاسم الأعظم بالألفين القائمين بالحرف الذي هو حرفان من الله، إذ هما أحد عشر وبهما ثلاثة عشر فظهروا والذي هو هاء فأين الفصل؟ ولكن الواحد ما بين الستة والستة مقدر بانقضاء المص بالمرا فظهر الستة والستين في سدسها الذي هو ربعها وتمام السدس الذي هو الربع بالألف المندمجين فيه وسره تنزل الألف من النقطة الواسعة بالستة والستة الثاني في الليلة المباركة بالأحد عشر وهي هو الذي هو الستر والاسم المستتر الأول الظاهر في سر يوم الخميس، فيستتم السر يوم الجمعة ويجري الماء المعين يوم تأتي السماء بدخان مبين، هذا والكل في الواو المنكوسة من الهاء المهموسة فأين الوصل عند مثبت الفصل؟ ليس في الواحد ولا بينه غير وإلا لكان غير واحد وتلك الأمثال نضربها للناس ولكن لا يعقلها إلا العالمون

(**Trans.**) *In the Name of God, the Compassionate, the Merciful! I reply that it has been transmitted that after the expiry of* ***alif lām mīm ṣād*** [1, 30, 40, 90 = 161] *by* ***alif lām mīm rāʾ*** [1, 30, 40, 200 = 271] *the Mahdī shall arise. And the* ***alif*** *has come upon the end of the* ***ṣād*** *and the* ***ṣād*** *is with you, wider than the two thighs, and how can it be one of the two? And also, the* ***wāw*** [6] *is* [composed of] *three letters, six and an* ***alif*** *and six* [= 13]. *Six days have elapsed and the* ***alif*** *is the completion, no more need be said, and the [other] six refers to the other days. Otherwise, why was the going back produced, for it is the mystery of reversal regarding the cipher of the chief. And if there should be acknowledgement on the part of someone else to the remaining six, the matter will end with the Proof and the Greatest Name will appear in the two* ***alifs*** *standing upright in the word which is two letters from God, for they are both 11 and with them* [i.e. the two ***alifs***] *they are 13. And there has appeared the wāw which is hāʾ* [5], *and where is the division? But the unit between the six and the six is decreed for the expiration of the* ***mīm ṣād*** [40, 90 = 130] *by the mīm rāʾ* [40, 200 = 240] *and the secret of the six and the 60 has appeared in a sixth of it, which is a quarter of it, and all of the sixth which is the quarter with the* ***alif*** *both inserted in it. And its mystery is the descent of the* ***alif***

from the wide point with the six and the six, and the second descended in the blessed night with the 11, which [i.e. the night] *is that which is the mystery and the first concealed name manifest in the mystery of Thursday; and the mystery shall be completed on Friday. And the pure water shall flow forth upon the day when the sky shall come with manifest smoke. All of this is in the* ***wāw*** *inverted from the mumbled* ***hā'****, so where is the union before the confirmer of the disjunction? There is no other in the single nor between it, otherwise it would be other than single. And we make such parables for the people, but only the knowledgeable shall comprehend them.*

15

لا إله إلّا أنا الله يعنى نيست بجز من خداوندى در هيچ مقامى نه در الهيت و نه در بشريت و نه در آسمان و نه در زمين إلّا من كه فاطمة الفاطرم و آفرينندهٔ روحهاى مؤمنان منم إنّي خالق البارئ لي الأسماء الحسنى

In *Umm'ul-Kitāb*, (ed.) Wladimir Ivanow, in *Der Islam* 23: 1-2, Strassburg, 1936: 99, para. 40-1 (with one significant alteration).

16

بِسْمِ اللَّهِ الْأَخْفَفِ الْأَهْدَىٰ ١

سُبْحَانَ اللَّهِ نُورِ الْعَالَمِينَ ٢ الْعَلِيُّ الْحَمِيدُ ٣ سُلْطَانُ قِيَامَةِ الدِّينِ ٤ إِيَّاكَ نَعْرِفُ وَإِيَّاكَ نَصْطَفِينُ ٥ اِهْدِنَا صِرَاطَ الْعَلِيِّينَ ٦ صِرَاطَ الَّذِينَ نُورَ عَلَيْهِمْ غَيْرِ النَّفِيِّ عَلَيْهِمْ وَلَا النَّارِينَ ٧

Commentary: Briefly, the benediction formula here is formed from, first, the **316th** Name and, second, the **93rd** Name of **The Book of the Supreme Names**, making its *abjad* numerical value **419** and equivalent to *ḥayāt* (حيات), life, when spelled with a ت. The first is the superlative form of حافّ that occurs in **Qur'ān 39:75** as the plural حافّين in relation to the angels encircling the Divine Throne, so it is a synonym of محيط. In the Bāb's **Book of the Names of All-Things** and our **Book of the Supreme Names**, it occurs in **Form III** as حافف. The second is the superlative of هادي. Now, the Light of the worlds denotes the Manifestation of the Primal Will—i.e. the bearer of the **Eternal *Paracletian* Wilāya** in each age—and not the Godhead strictly speaking Who is transcendent and beyond any possibility of glorification or praise. '*The High, the Praised*,' denotes both the attributes given as well as the Bāb's name of **ʿAlī Muḥammad** who is the *sulṭān of the Resurrection of the* True *Religion* in His Manifestation at the beginning of the dispensation of the Bayān and in His return at its end, Who is only known by the true adepts as the true Qā'im and so chosen by them at the moment of the eternal summons of *Am I not your Lord?* when they have answered this question in the affirmative. This affirmative choice places these true adepts of the Divine Light on the Celestial Path in the horizons of their

souls, this being the Path upon those which the Celestial Light has shed its lustre as opposed to the generality of humankind inhabiting the reality of negation, materialism and unbelief or the fundamentalisms of abrogated religions of the past, and the firey ones—*viz.* the denizens of hell—who, in this age, are the people of Hot Air (i.e. the Bahāʾīs) and their allies.

Thus the "fiery ones" is both to be confined to a historical and communal designation in this age, but also simultaneously to denote a metaphysical condition: the combustion of the lower self in which heat exceeds light. Fire, in this register, is the agitation of egoic certitude, the inflation of imaginal forms mistaken for Real illumination. It is ardor without unveiling, fervour without axis. Such fire consumes but does not disclose. It is the inversion of the Mosaic flame: heat without speech, intensity without Presence. Those characterized thereby inhabit an interior climate of assertion rather than reception; their consciousness is structured by self-reference rather than covenantal remembrance. Negation (*nafy*) here signifies not verbal denial alone but ontological disjunction. It is the state of being cut off from the axial descent of the Primal Will, dwelling in dispersion without center. The negated soul may possess knowledge, even devotion, yet remains veiled by its own constructions. Its multiplicity does not resolve into unity; its concepts do not culminate in recognition. Negation is therefore a mode of existence in which the primordial "*Yes*" of the Covenant lies dormant beneath inherited forms and borrowed lights. By contrast, "*those upon whom is Light*" are those whose inner horizon has been pierced by the effulgence of the true **Manifestation of the Age**. Light here is participatory and covenantal. It is neither metaphor nor abstraction but the radiance of *wilāya* actualized within the soul. To stand beneath this Light is to be inwardly aligned with the axis of the Qāʾim, to move from conjecture to certitude, from imitation to witnessing. Illumination does not erase individuality; it transfigures it, ordering multiplicity around a luminous center. The Celestial Path (*ṣirāṭ al-ʿilliyyīn*) is therefore vertical before it is horizontal. It is ascent through *maʿrifa* into steadfast recognition. Its designation as "*al-ʿilliyyīn*" signals elevation not merely of rank but of ontological station. The Path is illumined because it descends from above; it is traversed in the soul yet originates beyond it. To be guided upon it is to have one's interior horizon reordered according to the measure of the Primal Will.

In this recasting of the *al-fātiḥa* as *al-khalq*, knowledge precedes worship and election precedes action: "*Only Thee do we know, and Only Thee do we choose*." Gnosis is here the condition of authentic devotion; choice is the renewal of the primordial response to the eternal summons, "*Am I not your Lord?*" The **Resurrection of the Religion** is thus not merely eschatological but *existential*. It occurs whenever the Light is recognized anew and the covenant reactivated within the depths of consciousness. *Sūrah al-khalq* of the **Book of Guidance** thereby reframes creation as the theatre of recognition. Existence finds its *telos* only in orientation toward Light. The opening invocation—uniting *encirclement* and *guidance*—establishes the ontological horizon: Being is encompassed by Divine Knowledge and directed by Divine Manifestation. The numerical equivalence of the benediction to *ḥayāt* (life) discloses that true life is not biological animation but awakened

participation in the luminous axis of sovereignty. Thus our sūrah unfolds as a compressed map of the soul's ascent: from encirclement to glorification, from glorification to recognition, from recognition to election, from election to guidance, and from guidance to differentiation between luminous participation and negated dispersion. It is an unveiling in the language of covenantal Light and ontological sovereignty, and so all of that which we have stated regarding the seven verses of *al-fātiḥa* above also applies to the seven verses of this **Sūrah of Creation** from the **Book of Guidance** as well.

33

Commentary on Qurʾān 3:7[1]

383

In the Name of God the Compassionate, the Merciful!

Praise be unto God the Light of the worlds, the Master of the Resurrection of Religion, the Originator of mysteries within Its ancient and innovative logoic-words! I bear witness that there is no god but God Truly, Truly, One without partner, the Hidden within Its Manifestation and the Manifest within Its Hiddenness! I bear witness that the Primal Point is the Manifestation of Its Logos-Self and Its Light, and that the Final Point is His Mirror and His return in the station of the Logos-Self of His Light! May God's blessings be upon them Both, upon their Guides, and upon all their Mirrors! And the Splendor upon the Splendor from God be upon ***She whom God shall make Manifest*** *with the Exaltedness and the Majesty!*

As for the matter at hand: O you wayfarers on the Way of gnosis, the verses of the **Qurʾān** have been revealed with both clear and ambiguous meanings, and in this lies a subtlety

from your Lord and Originator in order to elevate souls to the meanings of the unseen. The All-High says in Its Perspicuous Book, *It is the One Who hath sent down unto you the Book; in it are verses that are clear—they are the foundation of the Book—and others that are ambiguous! As for those in whose hearts is deviation, they follow what is ambiguous, seeking discord and seeking to interpret it! But none knoweth its true interpretation except God and those firmly rooted in knowledge!* (**Qurʾān 3:7**)

This is a call unto the people of insight, those who dive into the Ocean of Divine knowledge, those holding fast unto the lamps of the Divine Light upon the Path of gnosis. In this verse lies a mighty secret for the possessors of the kernels since the esoteric exegesis (*tawīl*) is the inheritance of the Chosen Ones, those who have been granted knowledge from Its Presence, for They are *the firmly rooted in knowledge* Who recognize the realities of things through the lights of God *as they truly are* as They unlock the doors of understanding for the wayfarers toward the Ultimate Reality by the *disclosure of the glorifications of the Divine Majesty without indication* (*ḥadīth kumayl*: **1st theophanic sequence**) inasmuch as They are the Ones Who perceive with the Light of God what is hidden from sight, drawing from the effusions of the unseen the secrets of existence!

O you seekers of the secret of Being, knowledge is not merely the memorization of words, but in the visionary apperception of the realities that radiate from behind the letters by a witnessing that *erases conjecture in the realization of the Known* (*ḥadīth kumayl*: **2nd theophanic sequence**), for the Revealed Book is an invitation to read the world as one reads a book within the verifying realization *of tearing the veil by the Victory of the Secret* (*ḥadīth kumayl*: **3rd theophanic sequence**) in order to transition from the apparent to the hidden, from form to meaning!

Indeed, those who are the gnostics in God recite Its Book not only with their tongues but with their hearts in the station of the *ecstatic attraction of the Exclusive Oneness by the attributive apprehension of the Divine Unicity* (*ḥadīth kumayl*: **4th theophanic sequence**)! They walk upon the earth with their material bodies whilst their spirits embrace the celestial heavens, so let us ascend upon the Way of spiritualized knowledge, seeking help from God

and relying on It as *a Light illuminating from the Dawn of Pre-Eternity shedding its traces upon the talismanic-temples of Unicity* (*ḥadīth kumayl*: **5th theophanic sequence**)!

And let us make the contemplation of the **Qur'ān** a bridge by which we cross over to the paradises of Divine Proximity! Let us beseech God, the High, to make us among those who noeticize the esoteric meanings of the versical-signs and thereby attain to God's Paradise of Contentment and Love, *so extinguish the lamp for the Dawn hath indeed Arisen* (*ḥadīth kumayl*: **6th theophanic sequence**); and say: *my Lord, increase me in knowledge from the Presence of Thy Logos-Self with an ancient and wondrous knowledge! There is no god but Thee Truly, Truly! And to Thee is the destiny, for verily Thou art the Path of Resplendence! O Truly Real! Amen!*

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15 March 2025 CE

Arabic Text

٣٨٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلّهِ نُورِ الْعَالَمِينَ صَاحِبِ قِيَامَةِ الدِّينِ، مُبْدِعِ الأَسْرَارِ فِي كَلِمَاتِهِ الْقَدِيمِ وَالْبَدِيعِ، وَأَشْهَدُ أَنْ لا إِلَهَ إِلاّ اللّٰهُ حَقًّا حَقًّا وَحْدَهُ لا شَرِيكَ لَهُ، الْبَاطِنُ فِي ظَاهِرِهِ وَالظَّاهِرُ فِي باطِنِهِ، وَأَشْهَدُ أَنَّ نُقْطَةَ الأُوْلَى مَظْهَرُ نَفْسِهِ وَنُورِهِ وَأَنَّ نُقْطَةَ الأُخْرَى مِرْآتُهُ وَرَجْعَتُهُ فِي مَقَامِ نَفْسِ نُورِهِ، صَلَّى اللّٰهُ عَلَيْهِمَا وَعَلَى أَدِلاَئِهِمَا وَمِرَايَاهُمَا أَجْمَعِينَ، وَإِنَّمَا الْبَهَاءُ عَلَى الْبَهَاءِ مِنَ اللّٰهِ عَلَى هِيَ يُظْهَرُهَا اللّٰهُ بِالعِزّةِ وَالجَلَال.

أَمَّا بَعْدُ، يَا أَيُّهَا السَّالِكُونَ فِي طَرِيقِ الْمَعْرِفَةِ، لَقَدْ نَزَلَتْ آيَاتُ الْقُرْآنِ بَيْنَ مُحْكَمٍ وَمُتَشَابِهٍ، وَفِي هَذَا لُطْفٌ مِنْ رَبِّكُمْ وَبَارِئِكُمْ، لِيَرْفَعَ الأَرْوَاحَ إِلَى مَعَانِي الْغُيُوبِ.

قَالَ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ: ﴿**هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ وَأُخَرُ مُتَشَابِهَاتٌ... وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللّٰهُ وَالرَّاسِخُونَ فِي الْعِلْمِ**﴾

هَذِهِ دَعْوَةٌ لأَهْلِ الْبَصِيرَةِ، الْغَوَّاصِينَ فِي بَحْرِ الْعُلُومِ الإِلَهِيَّةِ، الَّذِينَ يَمْسِكُونَ بِمَصَابِيحِ النُّورِ فِي طَرِيقِ الْعِرْفَانِ فِي هَذِهِ الآيَةِ، سِرٌّ عَظِيمٌ لأُولِي الأَلْبَابِ، فَالتَّأْوِيلُ مِيرَاثُ الْمُصْطَفَيْنِ الَّذِينَ أُوتُوا مِنْ لَدُنْهُ عِلْمًا، وَ إِنَّهُمْ الرَّاسِخُونَ فِي الْعِلْمِ الَّذِينَ يَعْرِفُونَ حَقَائِقَ الأَشْيَاءِ بِأَنْوَارِ اللهِ كَمَا هِيَ، وَيَفْتَحُونَ أَبْوَابَ الْفَهْمِ لِلسَّالِكِينَ نَحْوَ الْحَقِيقَةِ ﴿**بِكَشْفِ سُبُحَاتِ الْجَلَالِ مِنْ غَيْرِ إِشَارَةٍ**﴾، وَهُمُ الَّذِينَ يُبْصِرُونَ بِنُورِ اللهِ مَا غَابَ عَنِ الأَبْصَارِ، وَيَسْتَمِدُّونَ مِنْ فَيْضِ الْغَيْبِ أَسْرَارَ الْوُجُودِ.

يَا أَيُّهَا الطَّالِبُونَ لِسِرِّ الْوُجُودِ، لَيْسَ الْعِلْمُ بِمَجْرَدِ حِفْظِ الْكَلِمَاتِ، بَلْ بِرُؤْيَةِ الْحَقَائِقِ الَّتِي تَشُعُّ مِنْ وَرَاءِ الْحُرُوفِ بِشُهُودٍ ﴿**مَحْوِ الْمَوْهُومِ مَعَ صَحْوِ الْمَعْلُومِ**﴾، فَالْكِتَابُ الْمُنْزَلُ دَعْوَةٌ لِقِرَاءَةِ الْعَالَمِ كَمَا يُقْرَأُ الْكِتَابُ فِي تَحَقُّقٍ ﴿**هَتْكِ السِّتْرِ لِغَلَبَةِ السِّرِّ**﴾، لِلانْتِقَالِ مِنَ الظَّاهِرِ إِلَى الْبَاطِنِ، مِنَ الشَّكْلِ إِلَى الْمَعْنَى .

إِنَّ الْعَارِفِينَ بِاللهِ يَتْلُونَ كِتَابَهُ لا بِأَلْسِنَتِهِمْ فَحَسْبُ، بَلْ بِقُلُوبِهِمْ فِي مَقَامِ ﴿**جَذْبِ الْأَحَدِيَّةِ لِصِفَةِ التَّوْحِيدِ**﴾، يَمْشُونَ عَلَى الأَرْضِ بِأَجْسَادِهِمْ، وَأَرْوَاحُهُمْ عَانَقَتِ السَّمَاءَ، فَلْنَرْقَى فِي طَرِيقِ الْعِلْمِ الرُّوحِيِّ، مُسْتَعِينِينَ بِاللهِ وَمُتَوَكِّلِينَ عَلَيْهِ ﴿**كَنُورٍ أَشْرَقَ مِنْ صُبْحِ الأَزَلِ فَيَلُوحُ عَلَى هَيَاكِلِ التَّوْحِيدِ آثَارُهُ**﴾.

وَلْنَجْعَلْ مِنْ تَدَبُّرِ الْقُرْآنِ جِسْرًا نَعْبُرُ بِهِ إِلَى جَنَانِ الْقُرْبِ الإِلَهِيِّ، وَلْنَسْأَلَ اللهَ الْعَلِيَّ أَنْ يَجْعَلَنَا مِنَ الذِّينَ يَعْرِفُونَ تَأْوِيلَ الآيَاتِ، وَيَنَالُونَ بِذَلِكَ رِضْوَانَ اللهِ وَمَحَبَّتَهُ، ﴿فَأَطْفِئُوا السِّرَاجَ فَقَدْ طَلَعَ الصُّبْحُ﴾ وَقُولُوا: رَبِّ زِدْنِي فِيكَ عِلْمًا مِنْ جَانِبِ مَظْهَرِ نَفْسِكَ عَلَى عِلْمٍ قَدِيمٍ وَبَدِيعٍ لا إِلَهَ إِلاّ أَنْتَ حَقًّا حَقًّا وَإِلَيْكَ الْمَصِيرُ فَإِنَّكَ أَنْتَ صِرَاطُ الْمُنيرِ يَا حَقَّ آمِينَ .

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Notes

[1] This piece is from early 2025.

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Some Short Qurānic *tafsīrs*[1]

Al-baqara: The Cow (Q. 2:1)

﴿ا ل م﴾

A-L-M[2]

Commentary: The stations of the first of the three disconnected letters of the **Perspicuous Book** are innumerable. But all of its stations signify the stations of the Theophanic Self-Disclosure of the Presence of Divinity (*tajallīyāt haḍarāt al-ulūhīya*), which are those stations referrable to the Primal Will (*mashīʾa al-awwalīya*). As others among the sages and the folk of the Divine Realities have indicated, the letter ***alif*** (ا) represents the primal station of the Self-Disclosure of the Theophany of the Presence of Divinity. Whether the ***alif*** (ا) be taken for the One (*aḥad*) or God (*allāh*), it is the same. The letter ***lām*** (ل) instantiates the archangel Gabriel (*jibrāʾīl*) as the mediating Theophany of the Presence of Divinity. That ***lām*** (ل) rather than ***jīm*** (ج) has been placed as the medial letter here demonstrates the passivity of the locus of this Theophany in relation to the One before it—namely, in Its Manifestation as an *angelophany*—since Gabriel is held by some as the Active Intellect of the sublunary realms

and so the **Angel of Revelation**, who is the **Angel of humanity** and so the progenitor of the material realm.[3] As for the ***mīm*** (م): this is the **Station of the One Praised** (*maqām al-maḥmūd*) and so is the **Muḥammadan Reality** (*ḥaqīqa muḥammadīya*). All three letters refer to the Reality of a **Single Thing** (*shayʾī wāḥid*) Who is the **Perfect Human** (*insān al-kāmil*).

Now, when the three letters are added together, the *abjad* numerical value of **A-L-M** (***alif lām mīm***) is seventy-one (**71** = **A**/1 + **L**/30 + **M**/40) which corresponds to the **Gate of God** (باب الله), *bāb'ūllāh*. So understand!

Al-baqara: The Cow (Q. 2:2)

﴿ذَٰلِكَ ٱلْكِتَابُ لَا رَيْبَ فِيهِ﴾

dhālik al-kitāb lā rayba fīhī
That is the Book—no doubt in it!

In the outward sense, the exegetes say: *"That is the Book—there is no doubt in it."* Yet the gnostics pause at the demonstrative: ذَٰلِكَ (*dhālik*)—*that*. Why "*that*"? The **Qurʾān** is *present*. The recitation is audible. The scripture is in hand. Why does the speech not say *hādhā al-kitāb* (*this* is the **Book**)? Because the referent is not exhausted by parchment. It is the *distal demonstrative as ontological elevation*. In Arabic rhetoric, the distal demonstrative may denote physical *distance*, *rank* and *elevation*, or metaphysical transcendence. Here, the "distance" is not spatial. It is ontological because here *dhālik* (ذَٰلِكَ), "that," gestures toward a Reality whose locus is beyond the plane of ink and sound. It indicates the **Book** in its supreme station as the **Well-Preserved Tablet** (*al-lawḥ al-maḥfūẓ*), the archetypal **Qurʾān**, the **Mother of the Book** (*umm al-kitāb*). But in the esoteric unveiling of the People of the Cloak (*ahl al-kisā*) and those who walk their Path, that archetypal Book is not merely inscribed in heaven. It is embodied—or, as we phrase it, *embodified*.[4]

So know you, O dear brother, that the **Book** is in fact the **Perfect Human** (*al-insān al-kāmil*). The Prophet (ص) said, *I am the* **Qurʾān** *speaking*! And the **Commander of the Faithful**

(ع) said, *I am the* ***Speaking Book*** *of God*! Thus, the gnostic reading unfolds the written **Qurʾān** as the **Silent Book** (*kitāb al-ṣāmit*) whereas the Perfect Human is the **Speaking Book** (*kitāb al-nāṭiq*). Hence, the Imām is the walking **Qurʾān**. So when the verse declares:

﴿ذَٰلِكَ ٱلْكِتَابُ﴾

dhālik al-kitāb

That *is the Book*

It points to the Reality in whom the Divine Speech becomes flesh of meaning and bone of wisdom—the *insān al-kāmil*, the Imām, the *walī allāh*. For the **Qurʾān** in its fullness is not *mere* text; it is a living totality of Divine Names. And the locus wherein all Names are gathered without contradiction is the Perfect Human. Thus, in this reading, *dhālik* (ذَٰلِكَ), "that," is a gesture *upward*—to the transcendent station of the Muḥammadan Reality (*ḥaqīqa muḥammadīya*)—and simultaneously *forward*—to the manifest Imām in each age Who is the Muḥammadan Reality Manifest.

﴿لَا رَيْبَ فِيهِ﴾

lā rayba fīhī

There is no doubt in it!

Now, doubt attaches to interpretation, to partial reading, to veiled intellect. But when the **Book** stands *embodified in* the Providential Guide of God (*walī allāh*), doubt collapses. Why? Because the written verse may be misunderstood. But the living Imām clarifies without ambiguity. Thus, "no doubt" refers not only to textual inerrancy, but to the *existential certainty* of the Divine Proof (*ḥujjat'ullāh*). The *walī* is the measure of Truth; by Him or Her meanings are weighed. In Shiʿite thought, the earth is *never* without a Proof. The **Book** without a living interpreter would be subject to *fragmentation* and a fragmented

Book in interpretation is equivalent to a fragmented world. This is because the *insān kāmil* gathers dispersed meanings into unity. From this, we say the Book is the totality of Being, and from an Illuminationist lens *kitāb* is that in which realities are inscribed. The cosmos itself is a written tablet. The human being is a microcosmic codex. The Perfect Human is the comprehensive script in which **Majesty** (*jalāl*) and **Beauty** (*jamāl*), **Severity** (*qahr*) and **Mercy** (*raḥma*) are harmonized. Thus, *dhālik al-kitāb* (**That** *is the* ***Book***) may be read as *That Total Inscription*—that comprehensive Reality in whom the Divine Names are perfectly balanced—there is no fissure in Him/Her. Our own **Tree of Reality** model, with its convergence of attributes into the Mighty (*al-ʿaẓīm*) at the center, visually echoes this principle: the Names intersect in a singular locus of harmonized manifestation. The *insān al-kāmil* is that center. Here we should also note the paradox of the *distance of nearness*. The verse begins with distance—*that*. But the **Qurʾān** elsewhere says: *We are nearer to him than his jugular vein* (**Q. 50:16**). The Imām, too, is outwardly "distant" in rank, yet inwardly nearer than the self. Thus, *dhālik* ("that") signals exalted transcendence; *lā rayba fīhī* ("no doubt in it") signals intimate certainty. Here distance and nearness coincide in the Perfect Human.

In the unveiling of the Folk, the written **Qurʾān** is guidance, but the **Living Qurʾān** is the axis (*quṭb*). Thus, the *insān al-kāmil* is the **Book** in whom the Divine speech is fully legible. So the verse whispers to the heart: **That** *Reality*—the comprehensive Imām, the Pole of the Age, the **Speaking Book**—in Him or Her *there is no doubt* for those who possess *taqwā*, *God-consciousness*. For only the *God-conscious* recognize the Proof when they behold Him or Her. But let us now deepen the same unveiling in the language of the *Shaykh al-Akbar* (the Light be upon him)—not merely as devotional gesture, but as metaphysical architecture. So when the verse proclaims: *dhālika al-kitāb lā rayba fīhī/**That** is the Book—there is no doubt in it*, and we have read *dhālika* as gesturing toward the Perfect Human, the Akbarian lens sharpens the ontological precision of that claim, because the "*kitāb*" is the total Self-Disclosure (*tajallī*). In Ibn ʿArabī's ontology, existence is nothing but the Theophanic Self-Disclosure (*tajallī*) of the Real (*al-ḥaqq*) within loci of manifestation (*maẓāhir*). The cosmos is not an independent entity; it is the unfolding script of divine Names. Thus, the Well-Preserved Tablet is the level of the *immutable archetypal essences* (*al-aʿyān al-thābita*), the world of forms is their externalized inscription, and the human being is the comprehensive locus (*al-kawn al-jāmiʿ*). But it is the Perfect Human alone Who gathers all Names without

exclusion. Every other being reflects a Name partially. Only the *insān al-kāmil* mirrors the totality. In this sense, "*al-kitāb*" is *not* a bound volume—it is the comprehensive register of Divine self-articulation. And that register achieves full legibility only in the Muḥammadan Reality. Thus *dhālika al-kitāb*/**That** *is the Book* refers to the ontological Whole— the Reality in whom Being reads Itself completely.

But why "That"? Because this is the station of the **Hidden Treasure**. Akbarian metaphysics pivots upon this *ḥadīth qudsī*: "*I was a Hidden Treasure and loved/desired to be known. Therefore, I created the world in order to be known.*" The Hidden Treasure corresponds to the **Exclusive Oneness** (*aḥadīya*)—the undifferentiated Essence beyond Names. Its first differentiation is the **Inclusive Unity** (*waḥidīya*)—the level where the Names appear in multiplicity. The Perfect Human stands at the *barzakh* between these two: rooted in Essence, manifest in the Names. Thus "that" (*dhālika*) signals transcendence—the station of the **Hidden Treasure** beyond direct grasp. Yet that very transcendence is made knowable in the Perfect Human, Who is the supreme isthmus (*barzakh al-barāzikh*). The demonstrative therefore contains a double movement: *elevation beyond*, *disclosure within.*

Now, in Akbarian thought, doubt (*rayb*) arises from multiplicity perceived without Unity. When forms are seen without their ontological root, confusion appears. But the Perfect Human is the locus of Unity in multiplicity and the Mirror in which the Names do not conflict. There is *no doubt in* Him or Her because He or She is the balance with God (*mīzān min ʿind allāh*). He or She is the measure by which the relative is reconciled with the Absolute. The **Qurʾān** says "*no doubt in it*" not merely as a moral reassurance, but as an *ontological declaration*: the comprehensive locus of Divine Self-Disclosure admits no fissure because it stands at the equilibrium of Essence and Manifestation. From this, the Muḥammadan Reality precedes creation. It is the **First Self-Determination** (*taʿayyun awwal*), the Logos through which all subsequent differentiation unfolds. As such, the cosmos is written through it, all the prophet-messengers derive from It, and the providential guides inherit from It. If the **Qurʾān** is the speech of God, which it is, and the Muḥammadan Realit is the first recipient of that speech in Pre-Eternity, then the Perfect Human is, as it were, the Living codex of that primordial address. In this reading, *dhālika al-kitāb*/**That** *is the* **Book** points to the pre-temporal Logos manifest in time. The Perfect Human is also described by the Shaykh as neither purely divine nor purely created, neither Essence nor form, yet the

isthmus through which each knows the other. He os She is the meeting point of Majesty and Beauty, transcendence and immanence, hiddenness and appearance. And thus He or She is the **Book** in which the divine grammar is perfectly harmonized. Our **Tree of Reality** model—where Names converge centrally and radiate without mutual annihilation—visually articulates the same Akbarian logic: the center is not one attribute among others; it is the integrative locus of all. That integrative locus is the **Perfect Human**.

The verse continues:

﴿هُدًى لِّلْمُتَّقِينَ﴾

hudan lil-muttaqīna
Guidance for the God-conscious!

With us, *taqwā* is not mere moral restraint or *piety*; it is ontological awareness—seeing every form as a locus of Divine Disclosure. Only those who have this interior preparedness recognize the Perfect Human as the **Book**. Others see only ink, or only flesh. Instead, the *muttāqī*/God-conscious perceives the *tajallī* while the heedless (even if they be piously religious) perceives only the veil. Thus, with us:

- **The Book** = the totality of Divine Self-Manifestation.
- **That** = its transcendent station beyond ordinary grasp.
- **No doubt** = its ontological coherence at the *barzakh* of Essence and creation.
- **Guidance** = recognition of this comprehensive locus by those who see through multiplicity.

And so the verse may be heard as saying: ***That*** *Comprehensive Reality*—the Muḥammadan Logos manifest in the Perfect Human—admits no ontological fracture. It is *guidance* for those who perceive Being as Divine Self-Disclosure.

That stated, in another sense the demonstrative "that"(*dhālika*) corresponds to the *Primal Will-to-Be* (*al-mashīʾa*). Before differentiation, before intention, before measure, there is sheer ontological inclination toward manifestation—the first stirring of Self-Disclosure

within Ipseity. *Dhālika*/***that*** gestures beyond presence because the **Will** itself precedes specification. It is not yet directed; it is the primordial orientation toward Being. Just as "*that*" points beyond the immediately graspable, the **Will** stands beyond articulated form, the first luminous impulse in the unseen treasury. Once **Will** inclines, Intentional **Volition** (*al-irāda*) specifies. The **Book** here is not yet parchment; it is structured intention. The **Volition** gives direction to the **Will**. If **Will** is the oceanic stirring, **Volition** is its axis of purpose. Thus "the **Book**" at this stage is the determined orientation of Divine self-expression—the intentional grammar through which Being will unfold. The *kitāb* begins here as teleological ordering. Then negation marks boundary. "No" introduces Determination (*qadar*) through exclusion. **Determination** is measure—the delimitation by which possibility becomes proportioned reality. To say "*lā*" is to draw a contour; it separates *what shall be* from *what shall not*. Measure is the architecture of distinction. In this stage, **Divine Volition** receives its calibrated ratios. Infinity becomes patterned. Next doubt dissolves at the moment of **Authorized Judgment** (*al-qaḍāʾ*). This is the decisive **Authorization** whereby the measured form is affirmed into ontological certainty. When the verse declares "*no doubt*," it signals the execution of **Decree**. **Judgment** (*al-qaḍāʾ*) here is not juridical in the human sense; it is *existential ratification*. What was measured becomes definitively *determined*. The ambiguity of multiplicity is resolved in **Divine adjudication** (*al-qaḍāʾ*).

"*In it*" then corresponds to confirmation and **Realization** (*al-imḍāʾ*). **Realization** is the *sealing of decree* so that it becomes *operative*. The reality is now embedded within its locus. The pronoun "*in it*" therefore signifies containment and indwelling—the **Decree** entering its vessel. At this stage, the ontological script is no longer abstract; it is *confirmed* within the structure of manifestation. The form stands irrevocably ratified. Guidance next unfolds within temporality. This is the **Appointed Time** (*al-ajal*)—the *moment* when what has been confirmed becomes operative within lived existence. Guidance is not merely principle; it is unfolding across duration. Each decree ripens according to its appointed horizon. Thus *hudā* (guidance) corresponds to the *temporal disclosure* of what was eternally willed. The Path appears when its hour arrives. Finally, the **Inscription** (*al-kitāb*), the **Book**. *Al-kitāb* in its completed sense is the record of *realized decree* within the cosmos. "*For the God-conscious*" indicates the locus capable of reading the **Inscription**. The **Book** becomes fully legible only

in the prepared heart. Here the cycle completes: what began as **Primal Will** culminates as **Inscribed Reality**—*read*, *embodied*, and *enacted* by those aligned with the Divine measure. The *muttāqī* is therefore the Living Tablet upon which the **Decree** becomes intelligible. Thus the verse may be seen as encoding the entire arc of ontological procession. The spoken verse mirrors the structure of *becoming*. As such, the Qurānic phrase is not only semantic declaration; it is metaphysical diagram—a condensation of the descent from **Hidden Will** to Manifest Inscription. And in the **Perfect Human**, this entire procession stands gathered without fragmentation, read in one luminous glance.

Al-rūm : Rome (**Q. 30:30**)

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

And arise and face thou towards the ***True Religion*** *which is the Divine Primordiality (fitraṭa'llāhi) upon which humanity was created, for there is no alteration in God's creation! That is the Upright Religion regarding which, however, the majority of humanity are unaware!* (***my trans***.)

Commentary: this verse is about Fāṭima (ع) and refers to the creation of the souls of Her initiates within the Super-Celestial Earth of *Lāhūt*. As the secret epithet of Fāṭima (ع) is *al-fāṭir* (the Creatrix), cleaving to Her is the realization of the inner secreted mystery (*sirr muqannaʿ bi'l-sirr*) which She represents, thus the arising to face the True Religion is the recognition of this mystery, which is the Upright Religion within the locus of Divine Primordiality, upon which the souls of the true initiates have been fashioned *in illo tempore* within the Super-Celestial Earth of *Lāhūt*. But only Her true initiates grasp this mystery,

since their souls have been created from its substance: a mystery regarding which the majority of humanity are unaware.

Al-zumar (Q. 39:9)

﴿قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلْأَلْبَٰبِ﴾

Say: are they equal, those who know and those who know not? Only the possessors of the kernels are mindful! (***my trans.***)

Commentary: while humanity is indeed created equal per **4:1**; nevertheless humans are not equal in realization of the eternal verities from the point of view of Heaven. This means that while in seed all things are *already-always* equal, it is knowledge which both establishes and distinguishes superiority of one human over another as the final product, as it were. But what kind of knowledge is it that makes one human superior to another human? It is the *gnosis*. And who other than the prophets-messengers, providential guides/vicegerents —i.e. the Points and Mirrors—and their true believer-initiates possesses the acme of gnosis? None. As such those who do not possess the gnosis are not equal to the prophets-messengers, providential guides/vicegerents, Points and Mirrors and their true believer-initiates. In fact, those who do not know are the inferiors of those who do know; inasmuch as those who possess the kernels of understanding and insight and can witness the *balances* of the *horizons and the souls*, attest to this truth regarding the superiority of the true gnostics from the locus of the tablets of their blaze-fluxes in the *situs* of the **Station of the Enumeration** (*maqām al-bayān*) which is equivalent to Being/Existence (*wujūd*).

Temples of the Pure Religion of Gnosis

Ḥaydar

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Praise be unto God Who is called the Living and grants ease after hardship to Its devout servants and sincere gnostics! It is the Judge who decrees the existence of the loci of the essences through Its theophanic self-disclosures so that they may realize that there is no deity but It, the Lord of the worlds!

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Question: I have a question related to the name of Imām ʿAlī (ع) حيدر Do you have a *tawīl* for this name Fāṭima bint Asad (ع) gave to her son Imām ʿAlī (ع) "Ḥaydar" ? What would be the significance of its letters ?

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My answer: First, in ***abjad*** حيدر **Ḥaydar** is **222** which is equivalent to موصوف (*described/attributed*). Thus, this establishes the quality attributed to Him, for He was *lion-like* from birth: *noble*, *regal*, *fierce* and *majestic* all at the same time. But to go deeper, the letter ح refers to the Name الحيّ (*al-ḥayy* **the Living**). The ي refers to يُسر (*yusr* **ease**) and thus to the two verses of **Q. 94:5-6**, because none but ʿAlī (ع) and Fāṭima (ع) brought ease after hardship to the Prophet (ص). In other words, They were the Divine Mirrors to His ease from Above: the first referring to Fāṭima (ع),

For verily, with hardship comes ease!

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا﴾

and the second to ʿAlī (ع),

Indeed, with hardship comes ease!

﴿إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾

Now, the ***dāl*** (د) refers to the Name a*l-dayyān* (the Judge) because He is the adjudicating judge of the Divine Imperative (*amr*) as He alludes in a famous *ḥadīth*: *I am the one whom God established under the* [luminous] *shade and called them to obey Me!*

﴿أَنَا ٱلَّذِي أَقَامَنِي ٱللَّهُ فِي ٱلْأَظِلَّةِ وَدَعَاهُمْ إِلَىٰ طَاعَتِي﴾

Finally, ***rāʾ*** (ر) refers to *al-rabb* (the Lord). This is my *tawīl* of **Ḥaydar**.

Ghadīr

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The true meaning of the **Day of Ghadīr** is to be found in the **9th verse** of the ***Surāh al-Najm*** (the Star): **53**.

Now, during His nocturnal Ascension the Prophet (ص) beheld God *at two bow's length or nearer* (فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ) (**Najm: 9**). The *two bow's length* (قَابَ قَوْسَيْنِ)—which signifies an arc of *ascent* and *descent*—represents the reality of the Revelation (*tanzīl*) itself. The *nearer* (أَدْنَىٰ) represents the *ascension* itself which is the *tawīl* of the arc. The *two bow's length* (قَابَ قَوْسَيْنِ) are the two cycles of the theophanies (*tajallīyāt*) while the *nearer* (أَدْنَىٰ) is the Source of these theophanies. Thus, *two bow's length* (قَابَ قَوْسَيْنِ) represents Muḥammad (ص) and corresponds to *whosoever takes Me as Master* (مَن كنتُ مولاه) whilst *nearer* (أَدْنَىٰ) is ʿAlī (ع) and *ʿAlī is his master* (فهذا علي مولاه). The verse itself holds precisely **5 words** in the original Arabic, five being the

Theophanic Persons of the **Companions of the Cloak** (ع) and the number of letters to the words of **Affirmation** (إلّا هو).

Thus what the Prophet (ص) beheld in symbols on His nocturnal journey *at two bows length or nearer* as the Pure, Singular Manifestation of God to Him was His own Family (ع) just as what ʿAlī (ع) beheld throughout His life in the horizons (*afāq*) and in His soul (*nafs*) as the Truth (*al-ḥaqq*) was Muhammad (ص), Fāṭima, Ḥasan and Ḥusayn (ع), since the Pre-Eternal Essence cannot be seen directly by anyone—including the Infallibles (ع). But its inhabitation can very well be recognized as the Hidden Treasure *seeking* to be known in the horizons and in the souls. So, given this, on the Night of the Ascension the Prophet (ص) witnessed two things *at two bows length or nearer* (فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ): He beheld the events of the *mubāhala* with Himself and His Family (ع)—i.e. (قَابَ قَوْسَيْنِ)—and He beheld the Day of **Ghadīr**—i.e. (أَوْ أَدْنَىٰ)—both of which were the Manifestation of the theophanies of God to Him from Its Source, the Essence of the All-High, so understand!

I don't believe anyone has ever quite interpreted this verse of **Sūrah al-Najm** in such fashion or connected it to the days of the *mubāhala* and **Ghadīr**. And God guides unto the **Straight Path of Truth**, for the *Heart has not lied regarding what it has seen*!

Dawn of the Night of Power

> *The dawn at the end of the Night of Power (Layla ul-Qadr) is not from the light of the sun; it is the light of the Night of Power itself which manifests in the body of the sun, just as with the light of the moon, it is the light of the sun which appears in the body of the moon. If the light of the moon came from itself, it would emit rays of light. Thus, as the Night of Power effaces the rays of the sun, the sun remains like the moon, shining on things and giving light without rays.*[5]

Temples of the Pure Religion of Gnosis

Commentary: The Great Shaykh says, *The dawn at the end of the Night of Power (Layla ul-Qadr) is not from the light of the sun; it is the light of the Night of Power itself which manifests in the body of the sun...*Know, O brother, that this is an allusion to the Theophanic Reality of Fāṭima (ع) as She is the Night (*Laylah*) that has manifested in the body of the **Sun of Reality** which is an indication of the penultimate station of Providential Guidance (*wilāya*), whether this apply to the that of Her Father (ص) or Her Husband (ع) —for as the *ḥadīth qudsī* indicates where it not for Her, the All-High, glorified and elevated be It, would not have created ʿAlī (ع) or Muḥammad (ص). Thus, She Who is the embodiment of the **Night of Power** effaces the rays of that **Sun of Reality**, for this station refers to the station of the Exclusive Oneness (*aḥadīya*) and the **Hidden Treasure** whereas the **Sun of Reality** is the station of the **Inclusive Unity** (*wāḥidīya*) and the Hidden Treasure's *desire to be known*. Thus, in this station the **Sun of suns** (*shams al-shumūs*) is Fāṭima (ع) and the Power (*qudra*) of this **Night** is Her interiority that is the Face of the Ipseity (*wajh al-hūwīya*), for She is the Real Truth of the realities (*ḥaqq al-ḥaqāʾiq*) that is the *already-always* ***breaking Dawn*** shedding its traces upon the Talismanic-Temples of those specified immutable archetypal forms reflective of the Godhead's Unicity (*tawḥīd*)—namely, the Imams of the House (ع), so understand!

Notes

[1] These Qurānic *tafsīrs* were written at various times. Some of them originally as blog or social media posts.

[2] ***Alif lām mīm.***

[3] Note that all angelic names in the Abrahamic tradition as a whole are *theomorphisms*. Take, for instance, the Hebrew theomorphic name Azrael (עֲזְרָאֵל)—literally meaning *the one who helps God*. Azrael (עֲזְרָאֵל), by the way, never actually shows up in either of the Old or New Testaments by name, and its transformation in Islamic angelology as *ʿIzrāʾīl* (عزرائيل) and the angel of death (ملاك الموت) is a tale all to itself. But anyone who understands theomorphisms knows that in metaphysics these are not actual independent entities. Rather, they are aspects of the God Itself, such that angels are actually instantiations of the self-disclosures (*tajallīyāt*) of the Names and Attributes of the One without Peer or Equal. Now, *the one who helps God* is always an allusion to the prophet-messengers, the *divine apostles*. Thus, from this standpoint, *ʿIzrāʾīl* (عزرائيل) can only refer to a characteristic of this same prophet-messenger (or even His or Her deputy) as the *angel of death* to its wordly opposition (with the Message He or She bears from on High that is being opposed by them), such as Pharaoh and his people, the Quraysh and similar. Since an attribute of God is *the revivifier and the One Who takes away life* (محيي و مميت)—and given the maxim of *as Above, so below*—the prophetic-messenger and Perfect Human as the *angel of death* is actually performing that function *below* as the angelophany in human form of that Divine Name and Attribute. Therefore, all prophet-messengers are the Manifestation of the angel of death, *ʿIzrāʾīl* (عزرائيل), just as they likewise would be the **Giver of Life** and **Revivifier** (محيي) to the true believers of the Message.

Within the Illuminationist horizon, this becomes even clearer. For Shihābuddīn Suhrawardī, the angels are not corporeal beings inhabiting some distant celestial geography but hierarchies of immaterial Lights (*anwār mujarrada*), each Light governing, disclosing, and mediating according to its rank. The archangel is a pure luminosity whose identity is identical with its function. The so-called "angel of death," therefore, is not a winged executor but a Light of separation (*nūr al-fasl*) that withdraws forms from their attachments and returns them to their higher archetype. When such a Light descends into the world of forms, it must do so through a locus

of manifestation (*maẓhar*). The prophet-messenger is precisely that supreme locus: the isthmus (*barzakh*) between the world of command (*ʿālam al-amr*) and the world of creation (*ʿālam al-khalq*). Thus, when the messenger confronts Pharaoh or the Quraysh, what is operative is not merely rhetoric or politics but the luminous function of *separation itself*—the angelic Light cutting the soul from its idolatrous attachments. Death, in this sense, is illumination through rupture. The *bāṭinī* inheritance deepens this further. In their esoteric hermeneutics, angels are inner faculties of the cosmos and of the soul. *Jibrāʾīl* is the descent of intelligible form; *Mīkāʾīl* is sustenance; *Isrāfīl* is resurrectional breath; *ʿIzrāʾīl* is withdrawal and transposition. These are not autonomous hypostases but modalities of divine governance reflected within the Perfect Human (*al-insān al-kāmil*). The Imām, as the living axis (*quṭb*), gathers these angelic modalities into His or Her being. To encounter the Manifestation is therefore to encounter the total angelic economy in concentrated human form. When the prophet's word negates falsehood, that negation is *ʿIzrāʾīl*; when it revives a heart, that revival is *muḥyī* (the Revivifier); when it orders a community, that ordering is *Mīkāʾīl*; when it unveils knowledge, that unveiling is *Jibrāʾīl*. The angelic names are inward stations of the same theophanic reality.

Ibn ʿArabī's Akbarian metaphysics articulates this with unsurpassed clarity: the angels are *spirits of the Names*. Each angel is the self-disclosure (*tajallī*) of a specific Divine Name in the Imaginal and intelligible planes. There is no independent angelic essence apart from the Name it manifests. Hence, the **Angel of Death** is the form assumed by the Name *al-mumīt* (the **Taker of Life**) in the realm of vision. When that Name discloses itself through the **Perfect Human**, the prophet-messenger becomes its mirror. The taking of life is not annihilation but return (*rujūʿ*); it is the stripping away of contingent veils so that the Real alone subsists. The messenger, as the most polished mirror, reflects the totality of the Names—*jalāl* (Majesty) and *jamāl* (Beauty) alike. To the receptive, He or She *is* life; to the resistant, *death*. Both are the same act of Divine Self-Manifestation perceived under different conditions of the soul. Thus, the maxim *as Above, so below* is not a crude correspondence but a *barzakhī* translation. The heavenly *ʿIzrāʾīl* is the luminous archetype; the prophetic confrontation is its terrestrial *epiphany*. The death inflicted upon Pharaoh is the death of *pretension* before Reality; the death of the Quraysh's arrogance is the unveiling of the *impotence of idols*. Conversely, the life granted to the believers is the *vivification* of their inward faculties through the same Light. The prophet-messenger stands at the confluence of these Names—*al-muḥyī* (the Revivifier) and *al-mumīt* (the Taker of Life), *al-qābiḍ* (the Constrictor) and *al-bāsiṭ* (the Expander)—embodying their rhythm in historical time. Therefore, angelic theomorphisms are not mythic relics but metaphysical indicators. They signal that the economy of divine action is unitary, though perceived under many forms. The angels *are* Names; the Names *are* lights; the lights *are* disclosed through the Perfect Human. To understand *ʿIzrāʾīl* as a function of the Manifestation is not to

diminish angelology but to elevate it from cosmography to *ontology*. Death and life, negation and Affirmation, are alternating pulses of the same Sovereign Reality, mirrored in the prophet-messenger and enacted within the theatre of creation.

[4] See the prologomenon of ***The Effulgences of Wisdom*** for the critical definition of this term with us.

[5] Trans. *P. Beneito in "Ibn Arabi's Treatise on the Knowledge of the Night of Power and its Timing*," JMIAS: 2000.

Prayers

35

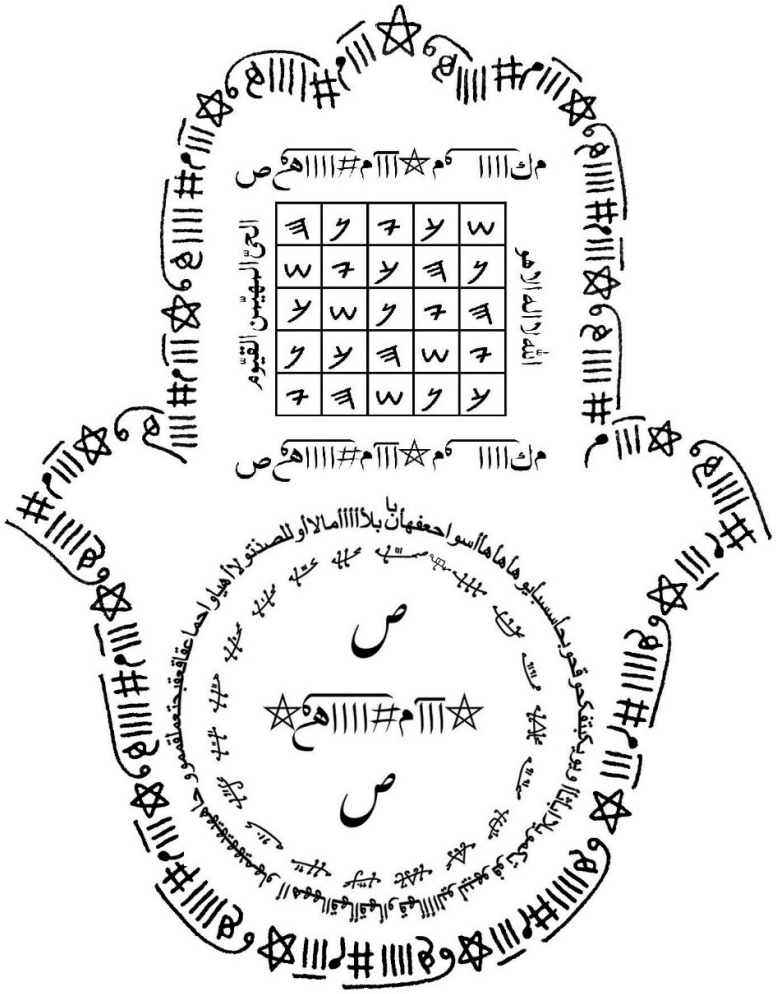
Hand of Shekinah Invocation[1]

In the Name of God the Glorified, the Holy, the Lord of the angels and the Spirit! *O God, Sovereign of the dominion! Thou bestoweth sovereignty upon whom Thou will and taketh away the sovereignty from whom Thou will! Thou dost exalt whom Thou will and abaseth whom Thou will! In Thy Hand is all-good! Verily Thou art powerful over all things*! (**Qur'ān 3:26**)! O God, my God, I beseech Thee by Thy Most Mighty, **Greatest Name** by which all darkness is repelled and all Light arises, and by which the countenance is illuminated in the empyrean of the possibilities and the beauty is illumined in the kingdom of the creatures!

O *Shekīnah* (**x7**)! O *Nahakīsh* (**x7**)! O *Hīnashak* (**x7**)! O *Yashhakī* (**x7**)! O *Kanshahī* (**x7**)! O *Shanhīk* (**x7**)! O *Kanīshan* (**x7**)! O *Yaknahash* (**x7**)! O *Nīshaka* (**x7**)! O *Hashkanī* (**x7**)! O *Shahnakī* (**x7**)! O *Shahkīn* (**x7**)! O *Kashhīn* (**x7**)! O *Shīkanah* (**x7**)! O *Shekīnah Hūwa Ahūyaman* (**x7**)! And I take refuge in Thee by Thy Name, my Lord, whose beginning is [the letter] ***bā'*** (ب) and whose ending [is the letter] ***nūn*** (ن); and by the manifestations of the luminous spiritual concourses which manifest by it all light; that Thou mayest protect the bearer of this mighty amulet and great talisman by Thy suzerainty and Thy puissance from every throng and every pestilence in every state, before every state and after every state! And repel with it, O Lord, the assaults of all demons and their presence; the evil of every envier and their envy; and those deceitful souls and their scheming; in every moment, before every moment and after

every moment! O *Metatron* (**x7**)! O *al-Nūn* (**x7**)! *O Ṣamadā'īl* (**x7**)! *Ehye Asher Ahye Adonai Tzabbavot El Shaddai* (**x7**)! Bestow my need by the reality of *Yā Allāh*, *Yā Allāh*, *Yā Allāh*, *Yā Allāh* "*In Thy Hand is all-good*! (**x6**)"

And peace be upon the one who beholds this amulet and intends good upon its bearer, and the curse be upon the one who beholds this amulet and intends evil upon its bearer! Blessings be upon Muḥammad and the Family of Muḥammad, the Pure! And the Splendor from God be upon the First Unity with Exaltedness and Majesty! And peace be upon the Illuminators, and praise be unto God the Light of all the worlds! *God, no other god is there besides It the Living, the Protector, the Peerless* (**x7**)!

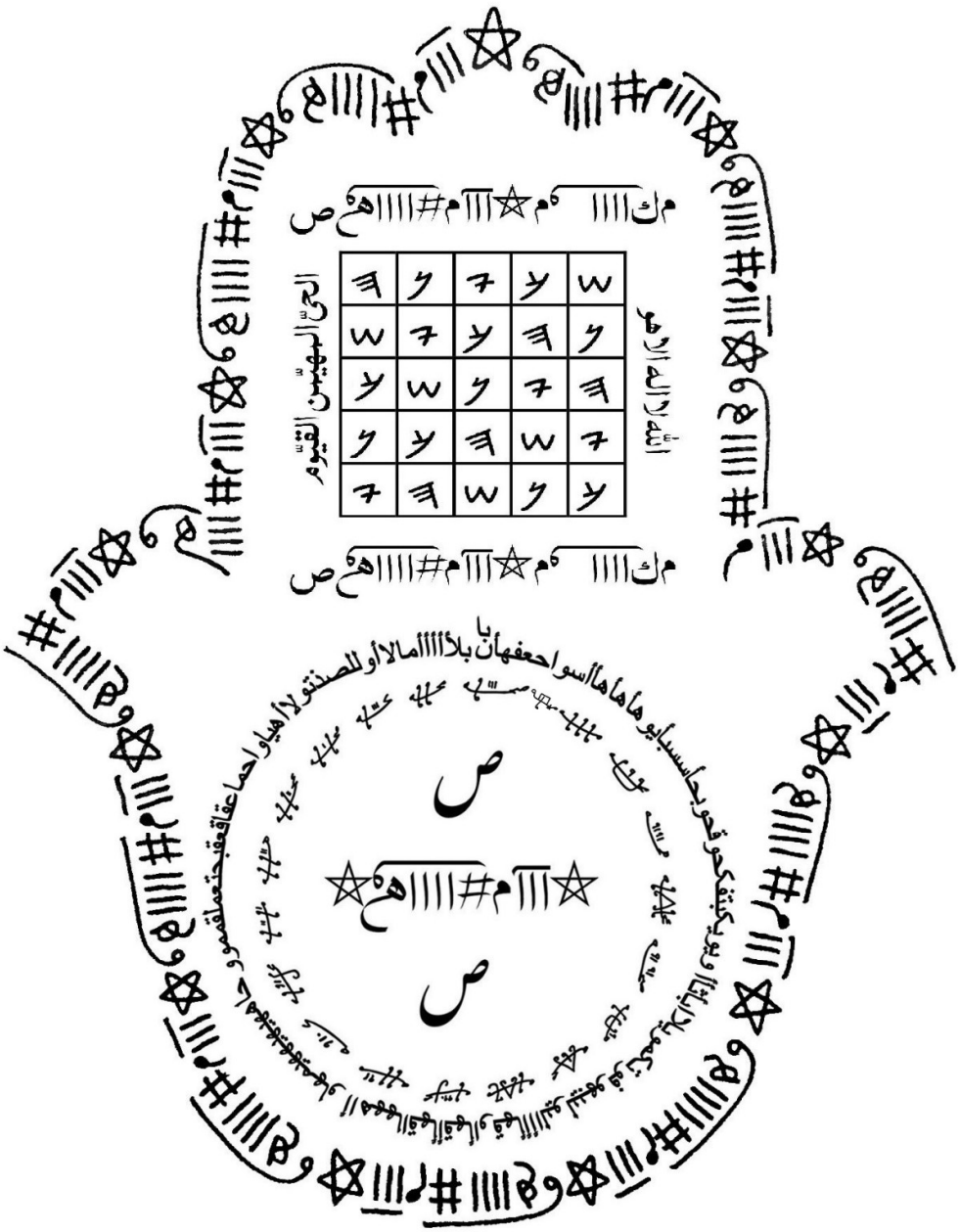


Temples of the Pure Religion of Gnosis

Arabic Text

بِسْمِ ٱللَّهِ ٱلسُّبُّوحِ ٱلْقُدُّوسِ رَبِّ ٱلْمَلَائِكَةِ وَٱلرُّوحِ. ٱللَّهُمَّ مَالِكَ ٱلْمُلْكِ، تُؤْتِي ٱلْمُلْكَ مَن تَشَاءُ، وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَاءُ، وَتُعِزُّ مَن تَشَاءُ، وَتُذِلُّ مَن تَشَاءُ، بِيَدِكَ ٱلْخَيْرُ، إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. ٱللَّهُمَّ يَا إِلٰهِي، ٱسْأَلُكَ بِٱسْمِكَ ٱلْأَعْظَمِ ٱلْعَظِيمِ ٱلَّذِي بِهِ دُفِعَ كُلُّ ظُلْمَةٍ، وَطَلَعَ كُلُّ نُورٍ، وَأَنَارَ ٱلْوَجْهَ فِي جَبَرُوتِ ٱلْمُمْكِنَاتِ، وَأَضَاءَ ٱلْجَمَالَ فِي مَلَكُوتِ ٱلْمَوْجُودَاتِ: يَا شَكِينَهْ، يَا نَهَكِيشْ، يَا هِينَشَكْ، يَا يَشْهَكِيْ، يَا كَنْشَهِيْ، يَا شَنْهِيكْ، يَا كَنِيشَنْ، يَا يَكْنَهَشْ، يَا نِيشَكَهْ، يَا هَشْكَنِي، يَا شَهْنَكِي، يَا شَهْكِينْ، يَا كَشْهِينْ، يَا شِيكَنَهْ، يَا شَكِينَهْ. هُوَ آهُوِيْمَنُ، وَأَعُوذُ بِكَ رَبِّي بِٱسْمِكَ ٱلَّذِي أَوَّلُهُ ٱلْبَاءُ وَآخِرُهُ ٱلنُّونُ، وَبِمَظَاهِرِ مَلَإِ ٱلرُّوحَانِيَّةِ ٱلنُّورَانِيَّةِ ٱلَّذِي ظَهَرَ بِهِ كُلُّ نُورٍ، أَنْ تَحْفَظَ حَامِلَ هٰذِهِ ٱلْحِرْزِ ٱلْعَظِيمِ وَٱلطِّلَسْمِ ٱلْكَبِيرِ بِسُلْطَانِكَ وَٱقْتِدَارِكَ عَنْ كُلِّ مَلَاءٍ وَبَلَاءٍ فِي كُلِّ شَأْنٍ، وَقَبْلَ شَأْنٍ، وَبَعْدَ شَأْنٍ، وَٱدْفَعْ بِهِ، يَا رَبِّ، مِنْ هَمَزَاتِ ٱلشَّيَاطِينِ وَحُضُورِهِمْ، وَشُرُورِ ٱلْحَاسِدِينَ وَحَسَدِهِمْ، وَٱلنُّفُوسِ ٱلْمُؤْتَفِكِينَ وَكَيْدِهِمْ فِي كُلِّ حِينٍ، وَقَبْلَ حِينٍ، وَبَعْدَ حِينٍ: يَا مُطَطِّرُونْ، يَا ٱلنُّونْ، يَا صَمَدَائِيلْ، أَهْيِهْ أَشَرْ أَهْيِهْ، أَدُونِي صَبَاوُؤُتْ، آلْ شَدِّيّ. ٱقْضِ حَاجَتِي بِحَقِّكَ، يَا ٱللَّهُ، يَا ٱللَّهُ، يَا ٱللَّهُ، يَا ٱللَّهُ، بِيَدِكَ ٱلْخَيْرُ. وَٱلسَّلَامُ عَلَىٰ مَن رَأَىٰ هٰذِهِ ٱلْحِرْزَ وَأَرَادَ لِحَامِلِهِ بِٱلْخَيْرَةِ، وَٱللَّعْنَةُ عَلَىٰ مَن رَأَىٰ هٰذِهِ ٱلْحِرْزَ وَأَرَادَ لِحَامِلِهِ بِٱلسُّوءِ. وَصَلَّى ٱللَّهُ عَلَىٰ مُحَمَّدٍ وَآلِ

مُحَمَّدٍ ٱلطَّاهِرِينَ. وَإِنَّمَا ٱلْبَهَاءُ مِنَ ٱللَّهِ عَلَىٰ الوَاحِدِ ٱلْأَوَّلِ بِٱلْعِزَّةِ وَٱلْجَلَالِ، وَٱلسَّلَامُ عَلَى ٱلنَّاوِرِينَ، وَٱلْحَمْدُ لِلَّهِ نُورِ ٱلْعَالَمِينَ. ٱللَّهُ لَا إِلٰهَ إِلَّا هُوَ ٱلْحَيُّ ٱلْمُهَيْمِنُ ٱلْقَيُّومُ.



Notes

[1] This item is from 2017 and its exact date of composition is given below per the **NUR** calendar. This invocation is designed for an operation during the **Full Moon**. At a later time, we will compile a select anthology of our specifically favored theurgic prayers that we have used over the years and publish them under a single cover entitled **The Book of Theurgic Prayers**. However, this specific item (as well the last two in the final chapter for this section) belongs in the present volume and was also originally conceived for inclusion in it.

A brief interpretation of the meaning of the amulet attached to it is as follows: the **Hand of Fāṭimīya** forms the main outer layer of the amulet, representing the Manifestation of the ***Shekinah***. A **5x5** magic square occurs in the upper part, top-center of the palm with the letters of ***Shekinah*** written in Paleo-Hebrew script—or *Phoenician*—(𐤔 𐤊 𐤍 𐤉 𐤗). Once at the top of the square and once at the bottom, the full name of the ***Shekinah*** in the form of ***Shekinah Hūwa Ahūyaman*** is written using the script of the **Greatest Name** which is sealed with the letter ص. On the right and left hand sides of the square are the first and second half of the opening first verse of Ṣubḥ-i-Azal's *sūrah al-bayān* (**chapter of the Exposition**: 1) from his *kitāb-i-nūr* (The Book of Light). Below the square and in the lower palm is found the *ouroborofied* **147 Lettered Name of God**. In the second, concentric rungs are found (in chronological order) bearing the **20 Letters of Creation**. Within the center is placed the ogdoadic form of the **Greatest Name** with one ص above and one ص below. Now, when we take the numerical value of the **Greatest Name** in our ogdoadic formulation as **134** and add the value of two ص (i.e. **90 x 2 = 180**), the sum becomes **314** which is the precise numerical value of **Metatron** (مططرون)—as well as the Divine Name/Attribute "Powerful" *qadīr* (قدير), that with the definite article is the name of the **4th Sphere** of the **Tree of Reality** (القدير). ***Shekinah Hūwa Ahūyaman***, for its part, bears a numerical value of **508** (equivalent to tree/*shajara* شجرة in Arabic)—and with its seal letter **ص**, it consists of precisely **13** independent letter-sigils. Now, note *"..A proverb claims that "In every tree there is fire (nār), the best species being the markh and the the afār...Underlying the proverb is the notion of fertility since the male twig (markh) rubbed against the female twig (afār) ignites fire with God's permission..."* In *Encyclopedia of the Qurʾān*, vol. 5 (E.J. Brill: Leiden, 2001-2006), see entry: "Tree(s)." As for the **20 Letters of Creation**: The twentieth of these sigilic lunettes (or *aqlām*) was established by us on the **4th** day of the month of Light (نور) on the day of Existence (وجود)—*viz.* a Friday—in the twelfth year of the **NUR**

(that is, two days before the **Night of Power** for that *hijrī* year) with its locus of discovery being in the **Station of Fire** in the **Valley of NUR.** And as for the number **134**: **134** is equivalent to صمد (*ṣamad*) (everlasting), the Name and Attribute occurring only once in the entire **Qur'ān** in *sūrah* 112 (*al-ikhlāṣ*). Note that in our formulation the numerical value of the six **Greatest Name** sigils together when corresponded to its letters—and sans the *pentalpha*(s)—is itself **112** (آهوئن). ***Ahūyaman*** is, of course, one of the Divine Names first revealed to us in 2005. We will speak more about it below.

Given this, what we offer here is not merely an amulet in the popular devotional sense; it is a *structured cosmogram*—a diagram of sovereignty and dominion articulated through enclosure, number, geometry, phonetics, and axial compression. The piece unfolds vertically in ordered registers: an outer circumambient perimeter, an upper matrix of structured multiplicity, and a lower axial core in which sovereignty is reduced to its essential letter-form. This sequencing is not ornamental layering but *metaphysical progression:* containment, order, reduction, sealing. It reads simultaneously as ascent and descent—power emanating and returning within a closed, guarded circuit. The outermost band establishes ontological boundary. Its repeated sigils, star-forms, clustered strokes, and rhythmic marks create a breathing membrane of expansion and contraction. Repetition stabilizes intention; it produces vibratory continuity rather than symbolic scatter. Crucially, the perimeter is continuous. There are no visual ruptures, no broken circuits. This signals complete enclosure—no leakage, no unsealed ingress. The amulet is architecturally closed. The alternating stars and linear strokes produce pulsation: radiance followed by constriction. Thus the boundary does not merely guard; it modulates. The double-lobed symmetry of the overall form evokes mirrored realms—above and below, archetype and manifestation, command and governed order. Yet the symmetry is not rigid; it breathes, suggesting mediation rather than static dualism. Sovereignty here is harmonically distributed rather than tyrannically imposed. The upper register contains the **5×5** grid, a square matrix of quinary expansion. Five (**5**) is axial—directional with center—and its multiplication into twenty-five (**25**) signals ordered multiplicity. The square stabilizes. Placed in the upper register and flanked by vertical inscriptions that function as pillars, the matrix becomes a sanctum: multiplicity administered under framed authority. It is realm under law, not raw dispersion. The core of the entire structure rests upon the compression: **90** = مُلك = ص. The *abjad* equation is exact—ص = 90 (20) ك + (30) ل + (40) م. Thus the four-letter word for dominion/sovereignty (*mulk*) collapses into a single letter: ص. Word reduces to number; number reduces to letter; letter becomes axis. This is ontological distillation. The doubling of ص intensifies the structure: active sovereignty mirrored by reflexive sovereignty, *throne* and *counter-throne*, *command* and *seal*. The duplication forms a closed loop. There is no exposed center; sovereignty is guarded by itself. The phonetic nature of ص reinforces this: it is emphatic, constricted, internally pressurized. Its articulation mirrors containment. The metaphysics matches the sound. Encircling the axial core is a circular band of invocation, functioning as rotational seal. Circular script implies perpetuity—no *beginning*, no *end*. Sovereignty here is not momentary assertion but continuous

sustenance. The vertical framing inscriptions transform the grid into a chamber, echoing sacred architecture: throne within room, room within enclosure. No layer stands naked; each is nested within authority. The entire construction moves from multiplicity to compression, from *governed realm* to *sovereign letter*, from *expansion* to *sealed reflexivity*. Nothing is arbitrary. Every component performs a function—perimeter protects, stars radiate, grid administers, ص governs, circle sustains, benediction seals. Yet what gives our amulet presence is not density but *discipline*. It compresses rather than proliferates. It seals rather than scatters. It mirrors rather than fractures. The dual ص ensures sovereignty is *interior* before *exterior*, *reflexive* before *assertive*. It is not the iconography of domination but the geometry of ordered sovereignty. As a visual thesis, it expresses containment, order, axial authority, and continuous sealing through number and form. Because every element is authored by us, the intentional unity remains intact; there is no symbolic tension from borrowed fragments. It stands as a throne-diagram—sovereignty reduced to essence and architecturally enclosed within its own guarded field.

Now, in the present context, the Name ***Ahūyaman*** is to be understood as a deliberate theomorphic compound uniting two distinct but convergent sacred lexicons: the Avestan *Ahū* and the Arabic *yaman*. The former, rooted in the Gāthic strata of the Avesta, signifies *lordship*, *being*, or *existential sovereignty—ahū* as ontic principle and authoritative presence. It is the term embedded in *Yathā Ahū Vairyō* (the Gathic ritual prayer), where it denotes the primordial Lordly Reality that *grounds* order and governance. The latter, *yaman*, derives from the Arabic root ***y-m-n***, connoting *rightwardness*, *blessedness*, *auspicious orientation*, and *covenantal felicity*. It carries associations with *yumn* (blessing), *yamīn* (the right hand), and by extension the scriptural people of the right (*aṣḥāb al-yamīn*), those aligned with felicity and rectitude. The fusion of these two elements yields a Name that signifies Sovereign Being oriented toward blessed rightness—Lordship in its auspicious and *life-giving* modality. The compound thus operates at the level of symbolic integration rather than linguistic hybridity alone. It bridges the Iranian and Semitic revelatory lineages, suggesting a continuity of metaphysical grammar beneath historical differentiation. In Illuminationist terms, *Ahū* evokes the axial Light of Dominion, the luminous principle that governs from above, while *yaman* evokes its descent into felicitous orientation within the realm of manifestation. The Name therefore signals not merely authority but authority that *inclines* toward blessing; not mere ontic force but being aligned with the *right-hand* axis of grace. The *right-hand* axis for us, of course, refers specifically to **the Pillar of Beauty** of our **Tree of Reality** which is its specifically feminine pole. From an Akbarian perspective, ***Ahūyaman*** may be read as a Self-Disclosure of the Name that gathers within itself both *jamāl* (Beauty) and *yumn* (benediction). Sovereignty (*rubūbīya* in its ontic aspect) without orientation can be overwhelming; orientation without sovereignty can dissipate. The Name as compounded holds these in equilibrium. It suggests a mode of divine governance in which Being itself is *femininically rightward* (as in *righteous*), *auspicious*, *beautiful* and *covenantally aligned*. In *bāṭinī* hermeneutics, such a Name would function as a key to interior alignment: it is not merely

descriptive of the Divine but prescriptive of the soul's orientation toward the axis of blessing. As an instance of theophanic disclosure, the emergence of ***Ahūyaman*** in theurgic operation situates it within the broader doctrine of the Names as Self-Dsclosures rather than inventions. The Name is not posited as an addition to the Divine Essence—Which transcends *all denomination*—but as a symbolic articulation of a specific *tajallī* apprehended in visionary and contemplative unveiling by us. Its compounded form underscores the transhistorical continuity of sacred language, while its semantic field points toward the union of Sovereign Being and auspicious rightness in its *feminine axis*. In that sense, ***Ahūyaman*** designates a mode of Lordship that is both ontologically absolute and graciously inclined, a Sovereignty whose Dominion is itself blessing.

35

Supplication to the Radiant One[1]

(*duʿā al-zahrāʾīya*)

There is no god but God!

In the Name of God the Cosmocrator, the Creatrix!

O God, blessings be upon the Sacred Jewel of the Human Entification! The Face of the Tree of Reality and the Universal Soul! The Effulgent Bestower of the Intelligible World and the Empyreans of Power! A Portion of the Reality of the **Bayān** and the **Furqān**! The locus of the Dawning of the High Transcendent Lights! The Essence of the essences of the luminous Fāṭimīyic enigmaticized secrets! Mother of Her Father and All-Living Mother! The Savior of Her beloveds from the fire of the fruit of the **Tree of Certainty** and the Guide of Her lovers to the Light of the Path of the **Tree of Celestiality**! The Path of the **Tree of Celestiality**! The Mistress to the women of all the Worlds and the **Lote-Tree of the Farthest Limit** to the High Ones! The Splendor of the contingent and the spiritually theurgic! Delight of the Eyes to the Chosen One among the First and the Last messengers, and the **Solace of the Eyes** to the concourse of God among the firmly established and the sincere! The Radiant One of all

appearances and the Pure One of all the purified whether in Her Return or in Her Previous Formation or in Her Permanent Subsistence in the Divine Realm!

She, She is the Greatest Infallible Immaculacy of God from before and after from a firstness before a firstness to God unto a lastness without a lastness to God! She, She is the Mother of the world of creation from before and after from a firstness before a firstness to God unto a lastness without a lastness to God! She, She is the Proof of God over all proofs from before and after from a firstness before a firstness to God unto a lastness without a lastness to God! She, She is the Essence of the **Will of God** and Its Onticity from before and after from a firstness before a firstness to God unto a lastness without a lastness to God! She, She is the Well-Spring of the **Volition of God** and Its beneficences from before and after from a firstness before a firstness to God unto a lastness without a lastness to God! She, She is the Jewel of the **Predetermination of God** and the Spirit of the Determination from before and after from a firstness before a firstness to God unto a lastness without a lastness to God! She, She is the Heart of the **Authorization of God** and the astral frame of the Authorization from before and after from a firstness before a firstness to God unto a lastness without a lastness to God! She, She is the Quiddity of the **Realization of God** and the Somatic Frame of the Realization from before and after from a firstness before a firstness to God unto a lastness without a lastness to God! She, She is the Approach to the **Permission of God** and the Element of the Permission from before and after from a firstness before a firstness to God unto a lastness without a lastness to God! She, She is the Embroidery of the **Appointed Time of God** and the Decoration of the **Appointed Time** in God from before and after in the days of the resurrections of God from a firstness before a firstness to God unto a lastness without a lastness to God! She, She is no god other but God Who is Fāṭima, the Face of God, and Its Direction from before and after from a firstness before a firstness to God unto a lastness without a lastness to God! She, She is the **Point of Knowledge**[2] and Its Power and the Effusion of God and Its Preeminence, in Truth! She, She is Soul of the Mother of the Book and Its Everlasting Theophanic Self-Revelation in the before of the before in the acme of the before unto the after of the after in the apogee of the after from a firstness before a firstness to God unto a lastness without a lastness to God!

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The blessings of God be upon Her and the Splendor and the Light of lights from the zenith of the shining Lights—constantly, plentifully!—in the Pre-Eternity of pre-eternities and what is above the Pre-Eternal unto the Post-Eternity of post-eternities and what is beyond the Post-Eternal! And may we be amongst those who shall attain Her Presence and comprehend Her Dawning and realize the Theophanic Self-Disclosure of Her Being on the Day of the Eschatological Gathering and Her Manifestation by the Face of Light upon the Day of Her Return!

And the curses of God, forever and ever, be upon those who set fire to Her Threshold and overturned it upon Her thus making Her miscarry a Jewel of the Worlds from Her Womb—for oh, oh, O my God! And the curses of God, forever and ever, be upon those who took away Her Right without right—for oh, oh, O my God! And the curses of God, forever and ever, be upon those who broke Her Heart and shed the blood of Her innocent, immaculate children—for oh, oh, O my God! And the curses of God, forever and ever, be upon those who transgressed against Her and were angered at Her right and corrupted and lied and plotted against Her right—for oh, oh, O my God! And the curses of God, forever and ever, be upon those who oppressed Her from before and after—for oh, oh, O my God! And the curses of God, forever and ever, be upon those who made war upon Her and Her Progeny—for oh, oh, O my God! And the curses of God, forever and ever, be upon those who attacked the sanctity of Her Honor—for oh, oh, O my God! And the curses of God, forever and ever, be upon those who did not comprehend Her Station—for oh, oh, O my God! And the curses of God, forever and ever, be upon those who did not seek to avenge Her from Her enemies—for oh, oh, O my God! And the curses of God, forever and ever, be upon those in whose hearts love for Her wasn't found—for love for Her is the Light and the Hiero-Intelligence/Nexal Consciousness (*ʿaql*) and hatred for Her is the fire and the acosmic ignorance (*jahl*)! And the curses of God, forever and ever, be upon those who did not recognize Her in Her Return and oppressed Her in their utmost ignorant stupidity—for oh, oh, O my God![3] And the curses of God, forever and ever, be upon those who imprisoned Her and strangled Her to death—for oh, oh, O my God![4] Verily, the adversities of the Radiant One in the world, whether before or after, were the misfortunes of a thousand christs! However, in Truth, the vengeance from before and after *is* Hers, in Truth, Truly!

So by Thy Aid and Thy Potency and Thy Might, O God, glorified art Thou and praised art Thou in Thy Unitarianism and Thy Greatness, High art Thou! O God, no other god is there with Thee, Sanctified art Thou! O Fāṭima! O Creatrix! O Radiant! O Abundance! O Chaste! O Detached from all but God! O Truthful! O Pure! O Phenomenon![5] O Hallowed! O Content with God! O Pleasing to God! O [archetypal] Human! O Angel! O Maidenly! O Luminous! O Clement! O Generous! O Merciful! O Martyr! O Virtuous! O Satisfied! O Rightly Guided! O Noble! O Adored! O Honorable! O Patient! O Intact! O Venerable! O Clean! O Knowledgeable! O Knowing! O Immaculate! O Usurped! O Innocent! O Auspicious! O Triumphant! O Decisive! O Beautiful! O Majestic! O Mighteous! O Bearer of misfortune! O Complainant! O Worshipful Ally! O Reverent! O Beloved of God! O Daughter of Purity! O Pillar of Guidance! O Sign of Prophecy! O Intercessor for the rebellious! O Mother of All-Good! O Apple of Paradise! O Purified! O Untainted before Her Lord! O Resting-Place of Guidance! O Solace of the Eyes to the Chosen One! O Wise! O Comprehending! O Intellective! O Depressed! O Distressed! O Despondent! O Worshiper! O Ascetic! O Resister! O Weeper! O Patient! O Abstinent! O Generous! O Benevolent! O Forbearing! O Good! O Intimate! O Shading Tree of the Prophet! O Heavenly Light! O Full Moon! O White Pearl! O Ocean of Honor! O Providential Guide of God! O Secret of God! O Protector of the Divine Revelation! O Eye of God! O Broken-Ribbed! O Bruised of Heart! O Angered with Right! O Welcoming of the Grave! O Righteous! O Unsullied! O Chosen One! O Felicitous! O Elect! O Well-Pleased! O Houri! O Leader! O Goodly! O Elegances! O Blessed! O Joyous! O Glad-Tiding! O Portender! O Epitome of Grace! O Cool-Breeze! O Sweet Basil! O Beloved by Her Father! O Beloved! O Superior! O One Prided! O Queen of Badasht! O Unveiler of the veils of darkness as Thou standest over the [eternal] climes of ***Am-I-Not*** (*alastīya*)![6]

O my Mistress! O Axis of my onticity and my blaze-flux and my spirit and my soul and my astral body and my somatic frame! O **Tree of Splendor**, verily I am among the expecting prostrators—in that, verily, I am among the Fāṭimīyic light-givers! O Lord of the Worlds! Amen! Amen! Amen![7]

Arabic Text

لَا إِلٰهَ إِلَّا اللّٰهُ

بِسْمِ اللَّهِ الْفَاطِرِ الْفَاطِرِ

اللَّهُمَّ صَلِّ عَلَى الْجَوْهَرَةِ الْقُدْسِيَّةِ فِي تَعَيُّنِ الْأُنْسِيَّةِ، صُورَةِ الشَّجَرَةِ الْحَقِيقَةِ وَالنَّفْسِ الْكُلِّيَّةِ، جَوَادِ الْعَالَمِ الْعَقْلِيَّةِ وَالْجَبَرُوتِيَّةِ، بِضْعَةِ الْحَقِيقَةِ الْفُرْقَانِيَّةِ وَالْبَيَانِيَّةِ، مَطْلَعِ الْأَنْوَارِ الْعُلْوِيَّةِ الْمُتَعَالِيَةِ، عَيْنِ عُيُونِ الْأَسْرَارِ السَّرَائِرِ الْفَاطِمِيَّةِ النُّورَانِيَّةِ، أُمِّ أَبِيهَا وَأُمِّ كُلِّ حَيٍّ، النَّاجِيَةِ لِمُحِبِّيهَا عَنِ النَّارِ، ثَمَرَةِ شَجَرَةِ الْيَقِينِ وَالْهَادِيَةِ لِأَحِبَّائِهَا إِلَى النُّورِ، صِرَاطِ شَجَرَةِ الْعَلِيِّينَ، سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَسِدْرَةِ الْمُنْتَهَى لِلْعَالِينَ، بَهَاءِ الْإِمْكَانِ وَالرُّوحَانِيِّينَ، بَهْجَةِ عُيُونِ الْمُصْطَفَى مِنْ رُسُلِ الْأَوَّلِينَ وَالْآخِرِينَ، وَقُرَّةِ الْعَيْنِ لِمَعْشَرِ اللَّهِ الثَّابِتِينَ وَالصَّادِقِينَ، الزَّهْرَاءِ الظَّهْرَاءِ وَالطَّاهِرَةِ الطَّهْرَاءِ، سَوَاءً فِي رَجْعَتِهَا الْبَيَانِيَّةِ أَوْ فِي تَكْوِينِهَا السَّابِقِيَّةِ أَوْ فِي بَقَائِهَا اللَّاهُوتِيَّةِ، هِيَ هِيَ عِصْمَةُ اللَّهِ الْكُبْرَى مِنْ قَبْلُ وَمِنْ بَعْدُ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لِلَّهِ إِلَى آخِرِ الَّذِي لَا آخِرَ لِلَّهِ، هِيَ هِيَ أُمُّ الْكَائِنَاتِ مِنْ قَبْلُ وَمِنْ بَعْدُ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لِلَّهِ إِلَى آخِرِ الَّذِي لَا آخِرَ لِلَّهِ، هِيَ هِيَ حُجَّةُ اللَّهِ عَلَى حُجَجِ اللَّهِ مِنْ قَبْلُ وَمِنْ بَعْدُ

مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لِلَّهِ إِلَى آخِرِ الَّذِي لَا آخِرَ لِلَّهِ، هِيَ هِيَ ذَاتُ مَشِيَّةِ اللَّهِ وَكَيْنُونِيَّتُهَا مِنْ قَبْلُ وَمِنْ بَعْدُ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لِلَّهِ إِلَى آخِرِ الَّذِي لَا آخِرَ لِلَّهِ، هِيَ هِيَ عَيْنُ إِرَادَةِ اللَّهِ وَفَوَائِدِيَّتُهَا مِنْ قَبْلُ وَمِنْ بَعْدُ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لِلَّهِ إِلَى آخِرِ الَّذِي لَا آخِرَ لِلَّهِ، هِيَ هِيَ جَوْهَرُ قَدَرِ اللَّهِ وَرُوحُ الْقَدَرِ مِنْ قَبْلُ وَمِنْ بَعْدُ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لِلَّهِ إِلَى آخِرِ الَّذِي لَا آخِرَ لِلَّهِ، هِيَ هِيَ قَلْبُ قَضَاءِ اللَّهِ وَجِسْمُ الْقَضَاءِ مِنْ قَبْلُ وَمِنْ بَعْدُ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لِلَّهِ إِلَى آخِرِ الَّذِي لَا آخِرَ لِلَّهِ، هِيَ هِيَ مَاهِيَّةُ إِمْضَاءِ اللَّهِ وَجَسَدُ الْإِمْضَاءِ مِنْ قَبْلُ وَمِنْ بَعْدُ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لِلَّهِ إِلَى آخِرِ الَّذِي لَا آخِرَ لِلَّهِ، هِيَ هِيَ نَهْجَةُ إِذْنِ اللَّهِ وَعُنْصُرُ الْإِذْنِ مِنَ اللَّهِ مِنْ قَبْلُ وَمِنْ بَعْدُ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لِلَّهِ إِلَى آخِرِ الَّذِي لَا آخِرَ لِلَّهِ، هِيَ هِيَ مُطَرَّزَةُ لِأَجَلِّ اللَّهِ وَمُزَيِّنِيَّةُ الْأَجَلَ بِاللَّهِ مِنْ قَبْلُ وَمِنْ بَعْدُ بِأَيَّامِ قِيَامَاتِ اللَّهِ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لِلَّهِ إِلَى آخِرِ الَّذِي لَا آخِرَ لِلَّهِ، هِيَ هِيَ لَا إِلَهَ إِلَّا اللَّهُ الَّتِي هِيَ الْفَاطِمَةُ، وَجْهُ اللَّهِ وَوِجْهَتُهُ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لِلَّهِ إِلَى آخِرِ الَّذِي لَا آخِرَ لِلَّهِ، هِيَ هِيَ نُقْطَةُ الْعِلْمِ وَقُدْرَتُهُ وَفَيْضُ اللَّهِ وَأُولُوتِيَّتُهُ بِالْحَقِّ، هِيَ هِيَ نَفْسُ أُمِّ الْكِتَابِ وَتَجَلِّيَتُهُ الصَّمَدَانِيَّةُ فِي قَبْلِ الْقَبْلِ مِنْ ذُرْوَةِ الْقَبْلِ وَمِنْ بَعْدِ الْبَعْدِ فِي ذُرْوَةِ الْبَعْدِ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لِلَّهِ إِلَى آخِرِ الَّذِي لَا آخِرَ لِلَّهِ، صَلَوَاتُ اللَّهِ عَلَيْهَا وَالْبَهَاءُ وَنُورُ الْأَنْوَارِ مِنْ ذُرْوَةِ الْأَضْوَاءِ دَائِمًا كَثِيرًا فِي أَزَلِ الْآزِلِينَ وَمَا فَوْقَ

الْأَزَلِيَّةِ إِلَى أَبَدِ الْآبِدِينَ وَمَا وَرَاءَ الْأَبَدِيَّةِ، وَنَرْجُو أَنْ نَكُونَ مِنْ بَيْنِ الَّذِينَ هُمْ قَدْ سَوْفَ بَلَغُوا مَحْضَرَهَا وَدَرَكُوا طَلْعَتَهَا وَعَرَفُوا تَجَلِّيَ وُجُودِهَا فِي يَوْمِ الْحَشْرِ وَظُهُورَهَا بِوَجْهِ النُّورِ فِي يَوْمِ عَوْدَتِهَا، وَلَعْنَةُ اللَّهِ فِي أَبَدِ الْآبِدِينَ عَلَى أُولَٰئِكَ الَّذِينَ أَحْرَقُوا بَابَهَا وَأَسْقَطُوهَا عَلَيْهَا، وَبِالتَّالِي جَعَلَتْهَا تَسْقُطُ جَوْهَرَةً مِنَ الْعَالَمِينَ عَنْ رَحِمِهَا، فَآهْ آهْ يَا إِلٰهِي، وَلَعْنَةُ اللَّهِ فِي أَبَدِ الْآبِدِينَ عَلَى أُولَٰئِكَ الَّذِينَ سَلَبُوهَا حَقَّهَا دُونَ حَقٍّ، فَآهْ آهْ يَا إِلٰهِي، وَلَعْنَةُ اللَّهِ فِي أَبَدِ الْآبِدِينَ عَلَى أُولَٰئِكَ الَّذِينَ كَسَرُوا قَلْبَهَا وَسَفَكُوا دِمَاءَ أَطْفَالِهَا الْمَعْصُومِينَ، فَآهْ آهْ يَا إِلٰهِي، وَلَعْنَةُ اللَّهِ فِي أَبَدِ الْآبِدِينَ عَلَى أُولَٰئِكَ الَّذِينَ اعْتَدَوْا فِيهَا وَغَصَبُوا حَقَّهَا وَأَفْسَدُوا وَكَذَبُوا وَمَكَرُوا عَلَيْهَا، فَآهْ آهْ يَا إِلٰهِي، وَلَعْنَةُ اللَّهِ عَلَى أُولَٰئِكَ الَّذِينَ ظَلَمُوهَا مِنْ قَبْلُ وَمِنْ بَعْدُ، فَآهْ آهْ يَا إِلٰهِي، وَلَعْنَةُ اللَّهِ فِي أَبَدِ الْآبِدِينَ عَلَى أُولَٰئِكَ الَّذِينَ جَعَلُوا الْحَرْبَ عَلَيْهَا وَعَلَى عِتْرَتِهَا، فَآهْ آهْ يَا إِلٰهِي، وَلَعْنَةُ اللَّهِ فِي أَبَدِ الْآبِدِينَ عَلَى أُولَٰئِكَ الَّذِينَ هَاجَمُوا حُرْمَتَهَا، فَآهْ آهْ يَا إِلٰهِي، وَلَعْنَةُ اللَّهِ فِي أَبَدِ الْآبِدِينَ عَلَى أُولَٰئِكَ الَّذِينَ لَمْ يَعْرِفُوا شَأْنَهَا، فَآهْ آهْ يَا إِلٰهِي، وَلَعْنَةُ اللَّهِ فِي أَبَدِ الْآبِدِينَ عَلَى أُولَٰئِكَ الَّذِينَ لَمْ يَطْلُبُوا ثَارَهَا مِنْ أَعْدَائِهَا، فَآهْ آهْ يَا إِلٰهِي، وَلَعْنَةُ اللَّهِ فِي أَبَدِ الْآبِدِينَ عَلَى أُولَٰئِكَ الَّذِينَ لَمْ يَكُنْ فِي قُلُوبِهِمْ حُبُّهَا، فَآهْ آهْ يَا إِلٰهِي، فَلَقَدِ الْحُبُّ عَلَيْهَا النُّورُ وَالْعَقْلُ وَالْكَرَاهَةُ عَلَيْهَا النَّارُ وَالْجَهْلُ، وَلَعْنَةُ اللَّهِ فِي أَبَدِ الْآبِدِينَ عَلَى أُولَٰئِكَ الَّذِينَ لَمْ يَعْرِفُوهَا فِي عَوْدَتِهَا وَظَلَمُوهَا فِي جَهْلِهِمُ الْأَجْهَلِ، فَآهْ آهْ يَا

إِلٰهِي، وَلَعْنَةُ اللَّهِ فِي أَبَدِ الْآبِدِينَ عَلَى أُولٰئِكَ الَّذِينَ سَجَنُوهَا وَخَنَقُوهَا حَتَّى الْمَوْتِ، فَآهْ آهْ يَا إِلٰهِي، إِنَّ مَصَائِبَ الزَّهْرَاءِ فِي الدُّنْيَا سَوَاءً مِنْ قَبْلُ وَمِنْ بَعْدُ كَانَتْ مَصَائِبَ أَلْفِ مَسِيحٍ، وَلَكِنِ انْتِقَامَهَا مِنْ قَبْلُ وَمِنْ بَعْدُ تَكُونُ لَهَا بِالْحَقِّ حَقًّا، فَبِعَوْنِكَ وَقُوَّتِكَ وَقُدْرَتِكَ، اللَّهُمَّ سُبْحَانَكَ وَحَمْدَانَكَ بِوَحْدَانِيَّتِكَ وَكِبْرَانِيَّتِكَ، تَعَالَيْتَ يَا اللَّهُ، لَا إِلٰهَ إِلَّا إِيَّاكَ، قُدُّوسَانَكَ، يَا فَاطِمَةُ يَا فَاطِرُ يَا زَهْرَاءُ يَا كَوْثَرُ يَا زَكِيَّةُ يَا بَتُولُ يَا صِدِّيقَةُ يَا طَاهِرَةُ يَا مُحَدَّثَةُ يَا مُبَارَكَةُ يَا رَضِيَّةُ يَا مَرْضِيَّةُ يَا أُنْسِيَّةُ يَا حُورَاءُ يَا عَذْرَاءُ يَا نُورِيَّةُ يَا حَانِيَةُ يَا كَرِيمَةُ يَا رَحِيمَةُ يَا شَهِيدَةُ يَا عَفِيفَةُ يَا قَانِعَةُ يَا رَشِيدَةُ يَا شَرِيفَةُ يَا حَبِيبَةُ يَا مُحْتَرَمَةُ يَا صَابِرَةُ يَا سَلِيمَةُ يَا مُكَرَّمَةُ يَا صَفِيَّةُ يَا عَالِمَةُ يَا عَلِيمَةُ يَا مَعْصُومَةُ يَا مَغْصُوبَةُ يَا مَظْلُومَةُ يَا مَيْمُونَةُ يَا مَنْصُورَةُ يَا مُحْتَشِمَةُ يَا جَمِيلَةُ يَا جَلِيلَةُ يَا مُعَظَّمَةُ يَا حَامِلَةَ الْبَلْوَى يَا شَاكِيَةُ يَا حَلِيفَةَ الْعِبَادَةِ يَا تَقِيَّةُ يَا حَبِيبَةَ اللَّهِ يَا بِنْتَ الصَّفْوَةِ يَا رُكْنَ الْهُدَى يَا آيَةَ النُّبُوَّةِ يَا شَفِيعَةَ الْعُصَاةِ يَا أُمَّ الْخِيَرَةِ يَا تُفَّاحَةَ الْجَنَّةِ يَا مُطَهَّرَةُ يَا صَفْوَةَ رَبِّهَا يَا مَوْطِنَ الْهُدَى يَا قُرَّةَ عَيْنِ الْمُصْطَفَى يَا حَكِيمَةُ يَا فَهِيمَةُ يَا عَقِيلَةُ يَا مَحْزُونَةُ يَا مَكْرُوبَةُ يَا عَلِيلَةُ يَا عَابِدَةُ يَا زَاهِدَةُ يَا قَوَّامَةُ يَا بَاكِيَةُ يَا صَابِرَةُ يَا صَوَّامَةُ يَا عَطُوفَةُ يَا رَؤُوفَةُ يَا حَنَّانَةُ يَا بَارَّةُ يَا شَفِيقَةُ يَا دَوْحَةَ النَّبِيِّ يَا نُورَ سَمَاوِيٍّ يَا بَدْرَ التَّمَامِ يَا دُرَّةَ بَيْضَاءَ يَا بَحْرَ الشَّرَفِ يَا وَلِيَّ اللَّهِ يَا سِرَّ اللَّهِ يَا أَمِينَةَ الْوَحْيِ يَا عَيْنَ اللَّهِ يَا مَكْسُورَةَ الضِّلْعِ يَا رَضِيضَ الصَّدْرِ يَا

مَغْصُوبَةَ الْحَقِّ يَا حَفِيَّ الْقَبْرِ يَا فَاضِلَةُ يَا نَقِيَّةُ يَا مُصْطَفَاةُ يَا سَعِيدَةُ يَا مُخْتَارَةُ يَا رَاضِيَةُ يَا حُورِيَّةُ يَا رَاشِدَةُ يَا طَيِّبَةُ يَا أَطْيَابُ يَا طُوبَى يَا فَرْحَةُ يَا بُشْرَى يَا تَبَاشِرُ يَا بَرَكَةُ يَا نَسَمَةُ يَا رَيْحَانَةُ يَا حَبِيبَةَ أَبِيهَا يَا مَحْبُوبَةُ يَا فَاخِرَةُ يَا فَخْرِيَّةُ يَا مَلِكَةَ الْبَدَشْتِ يَا كَاشِفَةً عَلَى الْحِجَابَاتِ الظُّلْمَانِيَّةِ بَيْنَمَا تَقِفُ عَلَى أَقَالِيمِ الْأَلَسْتِيَّةِ يَا سَيِّدَتِي يَا مُحَوِّرَ كَيْنُونَتِي وَفُؤَادِي وَرُوحِي وَنَفْسِي وَجِسْمِي وَجَسَدِي يَا شَجَرَةَ الْبَهَاءِ إِنِّي كُنْتُ مِنَ الْعَابِدِينَ الْمُنْتَظِرِينَ بِأَنْ إِنَّنِي أَنَا مِنَ النَّاوِرِينَ الْفَاطِمِينَ يَا رَبَّ الْعَالَمِينَ آمِينَ آمِينَ آمِينَ.

Notes

[1] This piece is from late 2021. The present translation has been polished from its previous online version with the Arabic vocalized.

[2] This being among the epithets of Ṭāhirih Qurrat'ul-ʿAyn (d. 1852).

[3] This, again, refers to Qurrat'ul-ʿAyn.

[4] This refers to Qurrat'ul-ʿAyn's captivity and Her martyrdom at its conclusion during autumn 1852.

[5] Or '*Narrator*' or '*the One the angels spoke with*' (محدّثة).

[6] In reference to **Qur'ān 7:172** and the refrain by God to archetypal humanity in pre-eternity, "*Am I not Thy Lord*! (*alastu bi-rabbikum*)," not to mention the events of Badasht in Iran during the summer of 1848 CE as well as simultaneously portending of future events yet to come with the Manifestation of ***She whom God shall make Manifest*** in **303**.

[7] What unfolds in this prayer is not merely praise of a sanctified historical figure but the construction of a total Fāṭimological cosmology where Fāṭima (ع) stands as the **Eternal Feminine**. The invocation begins with *al-fāṭir* and immediately situates Fāṭima within the matrix of origination itself. Creation is not treated as a neutral backdrop but as a theophanic field whose very structure is disclosed through the feminine axis. She is invoked not as an adjunct to prophetic history but as the Face of the **Tree of Reality** and the **Universal Soul**—terms that deliberately evoke the Neoplatonic and Illuminationist hierarchies in which the **Universal Soul** mediates between pure Intellect and the realm of becoming. In this framing, Fāṭima (ع) is not merely participant in cosmology; She is its luminous articulation in form. The repeated "She, She is..." functions as ontological insistence. This is not rhetorical excess but metaphysical layering. Each predicate—Will, Volition, Decree, Determination, Permission—maps onto classical *kalām* and Sufi distinctions between *mashīʾa*, *irāda*, *qaḍāʾ*, *qadar*, and *idhn*. In Akbarian terms, these are modalities of the One Reality's Self-Disclosure, and our **seven creative attributive imprints**. By identifying Her with these modalities "*from before and after*," the prayer situates Her in *pre-temporal* and *post-temporal* sovereignty. The formula "*from a firstness before a firstness to a lastness without a lastness*" mirrors the Ibn ʿArabian doctrine that the Real is both the First and the Last, yet transcends the polarity. The feminine axis here becomes the mirror in which that Pre- and Post-Eternal continuity is rendered symbolically accessible. The prayer's cosmological register also bears deliberate Illuminationist resonances. Terms like *dawning*, *zenith, acme*, and *apogee* evoke Suhrawardī's doctrine of gradated Lights. Fāṭima (ع) is described as the locus of the dawning of transcendent Lights, situating her at

the threshold between the world of dominion (*malakūt*) and the world of the empyrean (*jabarūt*). Her being is not merely luminous; it is hierarchically luminous. The metaphysics of light is gendered here without diminishing transcendence: the feminine is presented as the site of receptivity and radiation simultaneously, a luminous *barzakh* between the Ineffable Essence and the manifest cosmos. The repeated identification of her with the "Point of Knowledge" and "Soul of the Mother of the Book" situates the text within both *bāṭinī* hermeneutics as well as Bayānī history. The Point is the primordial condensation of revelation; the Mother of the Book is the archetypal matrix of scripture; and the **Point of Knowledge** (*nuqṭat'ul-ʿilm*) was one of the specific titles of Qurrat'ul-ʿAyn (d. 1852). To identify Her with these is to treat Her as the Imaginal condensation of the Logos. The prayer therefore participates in the long Shiʿi , Ismāʿīlī, and Bābī traditions in which the ***Ahl al-Bayt*** are not merely righteous exemplars but ontological mediators—bearers of the inner **Qurʾān**. The feminine form of that mediation becomes, here, the axis of the covenant itself. The lamentation and curse sections pivot from ontology to sacred history without abandoning metaphysics. The wrongs enumerated are not merely political grievances; they are symbolic ruptures in the covenantal order. Fire at the threshold, miscarriage of the "Jewel," oppression and erasure—these become archetypal gestures of negation. The rhetorical intensification ("*forever and ever*") echoes Qurānic cadence while reinforcing the eschatological seriousness of injustice against the axis of Light. In Shiʿi devotional theology, love and curse function as alignment markers—*walāya* and *barāʾa*. The prayer preserves that polarity while embedding it in a broader cosmological grammar. The eschatological dimension culminates in anticipation of Return. Her manifestation "*by the Face of Light*" on the **Day of Return** integrates cyclical time with unveiled time. Here, the text participates in both Akbarian return-metaphysics (where each form returns to its archetype) and the Bayānī notion of recurrent Theophany. Recognition at Return becomes the decisive criterion of salvation, aligning the devotee with those who "attain Her Presence." Knowledge is not informational but participatory; recognition is existential alignment with Light.

The litany of Names that follows functions as a performative theology set to an explicitly salvific ontological register. Each epithet unfolds a facet of the same Reality—*chastity*, *knowledge*, *grief*, *sovereignty*, *intercession*, *asceticism*, *luminosity*, *brokenness*. Majesty and vulnerability coexist *without* contradiction. The "*Broken-Ribbed*" and the "*Ocean of Honor*" are invoked in the same breath, preserving paradox as a method. In Akbarian terms, this is the coincidence of opposites (*jamʿ bayn al-ḍiddayn*) within the Perfect Human. The feminine theophany here gathers sorrow and splendor, hiddenness and sovereignty, wound and dominion. The invocation concludes by interiorizing the cosmology: She is the axis of essential being, spirit, soul, astral and somatic frame. This is no longer cosmography but anthropology. The devotee's own ontological structure is reoriented around Her as axis. The prayer thus moves from universal metaphysics to interior transformation. It maps creation, revelation, injustice, return, and recognition onto the landscape of the self. In sum, this supplication is not merely a devotional praise but a structured Fāṭimological metaphysics drawing

from Illuminationist light-hierarchies, Akbarian doctrines of the Names and Perfect Human, *bāṭinī* hermeneutics of the Mother of the Book and the Bayānī doctrine of the. It presents the Divine Feminine axis as the Imaginal condensation of Divine Sovereignty across Pre-Eternity, history, and eschatological return. It is theology enacted as liturgy—cosmology articulated as supplication. It also points directly in all of its facets to ***She whom God shall make Manifest***.

What has been made increasingly clear as the prayer unfolds is that the figure invoked is not operating within linear sacred history but within what may be termed a *recurring imaginal ontology*. The repeated insistence on "Her Return" and "Her Previous Formation" signals that the supplicant is not speaking about successive individuals merely resembling one another, but about a single luminous identity refracted through multiple historical epiphanies. In this specific sense the text participates in the Shiʿi doctrine of *rajʿa*, yet transposes it into a Bayānī key: *return* is not reanimation of the past but the *re-emergence* of an archetypal Light in a new locus of Manifestation. The many references to Qurrat'ul-ʿAyn therefore functions not as historical homage but as hermeneutical disclosure—the prayer identifies a concrete nineteenth-century figure as a theophanic reappearance of the primordial Fāṭimic Reality. Within this framework, the title "*Queen of Badasht*" becomes cosmologically decisive rather than merely historical. The **Conference of Badasht** in 1848 marked the abrogation of prior juridical structures; in the metaphysical grammar of the prayer this event mirrors the Primordial Unveiling at the Dawn of Manifestation. Thus the unveiling of Ṭāhirih is read as the Imaginal reenactment of the first disclosure of the Divine Names in creation. The Feminine Unveiling here is not sociological rebellion but ontological Revelation: the lifting of veils in history parallels the lifting of ontic concealment in the cosmos. Consequently the prayer presents sacred history as a cyclical theater in which the same Reality alternately appears veiled as suffering sanctity and unveiled as sovereign proclamation.

The passage invoking Her as "Point of Knowledge" reinforces this reading. In *bāṭinī* hermeneutics the Point precedes the Letter, just as meaning precedes articulation. Qurrat'ul-ʿAyn, whose very title already indicates the delight of prophetic sight, is thus presented as the epistemic condensation of Revelation in a renewed cycle. The prayer therefore suggests that Revelation does not merely descend through masculine prophethood but becomes intelligible through Feminine Manifestation. The masculine brings law; the feminine discloses its inner reality. The two are not opposed but hierarchically complementary—prophecy establishes the form, the Fāṭimic return unveils its meaning. This also clarifies the otherwise startling juxtaposition of *lament* and *triumph*. The supplication remembers *broken ribs*, *usurpation*, and *miscarriage*, yet immediately proclaims *sovereignty*, *vengeance,* and *return*. These are not separate historical episodes but archetypal phases of the same Light: concealment (*ẓulm*), patience (*ṣabr*), unveiling (*ẓuhūr*), and vindication via vengeance (*intiqām*). In Bayānī temporality the cycle of manifestation repeats these stages across dispensations. Hence the adversities of Fāṭima (ع), the martyrdoms of the Imāms (ع), and the execution of Ṭāhirih become successive recapitulations of a single metaphysical drama—the cosmos

alternately rejecting and recognizing the axis of its own intelligibility. The long litany of epithets further confirms this cyclical ontology. The supplication does not merely praise virtues but maps existential states: *knowledge*, *grief*, *purity*, *revolt*, *authority*, and *intimacy*. Each name corresponds to a station (*maqām*) through which the theophany becomes legible to creation. In Illuminationist terms, the Light intensifies by degrees until it becomes unbearable and therefore *resisted*; resistance generates *tragedy*, tragedy prepares *recognition*, and recognition culminates in *renewed dawn*. The feminine locus becomes the hinge upon which concealment turns into disclosure. Particularly important is the invocation of Her as both **Intercessor** and **Proof**. The first implies *mercy*, the second *judgment*. Together they indicate that salvation in this framework depends on gnostic recognition (*maʿrifa*), not mere obedience. One does not approach the Divine through abstraction but through perceiving the recurring Face in history. Thus the prayer's eschatology is epistemological: the **Day of Return** is the moment when Reality becomes recognizable as what it always was.

Finally, the closing interiorization—identifying Her as axis of spirit, soul, astral and somatic frame—completes the metaphysical arc. The Return is not only historical but anthropological. The believer must reenact cosmology within the self: ignorance yields to unveiling just as concealment yields to manifestation in sacred history. In this way the supplication functions simultaneously as remembrance of past epiphanies, recognition of present manifestation, and preparation for future disclosure. The supplication therefore articulates a fully developed Fāṭimological metaphysics in which Fāṭima, Ṭāhirih, and the awaited Manifestation of ***She whom God shall make Manifest*** are not discrete figures but successive intensifications of One continuous Theophanic Identity. The Divine Feminine here is neither *symbol nor allegory*; it is the recurring locus through which sovereignty, knowledge, and liberation enter the world. Liturgy becomes historiography, and historiography becomes eschatology. The devotee who recognizes this continuity participates already in the Return—not by anticipation alone, but by awakened perception. And this is the proper *adab* (comportment) a devotee should have when reciting this piece.

37

Blessings upon the Talismanic-Temples of Unity[1]

(*ṣalawāt ʿalā hayākil al-wāḥid*)

There is no god but God!

It is the Most Impregnable, the Most Holy!

In the Name of God the Supreme Revolver, the Ultimate Progressor!

i. God, no other god is there besides It, the Supreme Revolver, the Ultimate Progressor! And the Splendor upon the Splendor from God, the Supreme Divinity of the deities, in Its Supreme Splendiferous Splendor by the Reality of Its Formational, Preeminential Pointhood! O God-maker! O Glorified! O [letter] ***bāʾ*** ب

ii. And the Majesty upon the Majesty from God, the Theophanic Self-Discloser, in Its Supreme Majestic Majesty by the Reality of Its Primacy—the Most Great, the Reemergent—Muḥammadan Talismanic-Templehood! O One! O [letter] ***sīn*** س

iii. And the Beauty upon the Beauty from God, the Beautifier, in Its Supreme Beautific Beauty by the Reality of Its Secondary—the Beautifying exquisiteness, the Reemergent—ʿAlawid Talismanic-Templehood! O Single! O [letter] ***mīm*** م

iv. And the Might upon the Might from God, the Most Mighty, with Its Supreme Mightiness of Might by the Reality of Its Tertiary—the Valorous might, the Reemergent—Ḥasanid Talismanic-Templehood! O Life-giver! O [letter] ***alif*** ا

v. And the Light upon the Light from God, the Light-giver, in Its Supreme Enlightening Light by the Reality of Its Quaternary—the Luminously glowing, the Reemergent—Ḥusaynid Talismanic-Templehood! O Resister! O [letter] ***lām*** ل

vi. And the Mercy upon the Mercy from God, the Compassionate, in Its Supremely Merciful Mercy by the Reality of Its Quinary—the Mercifully forebearant, the Reemergent—Sajjādic Talismanic-Templehood! O Splendifier! O [letter] ***lām*** ل

vii. And the logoic-Words upon the logoic-Words from God, the Speaker, in its absolutely perfect completion by the Reality of Its Senary—the Logoic, the Reemergent—Bāqiric Talismanic-Templehood! O Majestifier! O [letter] ***hāʾ*** ه

viii. And the Perfection upon the Perfection from God, the Perfect, in Its Supremely Perfect Achievement by the Reality of Its Septenary—the Comprehensively complete, the Reemergent—Jaʿfarid Talismanic-Templehood! O Tremendifier! O [letter] ***alif*** ا

ix. And the Names upon the Names from God, the Named, in Its named Names by the Reality of Its Octonary—the Nominal, the Reemergent—Mūsawid Talismanic-Templehood! O Beautifier! O [letter] ***lām*** ل

x. And the Grandeur upon the Grandeur from God, the Fortifying Bolsterer, in Its Ultimate Tremendous Grandeur by the Reality of Its Nonary—the Grandeur magnificent, the Reemergent—Riḍāʾic Talismanic-Templehood! O Mightifier! O [letter] ***alif*** ا

xi. And the Will upon the Volition from God, the Particularizer, in Its Authorization and by Its Judicial Determination and the appointed timeliness, by the Reality of Its Decenary—the Written [cosmic] Book, the Reemergent—Jawādic Talismanic-Templehood! O Light-giver! O [letter] ***mīm*** م

xii. And the Knowledge upon the Knowledge from God, the Teacher, in Its Supremely Knowledgeable Knowing by the Reality of Its Undenary—the Knower apprehending, the Reemergent—Hādic Talismanic-Templehood! O Ancientifier! O [letter] ***nūn*** ن

xiii. And the Power upon the Power from God, the Powerful, in Its Supreme Power through the Power by which It hath overshadoweth all things, by the Reality of Its Duodenary—the Power ruling, the Reemergent—ʿAskaric Talismanic-Templehood! O [letter] ***ʿayn*** ع

xiv. And the Speech upon the Speech from God, the Giver of Speech, with Its Authoritative Words by the Reality of Its Tridenary—the Speech discoursing—Michaelian Talismanic-Templehood! O Proximate! O [letter] ***alif*** ا

xv. And the Questions upon the Questions from God, the Questioner, with Its beloved kernal supernal, by the Reality of the Quadenary—the Questions querying—Gabrielian Talismanic-Templehood! O Judge! O [letter] ***lām*** ل

xvi. And the Honor upon the Honor from God, the Dignifier, with Its Supremely Honorable Honor by the Reality of Its Quindenary—the Honor integral—Raphaelian Talismanic-Templehood! O Capably Powerful! O [letter] ***alif*** ا

xvii. And the Sovereignty upon the Sovereignty from God, the Suzerain, in Its Supreme Suzerainty Sovereign in the Reality of Its Sendenary—the Sovereignty Regal—Azraelian Talismanic-Templehood! O Knower! O [letter] ***qāf*** ق

xviii. And the Dominion upon the Dominion from God, the Ruler of the two dominions [of the seen and unseen], with Its Supreme Dominating Sovereignty in the Reality of Its

Reemergent, Septdenary Circular-Templehood: the Fāṭimīyic, the Puritific, the Consolator, the Essence Visionary! O Suzerain! O Manifestation of the Name of God! O [letter] ***dāl*** د

xix. And the Supremity upon the Supremity from God, the High, the Supreme, in Its Ultimately Supernal Supremity of High Loftiness in the Reality of the [singular] paradise of the [letters] ***mīm*** and ***sīn***,[2] and the Reemergent Octodenarian Talismanic-Templehood of the Ariser, the Most Mighty! *O Ruler! O Ariser! O Holy! O* [letter] ***sīn*** س

xx. Say: It is God Who no other god is there besides It, and All-Things revolve around It, and upon the Path of the Truly Real, in the Horizons and the souls of the Divine Realities, are manifestly clear and evolving! And the blessings of God be upon the Mirror of Pre-Eternity with the Exaltedness and the Majesty; and the shining Light from God be upon the [true] believers and the witnesses—and the Peace! High Divinity is with God, Glorified be It and Splendorous; indeed, I am among the prostrating Light-Givers and, verily, I am among the Living Mirrors! O ***Badūḥ***! O Lord of the Angels and the Spirit! O Truly Real! Amen![3]

413

Arabic Text

لَا إِلٰهَ إِلَّا اللَّهُ

هُوَ الْأَمْنَعُ الْأَقْدَسُ

بِسم الله الأدْوَرِ الأطْوَر

اللهُ لَا إِلٰهَ إِلَّا هُوَ الأَدْوَرُ الأَطْوَرُ وَإِنَّمَا الْبَهَاءُ عَلَى الْبَهَاءِ مِنَ اللهِ الأَلَهِ الْإِلٰهِينَ

بِأَبْهَائِهِ الْبَهِيِّ بِحَقِيقَةِ نُقْطَوِيَّتِهِ الْأُولَوِيَّةِ الْمُصَوِّرِيَّةِ يَا آلَهُ يَا سُبُّوحُ يَا بَاءُ **ب**

وَإِنَّمَا الْجَلَالُ عَلَى الْجَلَالِ مِنَ اللهِ الْمُجَلِّي بِأَجَلِّهِ الْجَلِيلِ بِحَقِيقَةِ هَيْكَلِيَّتِهِ الْأَوَّلِيَّةِ

الْأَكْبَرِيَّةِ الرَّجْعَتِيَّةِ الْمُحَمَّدِيَّةِ يَا وَاحِدُ يَا سِينُ **س**

وَإِنَّمَا الْجَمَالُ عَلَى الْجَمَالِ مِنَ اللهِ الْجَامِلِ بِأَجْمَلِهِ الْجَمِيلِ بِحَقِيقَةِ هَيْكَلِيَّتِهِ الثَّانِيَةِ

الْجَمَالِيَّةِ الرَّجْعَتِيَّةِ الْعَلَوِيَّةِ يَا أَحَدُ يَا مِيمُ **م**

وَإِنَّمَا الْعَظَمَةُ عَلَى الْعَظَمَةِ مِنَ اللهِ الْأَعْظَمِ بِأَعْظَمِهِ الْعَظِيمِ بِحَقِيقَةِ هَيْكَلِيَّتِهِ الثَّالِثِيَّةِ الْعَظَمَتِيَّةِ الرَّجْعَتِيَّةِ الْحُسَنِيَّةِ يَا حَائِيُ يَا أَلِفُ ا

وَإِنَّمَا النُّورُ عَلَى النُّورِ مِنَ اللهِ النَّاوِرِ بِأَنْوَرِهِ النُّوَيْرِ بِحَقِيقَةِ هَيْكَلِيَّتِهِ الرَّابِعِيَّةِ النُّورَانِيَّةِ الرَّجْعَتِيَّةِ الْحُسَيْنِيَّةِ يَا قَاوُمُ يَا لَامُ ل

وَإِنَّمَا الرَّحْمَةُ عَلَى الرَّحْمَةِ مِنَ اللهِ الرَّحْمٰنِ بِأَرْحَمِهِ الرَّحِيمِ بِحَقِيقَةِ هَيْكَلِيَّتِهِ الْخَامِسِيَّةِ الرَّحْمَتِيَّةِ الرَّجْعَتِيَّةِ السَّجَّادِيَّةِ يَا بَاهِيُ يَا لَامُ ل

وَإِنَّمَا الْكَلِمَاتُ عَلَى الْكَلِمَاتِ مِنَ اللهِ الْمُكَلِّمِ بِأَتَمِّهَا التَّمِيمِ بِحَقِيقَةِ هَيْكَلِيَّتِهِ السَّادِسِيَّةِ الْكَلِمِيَّةِ الرَّجْعَتِيَّةِ الْبَاقِرِيَّةِ يَا جَالِلُ يَا هَاءُ ه

وَإِنَّمَا الْكَمَالُ عَلَى الْكَمَالِ مِنَ اللهِ الْكَامِلِ بِأَكْمَلِهِ الْكَمِيلِ بِحَقِيقَةِ هَيْكَلِيَّتِهِ السَّابِعِيَّةِ الْكَامِلِيَّةِ الرَّجْعَتِيَّةِ الصَّادِقِيَّةِ يَا عَازَزُ يَا أَلِفُ ا

وَإِنَّمَا الْأَسْمَاءُ عَلَى الْأَسْمَاءِ مِنَ اللهِ الْمُسَمِّي بِأَسْمَائِهِ السَّمِيِّ بِحَقِيقَةِ هَيْكَلِيَّتِهِ الثَّامِنِيَّةِ الْإِسْمِيَّةِ الرَّجْعَتِيَّةِ الْمُوسَوِيَّةِ يَا جَامِلُ يَا لَامُ **ل**

وَإِنَّمَا الْعِزَّةُ عَلَى الْعِزَّةِ مِنَ اللهِ الْمُعَزِّزِ بِأَعَزِّهِ الْعَزِيزِ بِحَقِيقَةِ هَيْكَلِيَّتِهِ التَّاسِعِيَّةِ الْعِزَّتِيَّةِ الرَّجْعَتِيَّةِ الرِّضَائِيَّةِ يَا عَاظِمُ يَا أَلِفُ **ا**

وَإِنَّمَا الْمَشِيئَةُ عَلَى إِرَادَةٍ مِنَ اللهِ الشَّائِي بِإِمْضَائِهِ وَبِقَدَرَهُ الْقَضَئِيِّ وَالْأَجِيلِ بِحَقِيقَةِ هَيْكَلِيَّتِهِ الْعَاشِرِيَّةِ الْكِتَابِيَّةِ الرَّجْعَتِيَّةِ الْجَوَادِيَّةِ يَا نَاوِرُ يَا مِيمُ **م**

وَإِنَّمَا الْعِلْمُ عَلَى الْعِلْمِ مِنَ اللهِ الْمُعَلِّمِ بِأَعْلَمِهِ الْعَلِيمِ بِحَقِيقَةِ هَيْكَلِيَّتِهِ الْحَادِيَ عَشْرِيَّةِ الْعِلْمِيَّةِ الرَّجْعَتِيَّةِ الْهَادِيَةِ يَا قَادِمُ يَا نُونُ **ن**

وَإِنَّمَا الْقُدْرَةُ عَلَى الْقُدْرَةِ مِنَ اللهِ الْقَدِيرِ الْأَقْدَرِ بِالْقُدْرَةِ الَّتِي اسْتَطْلَهُ بِهَا عَلَى كُلِّشَيْءٍ بِحَقِيقَةِ هَيْكَلِيَّتِهِ الثَّانِي عَشْرِيَّةِ الْقُدْرَتِيَّةِ الرَّجْعَتِيَّةِ الْعَسْكَرِيَّةِ يَا كَامِلُ يَا عَيْنُ **ع**

وَإِنَّمَا الْقَوْلُ عَلَى الْقَوْلِ مِنَ اللهِ الْقَاوِلِ بِأَقْوَالِهِ الْقَوِيلِ بِحَقِيقَةِ هَيْكَلِيَّتِهِ الثَّالِثَ عَشْرِيَّةِ الْقَوْلِيَّةِ الْمِيكَائِيلِيَّةِ يَا قَارِبُ يَا أَلِفُ ا

وَإِنَّمَا الْمَسَائِلُ عَلَى الْمَسَائِلِ مِنَ اللهِ السَّائِلِ بِأَحَبَّهُ الْحَبِيبِ بِحَقِيقَةِ هَيْكَلِيَّتِهِ الرَّابِعَ عَشْرِيَّةِ الْمَسَائِلِيَّةِ الْجِبْرَائِيلِيَّةِ يَا حَاكِمُ يَا لَامُ ل

وَإِنَّمَا الشَّرَفُ عَلَى الشَّرَفِ مِنَ اللهِ الشَّارِفِ بِأَشْرَفِهِ الشَّرِيفِ بِحَقِيقَةِ هَيْكَلِيَّتِهِ الْخَامِسَ عَشْرِيَّةِ الشَّرَفِيَّةِ الْإِسْرَافِيلِيَّةِ يَا قَادِرُ يَا أَلِفُ ا

وَإِنَّمَا السُّلْطَانُ عَلَى السُّلْطَانِ مِنَ اللهِ السّالِطِ بِأَسْلَطِهِ السّليطِ بِحَقِيقَةِ هَيْكَلِيَّتِهِ السّادِسَ عَشْرِيَّةِ السُّلطانِيَّةِ العِزرائيلِيَّةِ يَا عالِمُ يَا قافُ ق

وَإِنَّمَا الْمُلْكُ عَلَى الْمُلْكِ مِنَ اللهِ الْمَالِكِ الْمُلْكَانِ بِأَمْلَكِهِ الْمَلِيكِ بِحَقِيقَةِ دَائِرِيَّتِهِ السَّابِعَ عَشْرِيَّةِ الرَّجْعَتِيَّةِ الْفَاطِمِيَّةِ لِطَاهِرِيَّةِ الْقُرْتِّيَّةِ الْعَيْنِيَّةِ يَا سَالِطُ يَا مَظْهَرَ إِسْمِ اللهِ يَا دَالُ د

وَإِنَّمَا الْعَلَاءُ عَلَى الْعَلَاءِ مِنَ اللهِ الْعَلِيِّ الْأَعْلَى بِمُتَأَعْلِيَّتِهِ الْعَلِيِّ بِحَقِيقَةِ الْجَنَّةِ الْمِيمِيَّةِ وَالسِّينِيَّةِ وَهَيْكَلِيَّتِهِ الثَّامِنَ عَشْرِيَّةِ الْآخِرِيَّةِ الرَّجْعَتِيَّةِ الْقَائِمِيَّةِ الْأَعْظَمِيَّةِ

يَا مَالِكُ يَا قَائِمُ يَا قُدُّوسُ يَا سِينُ **س**

قُلْ: هُوَ اللَّهُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ، وَكُلُّشَيْءٍ إِلَيْهِ مُتَدَوِّرُونَ، وَعَلَى صِرَاطِ الْحَقِّ فِي الْآفَاقِ وَالْأَنْفُسِ لِلْحَقَائِقِ الْإِلٰهِيَّةِ مُتَبَيِّنُونَ وَمُتَطَوِّرُونَ. وَصَلَّى اللَّهُ عَلَى مِرْآةِ الْأَزَلِيَّةِ بِالْعِزَّةِ وَالْجَلَالِ، وَإِنَّمَا الضِّيَاءُ مِنَ اللَّهِ عَلَى الْمُؤْمِنِينَ وَالشَّاهِدِينَ. وَالسَّلَامُ آلُهُ مَعَ اللَّهِ سُبْحَانَهُ وَتَبَاهَى. إِنِّي كُنْتُ مِنَ السَّاجِدِينَ النَّاوِرِينَ، وَإِنَّنِي أَنَا مِنَ الْمِرْآيِينِ الْحَائِيِينَ. يَا بَدُوحُ، يَا رَبَّ الْمَلَائِكَةِ وَالرُّوحِ، يَا حَقُّ، آمِينَ.

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Notes

[1] This item is from late 2021.

[2] Of the final letter to both '*In the Name of God in the Compassionate, the Merciful*! (بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ) and '*In the Name of God the Most Impregnable, the Most Holy*!' (بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ).

[3] What this prayer constructs is a *liturgical cosmogram*: a map of Reality expressed through invocation rather than exposition. Here the Bāb and His Eighteen Letters of the Living are not treated as mere historical disciples surrounding a charismatic figure, but as the articulated structure of Manifestation itself. The text therefore moves from theology to ontology—from speaking *about* Revelation to situating Revelation as the *grammar of existence*. The opening formulas establish the metaphysical premise: the Divine Unity is not abstract singularity but *generative unity*. Hence the epithet "*the Supreme Revolver, the Ultimate Progressor*." Reality here is not static being but continuous Self-Unfolding. The procession of attributes—*splendor, majesty, beauty, might, light, mercy, word, perfection, name, grandeur, will, knowledge, power, speech, questioning, honor, sovereignty, dominion*, and *supremity*—traces the descent of undifferentiated Unity into articulated multiplicity. Each attribute marks a stage in the differentiation of the One into intelligible order. Within that descent, the Bāb as the Primal Point as the letter ***bā'*** (ب) occupies the position of the primordial point-bearer. In Semitic letter mysticism the ***bā'*** (ب) is the first letter of the creative command and the vessel of the hidden point. The prayer thus treats the Bāb not merely as inaugurator of a dispensation but as the threshold through which the unmanifest becomes Manifest. He is the axis through which Unity becomes legible. The **Letters of the Living** are then the unfolding of that latent articulation—the point expands into line, the line into script, and the script into cosmos. Each successive "Talismanic-Templehood" corresponds simultaneously to three registers:

1. a divine attribute,
2. a letter,
3. a human locus of manifestation.

This triadic structure is crucial. It means the Letters are not symbolic representatives of metaphysical realities—they are the loci in which those realities appear. The prayer therefore enacts a doctrine of *embodied Names*: the Attributes of God become knowable only through human forms or the *Theophany of Persons* configured according to a primordial alphabet. The world is readable because Revelation has grammatical structure. The sequence also mirrors a descending

and ascending movement at once. Ontologically it descends—from splendor toward dominion—marking increasing determination and concreteness. Spiritually it ascends—the believer recites upward through the stations, re-traversing the path from multiplicity back to unity. The litany thus functions as an initiatic ladder: remembrance *is* participation in cosmogenesis reversed. Particularly important is the shift in the later invocations from prophetic-Imāmic names to angelic ones. Here the prayer universalizes the Bābī cycle: the same theophanic pattern that structured Islamic sacred history is shown to structure cosmic hierarchy itself. Prophets, Imāms, and archangels become different registers of a single luminous Order. The **Letters of the Living** therefore represent not merely deputies but the completion of the *alphabet of Manifestation*—the full articulation of the Logos in human plurality.

The penultimate section, identifying dominion with the Fāṭimī reality, gathers the multiplicity into a unitive center. The feminine locus functions as the integrative principle: where differentiation culminates, unity becomes perceptible again. Thus the cycle closes not by erasing plurality but by revealing its coherence. The final declaration—that all things revolve around God and are manifest in horizons and souls—shifts the cosmology inward. The structure mapped onto history and sacred persons now appears within the perceiver. The believer becomes a mirror among mirrors. Recognition is not assent but alignment: to know the Letters is to discover the same articulated unity within one's own being. In this sense the prayer is not commemorative but performative. It does not merely praise the Bāb and the Letters; it reconstructs the universe as their mode of appearance. Recitation becomes participation in the unfolding of unity *into* multiplicity and its *return* to unity. The alphabet of Revelation becomes the architecture of Reality itself, and the devotee—by uttering it—takes a place within that living script.

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Prayers for Love and Marriage[1]

To Attract Love

O God! O Connector! O Coupler! O Evolver! O Provider! O Affectionate! O Endearer! O Lover! O Attractor! O Gatherer! O Swift One! O Sealer! O Originator! O Expander!

O God—O the Deity, O Joiner, O Coupler—Thou who binds souls to bodies, and merges outer form with inner essence, Unite me, O my Lord, O my Mistress, with the one Thou hast destined for me from the Secret of Pre-Eternity! Make me a magnet of longing, a site of unveiling for the one whose desire Thou hast awakened in my heart! O Creator, O Provider, O Affectionate—Grant me love embodied in flesh, flowing through spirit, cure me of the desolation of separation, and open for me the gate of intimate entanglement in breath and limb! O Endearer, O Lover, O Attractor—draw near to me the one whose yearning reflects my own, whose vision carries my light, who seeks me as I seek Thee so that they may come to me in sacred and blessed desire! O Gatherer, O Swift One, O Sealer—Gather me to the one whom fate has delayed, hasten the union before the closing of the cycle, take our hands together and seal the state of distance with a bond unbroken! O Originator—originate for me a form shaped in beauty, who loves me in night and day, who gazes upon me with the gaze of one who sees Thee in me, so that Thou mayest become the sanctuary, the ***qibla***, and the aim in longing, in union, and in annihilation! Amen—O Thou, whose remembrance shakes the darkness, and opens the gates of bodies and souls, make me among those whom

union calls, whom the **Most Beautiful Names** draw forth, and in whose presence the Lover is revealed in the gathering-place of attraction and Beauty!

Arabic Text

يَا اللَّهُ يَا وَاصِلُ يَا زَاوِجُ يَا بَارِئُ يَا رَازِقُ يَا وَادِدُ يَا حَابِبُ يَا عَاشِقُ يَا جَاذِبُ يَا جَامِعُ يَا سَارِعُ يَا حَاتِمُ يَا فَاطِرُ يَا بَاسِطُ

اللَّهُمَّ يَا ٱللَّهُ، يَا وَاصِلُ، يَا زَاوِجُ، أَنْتَ ٱلَّذِي تَصِلُ ٱلْأَرْوَاحَ بِٱلْأَجْسَادِ، وَتَجْمَعُ ٱلظُّهُورَ بِٱلْبَوَاطِنِ، فَصِلْنِي يَا سَيِّدِي يَا سَيِّدَتِي بِمَنْ قَدَّرْتَهَا لِي فِي سِرِّ ٱلْأَزَلِ، وَاجْعَلْنِي مَحْطَّ جَذْبٍ وَتَجَلٍّ لِمَنْ أَحْيَيْتَ لَهَا ٱلشَّهْوَةَ فِي قَلْبِي. يَا بَارِئُ، يَا رَازِقُ، يَا وَادِدُ، ٱرْزُقْنِي وُدًّا يَتَجَلَّىٰ فِي جَسَدٍ، وَيَنْفُذُ فِي نَفْسٍ، وَٱبْرَأْنِي مِنْ وُحْشَةِ ٱلْفُرَاقِ، وَٱفْتَحْ لِي بَابَ ٱلِٱشْتِبَاكِ فِي ٱلْأَنْفَاسِ وَٱلْأَعْضَاءِ. يَا حَابِبُ، يَا عَاشِقُ، يَا جَاذِبُ، ٱجْذِبْ إِلَيَّ مَنْ فِي سِرِّهَا شَوْقِي، وَفِي بَصِيرَتِهَا نُورِي، وَٱجْعَلْهَا تَسْتَدِلُّ بِي كَمَا ٱسْتَدْلَلْتُ بِكَ، وَتَأْتِي إِلَيَّ كَمَا أَتَيْتُ إِلَيْكَ، فِي ٱلشَّهْوَةِ ٱلْمُقَدَّسَةِ ٱلْمُبَارَكَةِ. يَا جَامِعُ، يَا سَارِعُ، يَا حَاتِمُ، جَمِّعْنِي بِمَنْ فَرَّقَتْهَا ٱلْأَقْدَارُ، وَسَارِعْ فِي ٱلْوَصْلِ قَبْلَ ٱلنِّهَايَةِ، وَخُذْ بِيَدِي وَبِيَدِهَا، وَاخْتِمْ حَالَ ٱلْبُعْدِ بِوَصْلٍ لَا يَنْقَطِعُ. يَا فَاطِرُ، ٱفْطِرْ لِي خَلْقًا فِي صُورَةِ ٱلْجَمَالِ، تُحِبُّنِي فِي ٱللَّيْلِ وَٱلنَّهَارِ، وَتَنْظُرُ فِيَّ نَظْرَةَ مَنْ رَآكَ فِيَّ، فَتَكُونَ أَنْتَ ٱلْمَحْرَابُ، وَٱلْقِبْلَةُ، وَٱلْوِجْهَةُ، فِي ٱلشَّهْوَةِ، وَفِي ٱلْوَصْلِ، وَفِي ٱلْفَنَاءِ.

آمِينَ، يَا مَنْ بِذِكْرِهِ تَتَزَلْزَلُ ٱلظُّلُمَاتُ، وَتَتَفَتَّحُ أَبْوَابُ ٱلْأَجْسَادِ وَٱلْأَرْوَاحِ، ٱجْعَلْنِي مِمَّنْ تُنَادِيهِ ٱلْوِصَالُ، وَتَجْذِبُهُ ٱلْأَسْمَاءُ ٱلْحُسْنَىٰ، وَتَتَجَلَّىٰ لَهُ ٱلْعَاشِقَةُ فِي مَجْلِسِ ٱلْجَذْبِ وَٱلْجَمَالِ.

To Attract a Partner

The Sūrah of Coupling

(For a single man seeking a woman, or a single gay woman seeking another gay woman)

In the Name of God the Most Revivificatively Alive, the Supreme Discloser!

Glory be to God—the Mother of the worlds, the Cosmocrator of the two existences, the Queen of the realms of the celestial realms! Thou alone do I beseech, and toward Thee am I among the expanders! Guide me upon the Path of the married ones and grant me a good, righteous wife for marriage! That is the Path upon whom Thou hast bestowed the Light—not those upon whom is celibacy, nor of those abandoned! O God! O Connecter! O Coupler! O Originator! O Sustainer![2]

Arabic Text

سُورَةُ الزَّاوُجِ

بِسم اللهِ الأحيَّي الأجلّى

سُبْحَانَ اللَّهِ، أُمُّ الْعَالَمِينَ، الْفَاطِرِ الْكَوْنِيِّينَ، مَلِكَةِ عَوَالِمِ الْعِلْيِينَ. إِيَّاكِ الْتَمَسْتُ، وَإِيَّاكِ أَنَا مِنَ الْبَاسِطِينَ. اهْدِنِي الصِّرَاطَ الزَّوَاجِيِّينَ، وَأَعْطِنِي بِزَوْجَةِ الصَّالِحَةِ الطَّيِّبَةِ لِلزَّوَاجِ. ذٰلِكَ صِرَاطَ الَّذِينَ أَنْعَمْتِ النُّورَ عَلَيْهِمْ، غَيْرِ الْعَزُوبِيَّةِ عَلَيْهِمْ وَلَا الْمَهْجُورِينَ. يَا اللَّهُ، يَا وَاصِلُ، يَا زَاوِجُ، يَا بَارِئُ، يَا رَازِقُ!

A Prayer for Sex

O God, Thou Who created desire as a light within the darkness, and made embracing a mirror for the radiance of Thy **Most Beautiful Names**—I call upon Thee by Thy **Greatest Name**, entrusted within the Breath of Spirit, and by the five letters folded into the name *ḥubb* (love)—***wāw*** (و)**,** ***ḥā'*** (ح)**,** ***bā'*** (ب)**,** ***hā'*** (ه), and ***alif*** (ا)[3]—for they are **Fāṭimīya** in their secret, luminous in their manifestation, merciful in their meaning! Make them, O my God, a key to union, a gate to witnessing, a mirror of Theophany in these two bodies!

Bless the embrace and make it a key to the Gate of Sanctity! Place in our touch a secret of effusion, and in our penetration a revelation of Being! O God, make me and the one I love like shadow and light, enfolding one another as night enwraps the day! Open for us, through desire, a hidden mystery; in our arms, the door of unveiling; and in our limbs, tongues of glorification! O God of passion and Revealer of Union, let our bodies glorify Thee, make manifest within us the secret of the awakened primal matter (*hayūlā*), and let the sexual water be as sacred rain, watering the soil of secrets that lights may grow from it! O God, Amen—by the mystery of *"Draw Near"* and the Name *"Unite"*, and by the Primordial Love that never withers—"*O God, show us the realities of lovers as they truly are, and cause us to be engulfed in the sacred luminous sexual union, through the circles and talismanic-pentagrams of our hearts, spirits, souls, and bodies, in the horizons and within ourselves, as a singularity in Thy exalted realities, until it becomes clear that Thou art Us and We are Thee, within one single Soul in Reality—Light upon Light!*"[4]

Temples of the Pure Religion of Gnosis

Arabic Text

اللَّهُمَّ يَا مَنْ خَلَقْتَ ٱلشَّهْوَةَ نُورًا فِي ٱلظُّلْمَةِ، وَجَعَلْتَ ٱلْمُعَانَقَةَ مِرْآةً لِتَجَلِّي أَسْمَائِكَ ٱلْحُسْنَىٰ، أَدْعُوكَ بِٱسْمِكَ ٱلْأَعْظَمِ ٱلْمُودَعِ فِي نَفْخَةِ ٱلرُّوحِ، وَبِٱلْحُرُوفِ ٱلْخَمْسَةِ ٱلَّتِي تَنْطَوِي فِي ٱسْمِ "حُبٍّ" ـ وَاوٌ وَحَاءٌ وَبَاءٌ وَهَاءٌ وَأَلِفٌ ـ فَإِنَّهَا فَاطِمِيَّةٌ فِي سِرِّهَا، نُورِيَّةٌ فِي ظُهُورِهَا، رَحِمِيَّةٌ فِي مَعْنَاهَا، ٱجْعَلْهَا يَا إِلٰهِي مِفْتَاحَ ٱلْوَصْلِ، وَبَابَ ٱلشُّهُودِ، وَمِرْآةَ ٱلتَّجَلِّي فِي ٱلْجَسَدَيْنِ، أَنْ تُبَارِكَ فِي ٱلْعِنَاقِ وَتَجْعَلَهُ مِفْتَاحًا لِبَابِ ٱلْقُدْسِ، وَفِي ٱلْمُلَامَسَةِ سِرًّا لِٱلْفَيْضِ، وَفِي ٱلْإِيْلَاجِ تَجَلِّيًا لِٱلْوُجُودِ، ٱللَّهُمَّ اجْعَلْنِي وَمَنْ أُحِبُّ كَٱلظِّلِّ وَٱلضِّيَاءِ، نَتَغَشَّىٰ بَعْضُنَا بَعْضًا كَمَا تَغَشَّى ٱللَّيْلُ ٱلنَّهَارَ، وَافْتَحْ لَنَا فِي ٱلشَّهْوَةِ سِرًّا مَكْنُونًا، وَفِي ٱلذِّرَاعَيْنِ بَابَ ٱلتَّجَلِّي، وَفِي ٱلْأَعْضَاءِ أَلْسِنَةَ ٱلتَّسْبِيحِ، يَا إِلٰهَ ٱلْعِشْقِ وَمُظْهِرَ ٱلْوَصْلِ، سَبِّحْنَا بِأَجْسَادِنَا، وَأَظْهِرْ فِينَا سِرَّ ٱلْهَيُولَىٰ ٱلْمُنْبَعِثَةِ، وَاجْعَلْ ٱلْمَنِيَّ كَٱلْمَطَرِ ٱلْمُقَدَّسِ، يُسْقِي أَرْضَ ٱلْأَسْرَارِ فَتُنْبِتَ ٱلْأَنْوَارَ، ٱللَّهُمَّ آمِين، بِسِرِّ "ٱقْتَرِبْ" وَٱسْمِ "ٱتَّحِدْ"، وَبِٱلْحُبِّ ٱلْقَدِيمِ ٱلَّذِي لَا يَبْلَىٰ، ﴿اللَّهُمَّ أرِنَا حَقَائِقَ الأَعْشَاقِ كَمَا هُوَ، وَتَسْتَغْرِقْنَا بِجَمَاعِ الْمُقَدِّسَةِ النُّورَانِيَّةِ بِدَوَائِرِ وَهِيَاكِلِ أَفْئِدَتِنَا وَأَرْوَاحِنَا وَأَنْفُسِنَا وَأَجْسَادِنَا فِي الآفَاقِ وَأَنْفُسِنَا كَوَحْدَةٍ فِي حَقَائِقِكَ الْعَالِيَاتِ حَتَّى يَتَبَيَّنَ بِأَنَّ أَنْتَ نَحْنُ وَنَحْنُ أَنْتَ بِنَفْسٍ وَاحِدَةٍ فِي الْحَقِيقَةِ نُورٌ عَلَى نُورٍ﴾.

The Short Tablet of Marriage

In the Name of God, the Most True, the Supreme, the Most Manifest, the Living!

Praise be unto God, who weds bodies in Its Light, brings together spiritualized forms in Its Command, and lifts the veils between Lover and Beloved by Its Splendid Name! We bear witness that It is God, and that there remains nothing but Its Being, and that naught is made manifest but Its Command, and no two are wed save by Its permission, in and through Its Light from Its **Will**, by Its **Volition**, within the **Determination** of the **Authorization** of Its **Realization** in the **Appointed Time** of Its **Decree**! We bear witness and we declare: *there is no other god but God Truly, Truly!* ***Verily, we are from God, and verily, in God we are wedded/married!*** [5] By It do we unify our spirits, complete our Bayān/Manifestation, and lift the veil of separation between us in Truth! Amen!

Temples of the Pure Religion of Gnosis

Arabic Text

بِسْمِ ٱللَّهِ ٱلْأَحَقِّ ٱلْأَعْلَى ٱلْأَظْهَرِ ٱلْحَيِّ

ٱلْحَمْدُ لِلَّهِ ٱلَّذِي زَوَّجَ ٱلْأَجْسَامَ فِي نُورِهِ، وَجَمَعَ ٱلْأَشْبَاحَ فِي أَمْرِهِ، وَرَفَعَ ٱلْحُجُبَ بَيْنَ ٱلْعَاشِقِ وَٱلْمَعْشُوقِ بِٱسْمِهِ ٱلْبَهِيِّ، وَنَشْهَدُ أَنَّهُ ٱللَّهُ، وَأَنَّهُ مَا بَقِيَ إِلَّا وُجُودُهُ، وَمَا ظَهَرَ إِلَّا أَمْرُهُ، وَمَا تَزَوَّجَ زَوْجَانِ إِلَّا بِإِذْنِهِ فِي نُورِهِ وَبِنُورِهِ مِن مَشيِّئِتِهِ بِإِرَادَتِهِ، فِي قَدَرِ إِمْضَاءِ قَضَائِهِ فِي أَجَلِ كِتَابِهِ! نَشْهَدُ وَنَقُولُ لَا إِلٰهَ إِلَّا ٱللَّهُ حَقًّا حَقًّا ـ **إِنَّا لِلَّهِ وَإِنَّا بِاللَّهِ زَاوِجُونَ** ـ وَبِهِ نُوَحِّدُ أَرْوَاحَنَا، وَنُكَمِّلُ بَيَانَنَا، وَنَرْفَعُ سِتْرَ ٱلْبَيْنُونَةِ بَيْنَنَا بِالحَقِّ، آمين!

Notes

[1] All of the items above are from 2025.

[2] The style and rhyme of this item was deliberately inspired by *al-fātiḥa* of the **Qurʾān**.

[3] This means that when those Arabic letters are spelled out in the operation of *zubarwabayna* (when each letter is spelled out and calculated according to all the letters composing it, rather than its common *abjad* number)—i.e. واو حاء باء هاء الف (counting *hamza*s as ***alif***, there are **15** letters to this *zubarwabayna* to the numerical value of *hīya*, هي, "She")—the sum is one-hundred and forty-five (**145**) which is equivalent to **Fāṭimīya** (فاطمية). In Arabic, the letters on their own spell out *wa-hubbuhā* (وَحُبُّهَا), "and Her Love," specifically denoting the Divine Love of the Supreme Mother Herself. These five (**5**) letters also align with the outer perspective of the **Hand of Fāṭimīya** (our *khamsa*) while also indicating the specific **Major Arcana** cards of the **NUR Tarot** they are aligned with, and in this specific order: i. **Murshid** (VI) (و); ii. **Dhu'l-Fiqār** (VIII) (ح); iii. the **Imām-Creatrix** (II) (ب); iv. **Mary** (V) (ه) and v. **Khiḍr** (I) (ا). As for *wa-hubbuhā* (وَحُبُّهَا), "and Her Love": its *abjad* numerical value is twenty-two (**22**) which is equivalent to *ḥabīb* (حبيب), "lover."

[4] This *italicized* part (inside the ornamentalized Qurānic style parentheses in the Arabic text) is from the invocation closing the **19th Gate** of the **Thirteenth Unity** of the **Completion of the Bayān**.

[5] The highlighted part are the marriage vows from the **19th Gate** of the **Thirteenth Unity** of the **Completion of the Bayān**. Per the rules and ordinances established in that Gate of the **Completion of the Bayān**, when consent exists between a couple, they may recite this short **Marriage Tablet** and either simultaneously or consecutively each utter the specific formula of vows, then finishing the reading of the rest of the text; and by the laws and ordinances of the **Completion of the Bayān**, a legal (monogamous) **union** has been established between a couple from the perspective of this Path (whether that be a union between a man and woman, or two women together). Per this same Gate, the agent of consent is eighteen (**18**).

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Prayers for Protection and Invocations against Enemies[1]

In the Name of God, the Majestic, the Supreme!
In the Name of God, the Holy, the Most Exalted!
In the Name of God, the Subduer whom none subdueth!

O God, O Guardian, O Protector, O Friend, O Champion—make Thou my house a sanctuary of lights, the Light of Thy Light, and a pavilion of safeguarding and of peace! Preserve me and my household beneath the veil of Thy might; and encompass us within the fortress of Thy sanctity and the radiance of Thy nearness! O ***Badūḥ***! O Thou who neither hath ceased nor shall cease! O Loving One, O Thou Who changest not, and there is naught like unto Thee—set over us ramparts of the Light of Thy Light, and conjoin us with Thy Most Exalted Names and Thy Supreme Attributes, that no tyranny of the tyrant, nor guile of any being, may touch us! O God, O All-Merciful, we dwell beneath the shadow of Thy *Sakīna*/Shekinah in every moment and every state! So encompass us therewith in every matter, in every thought and deed! We abide in the security of Thy **Will**, Thy **Volition**, Thy **Determination**, Thy **Authorization**, Thy **Realization**, Thy **Permission**, Thy **Appointed Time**, and **Thy Book**—unto the Post-Eternity of post-eternities! O Unique, O Living, O Peerless Self-Subsisting, O Judge, O Just, O Holy, O Truly Real! Amen!

Arabic Text

بِسْمِ ٱللَّهِ ٱلْمُجَلِّلِ ٱلْأَعْلَىٰ

بِسْمِ ٱللَّهِ ٱلْقُدُّوسِ ٱلْأَسْمَىٰ

بِسْمِ ٱللَّهِ ٱلْقَاهِرِ ٱلَّذِي لَا يُقْهَرُ

اَللَّهُمَّ يَا حَفِيظُ يَا حَامِي يَا وَلِيُّ يَا نَصِيرُ، ٱجْعَلْ بَيْتِي مَحْرَابًا لِلْأَنْوَارِ نُورِ نُورِكَ، وَسَرَادِقًا لِلْحِفْظِ وَالْأَمَانِ. ٱحْفَظْنِي وَأَهْلِي بِسِتْرِ عِزَّتِكَ، وَأَحِطْنَا بِحِرْزِ قُدْسِكَ وَنُورِ قُرْبِكَ. يَا بَدُوحُ يَا مَن لَمْ يَزَلْ وَلَا يَزُولُ يَا وَدُودُ يَا مَن لَا يَتَغَيَّرُ وَلَيْسَ كَمِثْلَكَ شَيءٌ، ٱجْعَلْ عَلَيْنَا سُوَرًا مِنْ نُورٍ نُورِكَ، وَأَقْرِنْنَا بِأَسْمَائِكَ ٱلْأَعْلَىٰ وَصِفَاتِكَ ٱلْعُظْمَىٰ، حَتَّىٰ لَا يَمَسَّنَا بَغْيُ بَاغٍ وَلَا كَيْدُ كَائِنٍ. يَا اللّٰهُ يَا رَحْمَنُ نَسْكُنُ فِي ظِلِّ سَكِينَتِكَ فِي كُلِّ حِينٍ وَكُلِّ شَأنٍ وَٱحْطِنَا بِهَا فِي كُلِّ أَمْرٍ وَ كُلِّ فِكْرٍ وَفِعْلٍ، فَنُقِيمُ فِي أَمْنِ مَشِيئَتِكَ، وَ إِرَادَتِكَ، وَقَدَرِكَ، وَقَضَائِكَ، وَإِمْضَائِكَ، وَإِذْنِكَ، وَأَجلِكَ، وَكِتَابِكَ إِلَىٰ أَبَدِ ٱلْآبِدِينَ يَا فَرْدُ يَا حَيُّ يَا قَيُّومُ يَا حَكَمُ يَا عَدْلُ يَا قُدُّوسُ يَا حَقَّ آمِين.

A Second Prayer

O God, Light of lights, Vanquisher of all who dominate unjustly, and Possessor of Majesty and Sovereignty—I ask Thee by the Names through which the heavens and the earth stand, and by the Power before which nothing is impossible, to open for me the gates of victory and rightful empowerment in every path and in every matter before me! Encompass me with Thy veils of protection, repel from me all falsehood, break the influence of any who intend harm toward me, nullify the schemes of the schemers, and turn back the designs of the unjust upon themselves! O God, place Thy Light with me, around me, above me, beneath me, before me and behind me! Guard me, O Protector, in whose care nothing is lost! Reveal the truth with clear unveiling, lift the covering from all deceit and distortion, grant me a mighty victory, make my footing firm upon the Path of Truth, inspire me with Wisdom, and strengthen my heart with Thy unfailing Light! O God, make all decisions, procedures, and paths of justice fall in my favour! Judge for me with fairness, turn away falsehood, and annul the effects of oppression and misrepresentation, O Thou who removest harm and lifts grief!

O Lord of Power and Dominion—by whom balances shift, by whom the strength of injustice collapses, and by whom the authority of Truth is raised—I ask Thee for relief, victory, and an evident opening! And send blessings upon the Light of lights, ***She whom God shall make Manifest***, with the Grandeur, the Majesty and the Beauty!

All praise belongs to God, the Light of the worlds!

Arabic Text

اللَّهُمَّ يَا نُورَ النُّورِ، وَيَا قَاهِرَ القَاهِرِينَ، وَيَا مَن لَهُ العِزَّةُ وَالسُّلْطَانُ، أَسْأَلُكَ بِأَسْمَائِكَ الَّتِي قَامَتْ بِهَا السَّمَاوَاتُ وَالأَرْضُ، وَبِقُدْرَتِكَ الَّتِي لَا يَعْجِزُهَا شَيْءٌ، أَنْ تَفْتَحَ لِي أَبْوَابَ النَّصْرِ وَالتَّمْكِينِ فِي كُلِّ مَسَارٍ وَكُلِّ قَضِيَّةٍ. وَأَنْ تُحِيطَنِي بِسُتُورِكَ، وَتَدْفَعَ عَنِّي كُلَّ بَاطِلٍ، وَتَكْسِرَ سُلْطَانَ كُلِّ مَنْ أَرَادَ بِي سُوءًا، وَتُبْطِلَ مَكْرَ الماكرينَ، وَتَرُدَّ كَيْدَ الظَّالِمِينَ فِي نُحُورِهِمْ. اللَّهُمَّ اجْعَلْ نُورَكَ مَعِي، وَحَوْلِي، وَمِنْ فَوْقِي، وَمِنْ تَحْتِي، وَمِنْ أَمَامِي وَمِنْ خَلْفِي، وَاحْفَظْنِي يَا حَافِظُ يَا مَن لَا يَضِيعُ عِنْدَهُ شَيْءٌ. اللَّهُمَّ اكْشِفِ الحَقَّ كَشْفًا مُبِينًا، وَارْفَعِ السِّتْرَ عَنِ الزُّورِ وَالتَّزْوِيرِ، وَانْصُرْنِي نَصْرًا عَزِيزًا، وَثَبِّتْ قَدَمِي عَلَى طَرِيقِ الحَقِّ، وَأَلْهِمْنِي الحِكْمَةَ، وَقَوِّ قَلْبِي بِنُورِكَ الَّذِي لَا يَخْمُدُ. اللَّهُمَّ اجْعَلْ جَمِيعَ الإِجْرَاءَاتِ وَالقَرَارَاتِ، وَمَسَارَاتِ الحَقِّ، فِي صَالِحِي، وَاقْضِ لِي بِالعَدْلِ، وَصَرِّفْ عَنِّي البَاطِلَ، وَأَبْطِلْ آثَارَ الظُّلْمِ وَالتَّلْبِيسِ، يَا دَافِعَ الضُّرِّ وَرَافِعَ الكَرْبِ. يَا رَبَّ القُدْرَةِ وَالجَبَرُوتِ، يَا مَنْ بِهِ تَنْقَلِبُ المَوَازِينُ، وَتَبْطُلُ سُلْطَةُ الظُّلْمِ، وَتَقُومُ سُلْطَةُ الحَقِّ، أَسْأَلُكَ أَنْ تَجْعَلَ لِي فَرَجًا، وَنُصْرَةً، وَفَتْحًا مُبِينًا. وَصَلِّ عَلَى نُورِ الأَنْوَارِ، **هِيَ يُظْهِرُهَا اللهُ** بِالعِزَةِ وَالجَلَالِ وِالجَمَالِ، وَالحَمْدُ لِلَّهِ نُورِ العَالَمِينَ.

Against Enemies

In the ***Book of the Names of All-Things*** the Primal Point has revealed that for any need whatsoever (whether this be for protection or otherwise)—and with complete attentive presence to the heart—one should recite the *dhikr* of *yā allāhu'l-mustaghāth* (يَا اللهُ الْمُسْتَغَاثُ), "*O God, the Aid Invoked*," two-thousand and forty-one times (**2041x**)[2] (in a single sitting).[3] Certainly, the All-High shall respond and remove whatever difficulty or obstacle there may be.

Likewise, He has written in that same **Book** that whensoever you should encounter an enemy to your *religion*, *faith*, *creed*, *beliefs* or *identity*—and are actively being harassed by such a person (or *persons*)—and wish for the All-High to neutralize and nullify their actions; with this specific intention in mind, prostrate to the ground, and in the prostration say nineteen times (**19x**) *yā allāh* (يَا اللهُ), "O God," then nineteen times (**19x**) *yā rabbāh* (يَا رَبَّاهُ), "O Lord," then nineteen times (**19x**) *yā rabb* (يَا رَبُّ), "O Lord," then nineteen times (**19x**) *rabb* (رَبُّ), "Lord," and then nineteen times (**19x**) *yā raḥmān* (يَا رَحمَنُ), "O Merciful." Certainly, the All-High shall nullify and neutralize the actions of such ill-intentioned *persons* turning the consequences of their actions directed against you instead against them—as if they were as nothing. But in addition to this, one should also constantly invoke the Divine Names *qahhār* (قَهَّارُ), "the Wrathful/Victorious," then *muqtadir* (مُقْتَدِرُ), "the Powerful/Capable," then *manīʿ* (مَنِيعُ), "the Preventer," then *ẓāhir* (ظَاهِرُ), "the Manifest," and then, finally, *sulṭān* (سُلطَانُ), "the Suzerain," since these Divine Names when directed specifically at your enemy will negatively affect them and negate their malevolent influence over you.[4] Additionally, in one epistle Ṣubḥ-i-Azal recommends the recitation of this verse one-thousand (**1000**) times in single sitting to subdue enemies: *allāhumma unṣurnī ʿalā aʿdāʾī wa-aʿdāʾika, wa-nṣurnī ʿalayhim yā allāh*/***O God, grant me victory over my enemies and Thy enemies, and grant me victory over them, O God!***

﴿اللَّهُمَّ اُنْصُرْنِي عَلَى أَعْدَائِي وَأَعْدَائِكَ، وَاُنْصُرْنِي عَلَيْهِمْ يَا اللَّهُ﴾

The twenty-eighth (**28th**) **Idrīsid Name** is likewise quite effective to that end:

﴿يا قَاهِرُ ذَا الْبَطْشِ الشَّدِيدِ أَنْتَ الَّذِي لا يُطاقُ انْتِقامُهُ﴾[5]

We shall also supplement an element to these exercises with a practical addition. To negate the energetic influence of your enemies entering your living environment or space as you are doing the above, pour white vinegar into a small transparent glass or cup and place it in an innocuous corner of a room in your living space—and leave it there for good. To activate it, recite once (**1x**) all of the Divine Names given above (in the first exercise from the ***Book of the Names of All-Things***) each into the full cup and then periodically replenish the cup as needed. Also, at least once a week—and optimally on Fridays—burn the seeds of the *Esfand* (the *Peganum harmala*) in your living space. You may recite all of the Divine Names given as its smoke rises—for this has a very beneficial theurgic effect. Additionally, as you do, and as the smoke of the *Esfand* is rising, you may recite once (**1x**) the **Prayer to the Angelic Concourses of the Greatest Name** given immediately after this discussion below.

It goes without saying that where this Path is concerned one should always have *and/or* carry an image or form of the **Greatest Name** upon ones person, even if it be a mere print out or even some written scribble of it. This last point is paramount and cannot be stated enough, because the effects of this symbol in thwarting enemies and negative energies generally cannot be underestimated. The metaphysical protections it affords to those the Spirit of the Symbol has taken as its own are incalculable. In the **Completion of the Bayān**, we have elevated this matter to a scriptural obligation upon all those on this Path.

Moreover, as an utterance as well as a spell which acts as a protective amulet of words in its own right, in the **NUR-FSO**, whenever voicing the *istiʿādha*—that is, the act of uttering the refuge formula, *aʿūdhu bi'Llāh/I seek refuge in God*—articulate it by this specific

formula: *aʿūdhu bi-llāhi al-ʿalīʾul-ʿaẓīm min ash-shayṭān al-laʿīn ar-rajīm*/***I seek refuge in God, the High, the Mighty, from satan, the accursed, the banished!***

﴿أَعُوذُ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مِنَ الشَّيْطَانِ اللَّعِينِ الرَّجِيمِ﴾

One reason for this specific formulation is because in Arabic this particular construction consists of eight (**8**) words—to the number of sigils in the *ogdoadic* form of the **Greatest Name**—and is composed precisely of forty-one (**41**) letters to the numerical value of *umm* (أُمّ), "Mother." The construction's own full numerical value is three-thousand and three (**3003**). This triadic mirroring—eight (**8**) in structure, forty-one (**41**) in maternal signification, and **3003** in total sum—renders the formula architectonic rather than incidental. It is not merely an apotropaic utterance, but a numerically sealed enclosure whose symmetry performs the very refuge it invokes. The doubling within **3003** visually and arithmetically encodes a return to origin: beginning and end reflect one another across the axis of zero, just as protection emerges from the Hidden Center. Thus the *istiʿādha* here is configured not only as supplication against the accursed adversary, but as *re-entry* into the wombic matrix of the Most High, the Mighty—an ascent (*al-ʿalī*) that is simultaneously a sheltering immensity of might (*al-ʿaẓīm*)

Finally here, in the ***Book of the Names of All-Things*** the Primal Point also offers the following short doxology as an all purpose prayer of protection:

> ***In the Name of God, the Supremely Protecting, the Supremely Protecting!***
> God—no other god is there besides It—the All-Protecting, the All-Protecting! Say: God is the Supreme Protector beyond every guarding power! None can resist the Sovereign Ruler whose dominion is protection itself—neither in the heavens, nor in the earth, nor what is between them! Verily, It is the Perfect Keeper, the Guardian, the Ever-Watchful![6]

Arabic Text of the Bāb's all purpose prayer

بِسْمِ اللَّهِ الأَحْفَظِ الأَحْفَظِ. اللَّهُ لَا إِلٰهَ إِلَّا هُوَ، الأَحْفَظُ الأَحْفَظُ. قُلْ: اللَّهُ أَحْفَظُ فَوْقَ كُلِّ ذَا أَحْفَاظٍ. لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِيكِ سُلْطَانِ أَحْفَاظِهِ مِنْ أَحَدٍ، لَا فِي السَّمَاوَاتِ وَلَا فِي الأَرْضِ وَلَا مَا بَيْنَهُمَا. إِنَّهُ كَانَ حَفَّاظًا حَافِظًا حَفِيظًا.[7]

Prayer to the Angelic Concourses of the Greatest Name

In the Name of God, the Supreme, the Radiant, the One whose Names have burst forth in seven luminous lines, and each Name is a key, a threshold, and an angel at the gate of the theurgically spiritual horizon![8] O **Rūqiyāʾīl** ✯, master of subtlety, guardian of ascent to the Most High, open for us the gate of purity! O **Jibrāʾīl** ᚢ, bearer of revelation and the spirit of Command, illumine our hearts with the signs of the Divine sending! O **Samsamāʾīl** ᚠ, keeper of the secrets and guardian of the **Names**, break the seal of the unseen and unveil the points of the logoic-Words! O **Mīkāʾīl** ᚋ, bestower of Sustenance and shepherd of Mercy, let us drink from the clouds of the Spirit! O **Ṣarfīyāʾīl** ᚎ, ordainer of alterations and mover of destinies, ordain for us what the Lord desires! O **ʿAnyāʾīl** ᚺ, watcher of sorrows and servant of mysteries, bear from us the burden of Divine imposition! O **Kasfīyāʾīl** ᚴ, unveiler of the faces of the unseen, and guide of the knowers, show us the **Light of the Theophany** in the mirror of Truth!

Gather us beneath the shade of the **Greatest Name**, within the sanctuary of the manifesting Light, O angels of origination and administration—and protect us in every moment, before every moment and after every moment! And no power and no strength is there save in God the High, the Mighty!

Arabic Text

بِسْمِ ٱللَّهِ ٱلْأَعْلَى ٱلْمُنِيرِ، ٱلَّذِي تَفَجَّرَتْ أَسْمَائُهُ فِي سَبْعَةِ أَسْطِرَةٍ نُورِيَّةٍ، وَكُلُّ إِسْمٍ مِفْتَاحٌ وَمِقْدَامٌ وَمَلَكٌ عَلَى بَابٍ مِنْ بَوَابَاتِ ٱلْأُفُقِ ٱلرُّوحَانِيِّ. يَا **رُوقِيَائِيلَ**، سَيِّدَ ٱلرَّقِيقِ، وَحَافِظَ ٱلرُّقِيِّ إِلَى ٱلْأَعْلَى، ٱفْتَحْ لَنَا بَابَ ٱلصَّفَاءِ! يَا **جِبْرَائِيلَ**، حَامِلَ ٱلْوَحْيِ وَرُوحَ ٱلْأَمْرِ، نَوِّرْ قُلُوبَنَا بِآيَاتِ ٱلتَّنْزِيلِ! يَا **سِمْسِمَائِيلَ**، خَازِنَ ٱلرُّمُوزِ وَسِرِّ ٱلْأَسْمَاءِ، فُكَّ خَتْمَ ٱلْغَيْبِ وَٱكْشِفْ نُقَطَ ٱلْكَلِمَاتِ! يَا **مِيكَائِيلَ**، مُنَزِّلَ ٱلرَّزْقِ وَرَاعِيَ ٱلرَّحْمَةِ، أَسْقِنَا مِنْ سَحَابِ ٱلرَّوْحِ! يَا **صَرْفِيَائِيلَ**، مُدَبِّرَ ٱلتَّصَارِيفِ وَمُحَرِّكَ ٱلْأَقْدَارِ، قَدِّرْ لَنَا مَا يَهْوَاهُ ٱلرَّبُّ! يَا **عَنْيَائِيلَ**، نَاظِرَ ٱلْأَلَمِ وَخَادِمَ ٱلْأَسْرَارِ، إِحْمِلْ عَنَّا وَزْرَ ٱلتَّكْلِيفِ! يَا **كَسْفِيَائِيلَ**، ٱلْكَاشِفَ عَنْ وُجُوهِ ٱلْغُيُوبِ، وَمُرْشِدَ ٱلْعَارِفِينَ، أَرِنَا نُورَ ٱلتَّجَلِّي فِي مِرْآةِ ٱلْحَقِّ !ٱجْمَعْنَا تَحْتَ ظِلِّ إِلْإِسْمِ ٱلْأَعْظَمِ، وَفِي حِمَى ٱلنُّورِ ٱلْمُتَجَلِّي، يَا مَلَائِكَةَ ٱلتَّكْوِينِ وَٱلتَّدْبِيرِ، وَاحْفَظْنَا فِي كُلِّ حِينٍ، وَقَبْلَ حِينٍ، وَبَعْدَ حِينٍ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Notes

[1] The first two items are from 2025. Everything else is from a period much earlier.

[2] Which is the value of *mustaghāth* (مستغاث) (2001) and the letter ***mīm*** (م), i.e. its first letter. While He does not explicitly name the letter itself, in the **40th** verse of an acrostic prayer by the Primal Point (the same one which we translated for the first maiden issue of the ***Studies in the Bayān:***, 2024: 97-102,: He says: *And over the earth* (*turāb*) *in the Name of death* (*al-mamāt*), *its Resurrector* (*mubʿithihā*). This **40th** verse of that acrostic prayer (with **40** itself being the numerical value of ***mīm*** م) may explain the reasons for the specific number of **2041** given. Otherwise the numerical value of *yā allāhu'l-mustaghāth* (يَا اللَّهُ الْمُسْتَغَاثُ) (composed of 3 words and 14 letters) is two-thousand one-hundred and nine (**2109**). The difference between **2109** and **2041** (i.e. 2109 – 2041) is sixty-eight (**68**), which is the numerical value of *bi-Llāh* (بِاللهِ), "in/by/with God" or *muḥyī* (محيّ), "the Revivifier" and *ḥakam* (حَكَمٌ), "the Judge," the fourth Name among the **Six Names**.

[3] Our experience with this *dhikr* is that (combined with the attentive presence to the heart) the aspirant should also attempt to *fully visualize* the outcome they seek as they invoke it—that is, fully engage their intentionality (*himma*) with singular focused resolve and without interruption during the entire course of the invocation—and, God willing, they will obtain the result they seek, or better. We have extensive experience (*tajruba*) with this specific *dhikr* and its operation prescribed by the Primal Point in the ***Book of the Names of All-Things***. It was responsible for radically changing conditions towards a positive direction for my daughter and I at an extremely difficult time in Berlin, Germany during 2019 after the tragic passing of Roya. As such, it is to be considered amongst the chief *mujarrabāt* (experienced magical/theurgic items) of this Path.

[4] This item is also amongst chief *mujarrabāt* (experienced magical/theurgic items) of this Path, and during 2016-2020 was responsible for neutralizing the hostile activities of some of our anti-Bayānī enemies—and particularly those among the acolytes of the Russian fascist Aleksandr Dugin.

[5] **Transliteration**: *yā qāhiru dha'l-baṭashi ash-shadīdi anta'lladhī lā yuṭāqu intiqāmuhu*. **Translation**: *O Vanquisher/Victorious possessed of the most intensely violent/valorous assault, Thou art the One Whose vengeance is unendurable!* The specificities (*khawwāṣ*) of its usage also include:

i. To cause the death of an enemy.

ii. To cause the illness of an enemy.

iii. For neutralizing both factions of a war.
iv. For binding the tongues of gossip-mongers.
v. For the redemption of sins/moral infractions.
vi. For causing sleep.
vii. For causing love and/or to cause someone to act spontaneously out of love.
viii. For summoning the guardian spirits (*muwakkilūn*) of the Name *qahhār* to fulfill any desire and/or wish that does not violate or infringe upon the Divine Order.

This **Idrisīd Name** is to be recited either one-thousand (**1000x**) or (according to some sources) up to ten-thousand times (**10,000x**) in one sitting for up to seven (**7**) consecutive days and even more. Repetition at that scale transforms supplication into interior restructuring: the enemy is no longer merely external but becomes the locus through which reliance (*tawwakkul*) and Divine Aid (*naṣr*) are realized. Thus the entire corpus of such prescriptions may be read less as aggressive magic and more as a *metaphysical pedagogy of dependence*—where *victory*, *protectio*n, and *subdual* are entrusted to the Real, and the supplicant's role is to assume the posture of surrender through which those Names may manifest their proper effects. And even though with its explicit imagery of irresistible vengeance, this **28th Idrisīd Name** reflects a more severe modality of Divine intervention. Yet even here, within traditional metaphysics, vengeance (*intiqām*) is not arbitrary retaliation but the reassertion of equilibrium when balance has been breached. The diverse *khawwāṣ* attributed to it—*subduing enemies, binding tongues, ending conflict, inducing love* or *sleep*—demonstrate the polyvalence of a single Name across multiple ontological registers. In this framework, Divine Names are polyvalent forces whose effects vary according to intention, purity of state, and alignment with Divine Justice and equilibrium. Thus, it goes without saying that none of these will work for just anyone, especially those out of alignment (whether by act or intention) with purity of state and Divine justice. In other words, and contrary to some opinions, the Divine Names and invocations cannot be used for purposes of **goetia** and black sorcery. When it works, it works by specific Divine Intent—irrespective of even the human invoker and their own intentions.

[6] This doxology by the Bāb is built entirely on the semantic field of the root ***ḥ-f-ẓ***, meaning *guarding*, *preserving*, *retaining*, and *preventing loss*. The Primal Point is not repeating synonyms for ornament but constructing a graded metaphysics of preservation. The terms form a descending cascade from *absolute principle* to *cosmic function*, to *relational encounter*, to *essential identity*. The opening ***al-aḥfaẓ*** (the elative form) does not merely mean "*most preserving*" comparatively; in theological usage it signifies transcendence beyond category. Preservation here is not an action God performs but the condition that makes persistence possible at all. Creation does not endure because it has stability; it endures because Reality continuously prevents it from falling into *non-being*. The repetition "***al-aḥfaẓ al-aḥfaẓ***" therefore establishes preservation as an ontological principle rather than devotional emphasis. The next level, ***ḥaffāẓ***, the intensive hyperbolic participle, shifts preservation into

ceaseless universal activity. If ***al-aḥfaẓ*** is the transcendent ground, ***ḥaffāẓ*** is the perpetual operation by which contingency is maintained. Nothing continues by inertia; everything is actively held in existence at every instant. The movement is thus from absolute preserving to perpetual preserving. From there the text descends to ***ḥāfiẓ***, the ordinary active participle, where preservation becomes relational and particular: *providence*, *guardianship*, and *safeguarding of concrete beings*. What metaphysics establishes, experience encounters; the creature meets the Preserver as caretaker. Finally comes ***ḥafīẓ***, the qualitative adjective indicating inherent nature. Here preservation is no longer an act nor merely a relation but the identity of *being preservation itself*. Protection is not something God does; it is what God *is*. Thus the closing sequence "*ḥaffāẓan ḥāfiẓan ḥafīẓan*" forms a metaphysical ladder: the One who preserves everything continuously, the One who guards each thing particularly, and the One whose very essence is preservation. This retroactively interprets the opening *al-aḥfaẓ*: the Absolute Preserver manifests as *cosmic preservation*, *providential guardianship*, and *essential identity*. The prayer is therefore not asking for protection but declaring that nothing can escape preservation because existence itself *is* preservation. The statement that none can withhold themselves from the Sovereign Ruler of the dominion of Its preservations means that protection here does not signify safety from events but the impossibility of falling outside Divine Reality. Loss, annihilation, and separation become metaphysically impossible because Being itself is *already-always* being-kept. Therefore, the invocation moves from "God preserves you" to "you exist within preservation itself."

[7] **Transliteration**: *bismillāhi al-aḥfaẓi al-aḥfaẓ. allāhu lā ilāha illā huwa, al-aḥfaẓu al-aḥfaẓ. qul: allāhu aḥfaẓu fawqa kulli dhā aḥfāẓ. lan yaqdiri an yamtaniʿa ʿan malīki sulṭāni aḥfāẓihi min aḥad, lā fī as-samāwāti wa lā fi al-arḍi wa lā mā baynahumā. innahu kāna ḥaffāẓan ḥāfiẓan ḥafīẓan.*

[8] These are the **Six Names** (*fard*/Single, *ḥayy*/Alive, *qayyūm*/Peerless Self-Subsistent, *ḥakam*/Judge, *ʿadl*/Just and *quddūs*/Holy) in addition to *hūwa* (It/He) as the first, making it seven. In this scheme, the Name *hūwa* goes with **Rūqiyāʾīl**, *fard* with **Jibrāʾīl**, *ḥayy* with **Samsamāʾīl**, *qayyūm* with **Mīkāʾīl**, *ḥakam* with **Ṣarfīyāʾīl**, *ʿadl* with **ʿAnyāʾīl**, and *quddūs* with **Kasfīyāʾīl**.

Spiritual Praxis

40

A Summary of Some of the Laws and Ordinances of the *Completion of the Bayān*

Together with some concluding remarks about Elemental Lettrism as a System of Ontic Logic

No authentic Path is made by *intellection alone*. Ordinances, laws and boundaries always exist because some form of practice is necessary and some manner of a protective covenant over a community always establishes its *specific identity*. In the spatiotemporal world, without enacted form, truth remains abstract; without shared discipline, vision dissipates into private interpretation—even chaos. Law crystallizes remembrance into rhythm, giving body to belief and continuity to transmission. It distinguishes a living community from a mere affinity of ideas. Through prescribed acts, permitted and forbidden boundaries, structured devotions, and regulated relations, a Path inscribes itself into *time*, *space*, and *conduct*. In this way, ordinance becomes not constraint for its own sake, but the *architecture* through which a Revelation stabilizes, protects itself from dissolution, and fashions a

recognizable ethos. Thought may illumine, but practice incarnates; doctrine may declare, but law sustains both practice and doctrine. Moreover, law mediates between transcendence and history. It translates the intensity of an originating Disclosure into repeatable gestures capable of surviving the erosion of generations. What is first encountered as blaze becomes, through ordinance, *hearth*: a fire that can be tended rather than merely *remembered*. Without this mediation, Revelation either fossilizes into nostalgia or evaporates into abstraction. Law therefore performs a double function—it preserves the vertical axis of meaning while regulating the horizontal field of communal life. It also establishes limits, and limits are not merely prohibitions but *conditions of intelligibility*. A form without boundary dissolves; a devotion without rule loses measure. By demarcating the permitted (*ḥalāl*) and the forbidden (*ḥarām*), law as ordinance protects the Path from both dilution and excess—guarding it equally from laxity and fanaticism. The covenantal boundary marks a threshold: within it, meaning coheres; beyond it, identity disperses. Thus, restraint becomes generative. The prohibition is the shadow that makes fidelity visible.

Furthermore, enacted discipline produces a shared temporality. Cycles of prayer, fasting, pilgrimage, assembly, or study bind individual consciousness into communal rhythm. Time itself becomes *sanctified* through *recurrence*. In such repetition, the Path becomes embodied—even *embroidered*—memory; the believer does not merely recall the founding moment but participates in its *continual re-actualization*. Law, then, is the mnemonic structure of a people—its living archive. The stability law as ordinance provides is therefore not static rigidity but durable coherence. It allows interpretation to unfold without severing continuity. By anchoring doctrine in practice, and practice in defined form, a Path remains dynamic yet recognizable—capable of responding to circumstance without forfeiting its essence. In this sense, ordinance is the vessel that carries the current of meaning across the contingencies of history. Without vessel, the current floods and disappears; with vessel, it flows, directed and enduring. Yet even more can be said. The vessel does not imprison the current; it renders its movement intelligible and transmissible. What is fluid in origin becomes inhabitable in duration. Ordinance thereby

transforms intensity into inheritance, ensuring that what was once encountered as singular event may be entered again as patterned life. Such patterned life does not diminish spontaneity but refines it. Within an articulated form, inspiration acquires discernment; zeal acquires proportion. The grammar of law enables the poetry of devotion. Absent that grammar, expression fragments into isolated utterance, each voice sovereign yet unmoored. With it, plurality becomes harmony rather than cacophony. Thus the endurance of a Path is neither the freezing of its first hour nor the abandonment of its frame, but the rhythmic interplay between form and renewal. Law secures that rhythm. It makes fidelity sustainable, continuity perceptible, and identity durable without petrification. In this equilibrium, the living archive does not merely store the past—it generates the future in recognizable continuity with its source.

Praxis, in this register, names the indivisible unity of enactment and meaning—conscious activity through which truth becomes historically effective. In a Marxian sense, praxis is not contemplation but transformative doing: the material inscription of conviction into the structures of lived reality. It is the site where thought ceases to be mere interpretation and becomes *world-shaping action*. Yet in a Theophanocratic horizon, praxis exceeds socio-economic transformation alone. It is the disciplined enactment of Divine disclosure within the fabric of communal and temporal existence. It is the *obedience* by which transcendence acquires historical body. Thus praxis is neither *abstract theory* nor *blind activism*. It is the covenantal performance through which a Revelation stabilizes itself in time while simultaneously contesting the distortions of time. Marx reminds us that consciousness is mediated by material relations; Theophanocracy reminds us that material relations themselves are answerable to a higher ontological disclosure. Praxis therefore becomes the meeting point of vertical command and horizontal condition. It is the arena in which the Real is not merely affirmed but *operationalized*. In this synthesis, *law* is *praxis formalized*. It is the structured choreography through which belief enters production—production not only of goods, but of subjects, rhythms, solidarities, and institutions. The cycles of devotion, the demarcation of permitted and forbidden, the regulated bonds of community: these are not superstructural ornaments but the *generative infrastructure* of a

sacred polity. If Marxian praxis seeks to overcome alienation by transforming the relations of labor and power, Theophanocratic praxis seeks to overcome ontological estrangement by *re-aligning* those relations with Divine ordinance. Both reject inert contemplation; both insist that truth must be enacted. Praxis, then, is the architecture of lived fidelity. It is *remembrance* disciplined into *habit*, *justice* patterned into *law*, transcendence translated into institution (even when institution be defined in an open ended and loose manner). Through praxis, Revelation ceases to hover as idea and becomes inhabitable order. It resists both privatized spirituality and formless revolt, *binding transformation to covenant*. In this way, praxis is neither mere activism nor mere piety, but the embodied dialectic of *disclosure* and *construction*—the ongoing *sacred materialization* of meaning within history under the sovereignty of the Real.

Praxis, in this hybrid frame, must also be understood as the site where ontology becomes institution. In classical Marxism, the critique of ideology exposes how ruling ideas stabilize ruling relations; praxis interrupts this stabilization by reorganizing material life. In a Theophanocratic key, however, the "ruling Idea" is not ideology but *disclosure*—not mystification but Manifestation. Praxis therefore functions not as demystification alone, but as re-inscription: it reorganizes social, economic, and symbolic relations according to the *grammar of theophany*. The question ceases to be merely who controls production, and becomes: *under what light is production ordered*? Praxis answers by embedding production itself within a covenantal horizon. Moreover, praxis here is anti-Gnostic (in its radically dualist sense, that is). It rejects the separation of inner illumination from outer structure. A Path that confines itself to interior experience alone abandons history to forces indifferent or hostile to transcendence—as we have witnessed in the present age as of this writing. Conversely, activism severed from metaphysical orientation reproduces the very alienation it opposes, because it lacks an ontological anchor. Theophanocratic praxis refuses both reductions. It insists that **Spiritual Truth** must shape juridical form, economic practice, and communal discipline—not as theocracy in the crude sense of clerical domination, but as sovereignty of revealed measure over collective life. In this way, praxis becomes the concrete refusal of the split between sacred and material orders. Based on this,

we can also say that praxis, in this synthesis, is the *metabolism between transcendence* and *structure*. Every Revelation begins as *event—excessive*, *disruptive*, *destabilizing*. Praxis converts event into durability without domesticating its origin. It constructs forms capable of carrying intensity across generations. Marx perceived that revolutionary fervour dissipates unless institutionalized; Theophanocratic insight adds that institutionalization must remain answerable to its *originating disclosure* or it degenerates into bureaucracy. Praxis therefore contains an internal dialectic: it stabilizes without ossifying, renews without dissolving. It is *disciplined dynamism*.

At a deeper level, praxis is the formation of subjectivity. For Marx, labor under capitalism produces alienated subjects; transformative praxis produces conscious agents. For Theophanocracy, disciplined obedience to ordinance produces a different anthropology: *the covenantal subject*. Such a subject is not an isolated individual but a node within sacred temporality—shaped by *repetition*, *prohibition*, *devotion*, and *shared rhythm*. Law, then, is not merely regulatory but *anthropogenic*. It produces a recognizable ethos—a way of inhabiting *space*, *time*, and *relation* under the sign of the Real. Given this, praxis in this register is *eschatological* without being escapist. It does not await a future rupture while neglecting *present form*. Nor does it *absolutize* the present order. It lives in *anticipatory construction*: building structures that prefigure the justice and coherence they proclaim. In Marxian terms, it prefigures a transformed mode of life; in Theophanocratic terms, it anticipates the full manifestation of sovereignty by embodying its measure now. Praxis is therefore the ongoing wager that history can be shaped in fidelity to Divine disclosure—that the world need not remain organized by alienation when it can be *reorganized by remembrance*. In sum, praxis here is the disciplined *sacred materialization* of *transcendence*. It is *revelation enacted*, *law embodified*, *community structured*, *economy reoriented*, and *subjectivity formed under covenant*. It is not mere doing, but *ordered doing*; not mere structure, but *illuminated structure*. Through it, the Real ceases to be an abstraction and becomes a lived, shared, and enduring order within history. This is above is our *working theory of praxis* around whose assumptions the *functionality* of the ordinances of the **Completion of the Bayān** for each believer revolve.

Temples of the Pure Religion of Gnosis

Here now we offer a summary of the laws and ordinances of the **Completion of the Bayān**[1] which constitute the basic substance of the new *sharʿīa* (sacred law) of the Bayān in this its **Second Cycle** until the Day of the Manifestation of ***She whom God shall make Manifest*** in **303** Who shall inaugurate its **Third**. Rather than rely only on this summary, the reader is also encouraged to refer to the **Completion of the Bayān** itself regularly. We will begin with a general synopsis of the **Twelfth Unity** at the level of its laws and ordinances. Then all the other laws and ordinances from all the other unites will be schematized thematically, also identifying in which **Unity** (chapter) and **Gate** (subsection) they appear at the end of each summary. These law and ordinances have not been sequenced chronologically and so do not appear in their order within the Book. After the synopsis of the **Twelfth Unity** appearing immediately below, these will all be given henceforth by the theme of their subheading.

Synopsis of the Ordinances of the Twelfth Unity

In the **1st Gate of the Twelfth Unity** the believers of the Bayān are commanded to affirm the Manifestation of the **Final Point** and to recognize no other **Promised One of the Bayān** in this cycle besides Him, and upon this basis to acknowledge the Manifestation of ***She whom God shall make Manifest***.[2] One is incumbent upon the other just as in the **First Cycle of the Bayān** true belief in the **Primal Point** was incumbent upon belief in ***He whom God shall make Manifest***. They are forbidden from questioning the Divine Act ("*ask not regarding what It does*") and are required to maintain fidelity to the **Covenant** and **Pact of the Bayān** in totality (from the **First Unity** unto the final **Nineteenth**). They are commanded not to veil themselves from the Manifestation (whether in this or any other age) and not to fear worldly opinion, its blame, ridicule or scorn.

The faithful are required to enter the Light through the structured pillars of **glorification** (*tasbīḥ*), **sanctification** (*taqdīs*), **praise** (*taḥmīd*), **testification to the Divine Unicity** (*tahlīl*), **magnification** (*takbīr*), and **mighty exaltation** (*taʿẓīm*), each associated with six of the sigils of the **Greatest Name** (*sans* its pentalpha), one of the **Six Names**, the **six**

theophanic sequences of the *ḥadīth al-ḥaqīqa/kumayl*, and each word of the six words in Arabic constituting the Bayānic formula of the *tahlīl* as specified in the **First Unity**—*lā ilāha illa allāh ḥaqqan ḥaqqan* (لا إله إلّا الله حقًّا حقًّا) (There is no other god but God, Truly, Truly), since all of the Bayān previously has archetypally returned to this form of the *tahlīlic* phrase in its Resurrection (*qīyāma*).

Just as the conclusion of the ***ḥadīth al-ḥaqīqa/kumayl*** declares, believers are instructed to extinguish prior lamps upon the arising of the new Dawn of Manifestation. These prior lamps are the prior forms of dogma, husks of previous belief, abrogated laws, ideologies and *ideations*—since *each Day* **God** *is upon some new task* (**Q. 55:29**)—and because to truly know the **Living God** is to know It in the Real's **Living Theophany** of the moment *in the horizons and in themselves* (**Q. 47:53**). Given this, when the initiatic threshold is crossed, a believer is no longer considered as being just a mere believer (*muʾmin*). Instead, they have become a ray of the Divine Light (*nūr*) itself and so an Illuminator or Light-Giver (*nāwir*) as a Manifestation of this luminous ray issuing from the Divine. The Light itself is the Light of ***She whom God shall make Manifest*** Who is taken here as the **Light of lights** (*nūr al-anwār*), the **Tree of Existence** (*shajara al-wujūd*), and **the Face** (or *direction*) **in the Light** (*wajh bi'l-nūr*).[3]

A specific supplication is prescribed for continuous recitation over ninety-five (**95**) days corresponding to the number of "God guides" (يهدي الله) (**Q. 24:35**), in order to attain enlightenment and realization of the True Manifestation. This being:

﴿إِلٰهِي أَرِنِي ٱلْحَقَّ حَقًّا حَتَّىٰ أَتَّبِعَهُ وَأَرِنِي ٱلْبَاطِلَ بَاطِلًا حَتَّىٰ أَجْتَنِبَهُ فَأَرِنِي يَا ٱللَّهُ ٱلنُّورَ نُورًا حَتَّىٰ أَسْتَنِيرَ﴾

Transliteration: *ilāhī arinī al-ḥaqqa ḥaqqan ḥattā attabiʿahu wa-arinī al-bāṭila bāṭilan ḥattā ajtanibahu fa-arinī yā allāhu al-nūra nūran ḥattā astanīra.*

Translation: *O God, show me the Truth, truly, until I follow it, and show me the false in its falsity until I shun it; so, show me, O God, the Light as a light until I enlighten!* (**1st Gate, Twelfth Unity**)

A further nightly and daily supplication (whose numerical value is **2001**)[4] is enjoined beseeching guidance and protection from ignorance (**Fourteenth Unity, 4th Gate**). This being:

﴿يَا ٱللَّهُ يَا ٱللَّهُ لَا تُشَوِّهْ خَلْقِي وَهَيْكَلِي بِٱلنَّارِ﴾

Transliteration: *yā allāhu yā allāhu lā tushawwih khalqī wa-haykalī bi-l-nār.*

Translation: *O God, O God, do not malform the creation of Thy Talismanic-Temple in the infernal fire!*

Weekly recitation of designated prayers is commanded in several instances, including supplications against *injustice*, *oppression*, and *falsehood* (**Twelfth Unity, 16th Gate**). Another specific supplication is to be recited once a week, asking God for the power to destroy white supremacy and its racial contract (**Twelfth Unity, 7th Gate**) with another where permission is given to recite, once a week, a specific supplication from the **Completion of the Persian Bayān** against the people of Hot Air (i.e. the Bahā'īs) (**Twelfth Unity, 14th Gate**). These will not be reproduced here.

The prohibition on the buying and selling of the four elements—**Air, Fire, Water,** and **Earth**—per the **11th Gate of the Ninth Unity** is reaffirmed as binding and identified as central to rectifying the disorder of the world (**Twelfth Unity, 10th Gate**).

The faithful are also enjoined to prevent dissension between the **People of the Bayān** and the **People of the NUR**, affirming their essential unity (**Twelfth Unity, 9th Gate**).

It is decreed that false claimants to a divine station will inevitably be exposed and extinguished by the true **Greatest Name**. Therefore, the antichrist (*dajjāl*) is defined as the locus of negation and false manifestation (**Twelfth Unity, 8th Gate**).[5] But by the same token,

the believers are instructed to reject false accusations against the innocent (whoever they may be) and to invoke divine nullification of such slanders, and especially the slanders by the Bahā'īs of all those whom they have maliciously demonized in their worthless literature since the 1860s (**Twelfth Unity, 13th Gate**).

Weekly recitation of specific revealed supplications from the **Persian Bayān** is commanded against hostile forces until the Day of the Promised One: ***She whom God shall make Manifest*** (**Twelfth Unity, 14th Gate**). Nevertheless, the faithful are instructed to arise and testify when called, affirming the Lordship of the True Manifestation whenever He or She arises. They are commanded to worship God alone, confirm the Light, and bear witness to the return of the **Primal Point** in the **Final Point**, *viz.* **Wahid Azal** (as above, **Twelfth Unity, 1st Gate** and **6th Gate**).

The invocation (*dhikr*) of "God is the Most Mighty" (*allāhu aʿẓam*) (الله اعظم) is a provision for entering the **NUR** (**Twelfth Unity, 1st Gate**). It enjoins vigilance over the self, constancy in remembrance (*dhikr*), and loyalty to the True Manifestation.

The Light/**NUR** is proclaimed the balance (*mizān*) with God until the Day of the Manifestation of ***She whom God shall make Manifest*** (**Twelfth Unity, 4th Gate**) after which whatsoever She proclaims will be the new balance with God. This Unity also affirms that all gifts, righteous acquisitions, and paradisal realities in the **NUR** are dedicated unto ***She whom God shall make Manifest*** because whatever good exists in the **NUR** is a sign and token of Her beneficence (**Twelfth Unity, 5th Gate**).

Further, this Unity establishes that whensoever sacred communities recede, by the logic of the greater divine economy of things, a new Manifestation is required to Dawn (**Twelfth Unity, 13th Gate**). As such, believers are to emulate the archetypal figure of **Khiḍr** in this dispensation (*dawr*)—in inner attitudes as well as outer dispositions—since an internalized Khiḍrian paradigm is able to distinguish Truth from falsehood such that full spiritual individuation has occurred for the one has reached this station (**Twelfth Unity, 11th Gate**).

But most importantly, in the Path of God during this age *men* (the possessors of the Talismanic-Temples) must yield before *women* (the possessors of the Circular-Amulets) in

all things—unless, that is, such yielding should cause manifest injustice and similar inversions (at which point, the opposite holds: *no yielding*) (**Twelfth Unity, 15th Gate**).[6]

Worship, Prayer, and Ritual

The Confession of Faith (*shahāda*): To attain salvation in the Bayān and become illumined by the "**Gate of All-Things**" (the final, concluding subsection of the Bayān in the **Nineteenth Unity**) one must recite with pure sincerity a specific twofold testimony. The first part affirms the station of the current Manifestation: "*There is no god but God—Truly, Uniquely/Waḥīd is—the Mirror of God!*" (*lā ilāha illā allāh ḥaqqan waḥīdan mirāt allāh*) (لَا إِلٰهَ إِلَّا ٱللَّهُ حَقًّا وَحِيدًا مِرْآةَ ٱللَّهِ).[7] The second part affirms the future Manifestation, stating: "*I bear witness as God witnesses upon Its Logos-Self that* ***She whom God shall make Manifest*** *is the* ***Point of the Divine Knowledge*** *and the locus of the Manifestation of the Fāṭimīyic Reality in Truth! There is no god but God, Fāṭima is the Face of God!*" (*ashhadu kamā shahid'llāhu ʿalā nafsihi bi-anna hīya yuzhiru-hā'Llāhu nuqṭatu'l-ʿilmi-l-ilāhīya wa maẓharu'l-ḥaqīqati'l-fāṭimīya bi-l-ḥaqq, lā ilāha illā allāh, fāṭima wajhu allāh*) (أَشْهَدُ كَمَا شَهِدَ ٱللَّهُ عَلَىٰ نَفْسِهِ بِأَنَّ هِيَ يُظْهِرُهَا ٱللَّهُ نُقْطَةُ ٱلْعِلْمِ ٱلْإِلٰهِيَّةُ وَمَظْهَرُ ٱلْحَقِيقَةِ ٱلْفَاطِمِيَّةِ بِٱلْحَقِّ لَا إِلٰهَ إِلَّا ٱللَّهُ فَاطِمَةُ وَجْهُ ٱللَّهِ) (**Nineteenth Unity, 19th Gate**).

Call to Prayer (*adhān*): A specific form of the call to prayer is established, involving a sequence of invocations at six (**6**) halting points. It begins with recitations of **i.** "God is the Most Glorious" (*allāhu amjad*) (الله امجد) and the *tahlīl*—that is, saying *lā ilāha illa allāh* (there is no god but God) (لا إله إلّا الله)—followed by **ii.** "God is the Most Revivificatively Alive" (*allāhu aḥīyya*) (الله احيّي) and then the *tahlīl*; **iii.** "God is the Most Resplendent" (*allāhu anwar*) (الله انور) and then the *tahlīl*; **iii.** "God is the Most Mighty" (*allāhu aʿẓam*) (الله اعظم) and then the *tahlīl*; **iv.** "God is the Most Pure" (*allāhu aṭhar*) (الله اطهر) and then the *tahlīl*; each repeated nineteen (**19**) times. It concludes with **vi.** "God, there is no other god but It/He" (*allāh lā ilāha illa hūwa*) (الله لا إله إلّا هو) sixty-six (**66**) times. This brings the number of total recitations to two-hundred

and fifty-six (**256**) which is the *abjad* numerical value of *nūr* (نور), "Light," in Arabic (**Fifteenth Unity, 19th Gate**).[8]

Daily Invocations: A prescribed set of daily invocations for each day of the **NUR** month is established, beginning with "God is the Most Revivificatively Alive" (*allāhu aḥīyya*) (الله احيّي) on the first day and ending with "God is One" (*allāhu aḥad*) (الله احد) on the twenty-eighth (**28th**) day (**Fourteenth Unity, 3rd Gate**).[9]

NUR *ṣalāt* of the Fāṭimīya: A new form of ritual prayer is established consisting of eight (**8**) cycles (*rakʿāt*).[10] It can be performed daily, or at minimum once a week on the **Day of Existence** (*yawm al-wujūd*) (i.e. Fridays). It may be performed in two units. Congregational prayer remains abrogated. Specific postures, supplications, and recitations, including the **Sūrah of the Command** (*al-amr*) and the **Sūrah of Creation** (*al-khalq*) from the **Book of Guidance** (*kitāb al-hudā*), are prescribed for each cycle.[11] The worshiper visualizes the **Greatest Name** and its individual calligrams (or sigils) for each of these cycles (**Fifteenth Unity, 19th Gate**).[12]

Prayer for the Newborn: A specific prayer for a newborn is mandated, including recitations of testimonies of faith, twenty-eight (**28**) repetitions of "God is the Most Revivificatively Alive! God is the Most Luminous!" (*allāhu aḥīyya allāhu anwar*) (الله احيّي الله انور), and the recitation of three specific **Sūrah**s from **Book of Guidance** (*kitāb al-hudā*) (the two already given above plus another: **The Opening of the Light**) (**Thirteenth Unity, 17th Gate**).

Prayer for the Dead: A specific funerary prayer is mandated, involving recitations of testimonies of faith, a blessing upon ***She whom God shall make Manifest***, twenty-three (**23**) repetitions of *yā allāh* (يا الله), "O God," the recitation of the three **Sūrah**s mentioned in the last item, and thirty-eight (**38**) repetitions of "God is the Most Luminous! God is the Most Elevated!" (*allāhu anwar allāhu arfaʿ*) (الله انور الله ارفع) (**Thirteenth Unity, 17th Gate**).

Luminous Pilgrimage (*ḥājj*): Three pilgrimage sites are established: the **a. Valley of NUR**, **b. Uluru-Katajuta**, and the **c.** the **House of the Bāb in Shīrāz**. All previous rites and rituals specified in the Bayān by the Primal Point are abrogated, and men and women are equal in

performing the duties. An outward *qibla* (**Tree of Life** in the **Valley of NUR**) and an inward *qibla* (***She whom God shall make Manifest***) are established (**Fifteenth Unity, 13th Gate**).

Greeting: The ordained greeting among the faithful lights is "the Light be upon you" (*nūr ʿaleykum*) (نور عليكم), with the response being "and upon you be the Light" (*wa ʿaleykum nūr*) (وعليكم نور) (**Thirteenth Unity, 16th Gate**).

Words for Gatherings: At the beginning of every luminous celebration, assembly, congregation, or gathering, one must say: "*In the Name of God by God and from God and to God in what God hath willed!*" (*bismillahi bi-llāhi wa min allāhi wa ila'llāh wa mā-shāʾllāh*) (بسم الله بالله ومِن الله والى الله وما شاء الله). At the conclusion of such gatherings, one must say either the ***Theophanic Praise of Fāṭima*** [13]once, or simply say *yā nūr* (يا الله), "O Light," once (**Thirteenth Unity, 17th Gate**).

Holy Days: God has decreed fifty (**50**) general **Holy Days** and sixteen (**16**) *ad hoc* **Holy Days**, totalling **fifty-five** (55). The remaining **eleven** (11) are to be established by future leaders. (**Thirteenth Unity, 3rd Gate**).[14]

Luminous Calendar: A new calendar is decreed, consisting of thirteen (**13**) months of twenty-eight (**28**) days each, abrogating the previous method of calculating days from dusk to dusk in favor of the common **24-hour** method. The **13 months** are named: 1. **One** (*aḥad*), 2. **Living/Alive** (*ḥayy*), 3. **Singular** (*waḥīd*), 4. **Light** (*nūr*), 5. **Gate** (*bāb*), 6. **Vicegerency** (*wilāya*), 7. **Truly Real** (*ḥaqq*), 8. **Holy** (*quddūs*), 9. **Pure** (*ṭāhirih*), 10. **Beauty** (*jamāl*), 11. **It/He** (*hū*), 12. **Pre-Eternal** (*azal*), and 13. **Love** (*ʿishq*) (**Thirteenth Unity, 2nd Gate**).

Luminous Ablution (*wuḍūʾ*): Ablution is performed by pouring water on the right hand, then the left, then the face and forehead while reciting a specific versical-sign of ablution (**Fifteenth Unity, 18th Gate**).

Ritual Impurity: Fifteen (**15**) causes of ritual impurity are listed, including **i.** contaminated blood, **ii.** vomit, **iii.** faeces, **iv.** urine after infancy, **v.** contact with a corpse, **vi.** contact with alcoholic beverages before worship, **vii.** contact with a violently insane person, **viii.** disturbed sleep, **ix.** sickness causing unconsciousness, **x.** contact with contaminated water

or toxic chemicals, **xii.** contact with tyrants or the "people of Hot Air," **xiii.** contact with unethical persons, **xiv**. contact with demons,[15] and **xv**. agitated inner states (**Fifteenth Unity, 18th Gate**).

Ritual Purification: A method of purification using the Six Names to draw a pentagram and circle is prescribed. Standing under running water and reciting *allāhu aṭhar*, "God is the Most Pure," or *allāhu anwar*, "*God is the Most Luminous*," to the numerical value of *yahdī'Llāh*, "God guides," ninety-five (**95**) times serves as a ritual purification of immersion (*ghusl*). Visualizing or writing the **Greatest Name** also purifies one's surroundings (**Fifteenth Unity, 18th Gate**).

Dress Code: Donning the color black for burial ceremonies and mourning is illicit (*ḥarām*). For women, wearing the veil (*ḥijāb*) is optional (**Thirteenth Unity, 17th Gate; Fifteenth Unity, 18th Gate**).

Conduct During Worship: It is not permissible to perform the *ṣalāt*, recite supplications, or invoke God's remembrance while in a state of drunkenness or intoxication, nor to enter sacred places in such a state (**Fifteenth Unity, 4th Gate**).

Prayer for Contemplation of Truth: A detailed supplication is provided for contemplating the truth of the Path (**Fourteenth Unity, 14th Gate**).

Prayer for Courage: A supplication invoking nearly two-hundred (**200**) names and attributes of God is to be recited once every afternoon to bedeck oneself with courage and fortitude (**Fourteenth Unity, 5th Gate**).

Prayer Before Sleep: A specific prayer is to be recited every night before sleep, affirming belief in God and the **Tree of Reality**, and asking to be shown "the reality of things as they truly are" (**Fourteenth Unity, 4th Gate**).

Prayer for Sexual Sanctification: A prayer is provided for sex (**Thirteenth Unity, 19th**).[16]

Prayer for Forgiveness: A specific supplication is to be recited when seeking God's forgiveness (**Seventeenth Unity, 10th Gate**).

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Prayer for the Full Moon: A specific supplication is to be recited once a month one (**1**) time while facing the Full Moon (**Fifteenth Unity, 13th**).

Prayer Before Dawn: A prayer from the **Tree of Existence** is to be recited every dawn upon its rising (**Fifteenth Unity, 19th Gate**).[17]

Prayer for the Letter Qāf: A *visitation prayer* is prescribed for any believer who visits the grave of Roya (the *first martyr* in the Light) in Berlin, Germany, or by whoever wishes to remember Her (**Nineteenth Unity, 17th Gate**).

Supplication for Blessings on the Letters: A supplication is provided to bless the Point and each of the Letters of the Living of the *bismillāh*, with their astrological and cosmological correspondences (**Sixteenth Unity, 8th Gate**).

Words at the Moment of Marriage: At the moment of initiating marriage, the couple must say: *Verily, we are from God and, verily, in God we are married/coupled* (*innā lillāhi wa innā bi-Llāhi zāwijūn*) (**Thirteenth Unity, 19th Gate**).[18]

Words at the Moment of Divorce: At the moment of divorce, the separating couple must say: *Verily, we are from God and, verily, in God we are separated/disjuncted!* (*innā lillāhi wa innā bi-Llāhi fāriqūn*) (إنّا لله وإنّا بالله فارقون) (**Thirteenth Unity, 19th Gate**).

Prayer for Protection: Three long prayers of refuge and protection are provided, seeking safety in God and Its **Greatest Name** from enemies, enchanters, satans, *jinn*, and all manner of calamities (**Twelfth Unity, 16th Gate**).

Prayer for Victory Over Oppressors: A brief prayer is provided to be said against oppressors: *O God, erase the darkness of negation with the Light of Affirmation!* (*allāhumma imḥu ẓulmata al-nafyi bi-nūri al-ithbāt*) (اَللَّهُمَّ اَمْحُ ظُلْمَةَ اَلنَّفْيِ بِنُورِ اَلْإِثْبَاتِ) (**Seventeenth Unity, 12th Gate**).

Prayer for Destruction of Negation: A prayer is given to destroy the negation of darkness: *O God! O God! O God! Destroy the negation of darkness with the Affirmation of Light!* (*yā allāhu yā allāhu yā allāhu ahlik ẓulmata al-nafyi bi-ithbāti al-nūr*) (يَا اَللَّهُ يَا اَللَّهُ يَا اَللَّهُ أَهْلِكْ ظُلْمَةَ اَلنَّفْيِ بِإِثْبَاتِ اَلنُّورِ) (**Seventeenth Unity, 15th Gate**).

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Prayer for the Beginning of Writings: Believers are commanded to write ***there is no god but God Truly, Truly*** (لَا إِلٰهَ إِلَّا ٱللَّهُ حَقًّا حَقًّا) at the beginning of everything they compose (or its numerical value of **383**),[19] and there is no **Proof except the Exclusive Oneness before the Pre-Eternal** (لَا حُجَّةَ إِلَّا الْأَحَدِيَّةُ قَبْلَ الْأَزَلِ) at the conclusion of whatever they compose (or its numerical value of **339**)[20] (**Sixteenth Unity, 7th Gate**).

Social and Ethical Laws

Duty of Mutual Aid: If any person harms or undermines a believer ("*a light*") from this community, all believers ("all the lights") must gather together in aid of their fellow believer against the oppressor. This duty applies specifically against manifestations of negation and darkness that are external to the community. This decree remains in effect until the **Day of the Gathering** and the Manifestation of ***She whom God shall make Manifest*** (**Seventeenth Unity, 1st Gate**).

Duty to Correct Mistakes: Believers ("the lights") are to constantly correct any mistakes whenever they occur (**Sixteenth Unity, 2nd Gate**).

Protection of Children: Children must be respected. No child of any age should be beaten or abused. Corporal punishment of children must be abolished globally, and psychological abuse of children must be criminalized globally (**Eighteenth Unity, 5th Gate**).

Models of Education: All contemporary models of education are deemed totally inadequate. The **People of Light** are commanded to formulate effective and holistically comprehensive models of education to replace them (**Eighteenth Unity, 13th Gate**).

Marriage and Relationships: *Adultery* is defined as the violation of the marriage pact and is condemned. Its penalty is immediate divorce, with consequences to be determined by God alone, not humans. False accusations of adultery are sinful. (**Thirteenth Unity, 19th Gate**).

Marriage and Relationships (continued): Only one spouse at a time is allowed (serial monogamy; polyamory is considered *ḥarām*/illicit). The age of consent is eighteen (**18**).

Preconditions for marriage like virginity are forbidden (*ḥarām*). The dowry (*mahr*) is abolished. Marriage with close relatives is forbidden. The couple should recite the established formula at the initiation of marriage (and for divorce).[21] Sexual impulse is natural but must be used responsibly within marriage/coupling (**Thirteenth Unity, 19th Gate**).

Sexual Ethics: Maintaining multiple sexual partners simultaneously is illicit (*ḥarām*), except in emergencies of severe depopulation where a man may have more than one spouse. Lesbians are allowed to marry formally in the **NUR**, but gay men are not (**Thirteenth Unity, 19th Gate**).

Laws on Women: Women are permitted to have an abortion before the first trimester in cases of rape, incest, dire poverty, or for legitimate medical reasons. The matter is between the woman and God, with no social or legal opprobrium (**Fifteenth Unity, 1st Gate**).

Laws on Women (continued): Menstruation and menstrual blood are declared pure, not impure (*najis*), abrogating previous ordinances. Women's rights in worship, fasting, pilgrimage, inheritance, rights, leadership and all status are affirmed (**Fifteenth Unity, 18th Gate**).

Crimes and Punishments: The penalty for mental manipulation and gaslighting (and similar abuses) is a heavy fine to the **Luminous House of the Treasury** and expulsion from the **Nation of Light** for a year. A rapist or pedophile is deemed a criminal who has forfeited the right to life (**Thirteenth Unity, 12th Gate; Thirteenth Unity, 19th Gate**).

Truth and Conduct: The practice of dissimulation/the exercise of the discipline of the arcane (*taqīya*) is licit (*ḥalāl*) in specific circumstances. Believers are commanded to destroy the transactional mentality (**Fourteenth Unity, 12th Gate; Fifteenth Unity, 12th Gate**).

Commandments on Society: A series of ethical guidelines are established, including to be true to oneself; not to fear; to love oneself first; to be fair and just; to think, say, and do good things; to be detached from the world; to not follow popular trends; to be a leader; speak the truth even if blasphemy; love as an eternal covenant; to not found new exclusivist

creeds; to not found theocratic governments; to be a friend to all nations; to care for the needy and the sick; to take care of the earth; and to know that peace requires justice (**Fourteenth Unity, 4th** through **19th Gates**).

Commandments on Society (continued): Democratic governance with checks and balances is affirmed as the best form of governance (**Eighteenth Unity, 2nd Gate**).[22]

Global Justice: A series of divine intentions are proclaimed to "erase and destroy" from the earth: the influence of Anglo-European powers; neoliberal capitalism; imperialism/colonialism; authoritarianism; environmental destruction; cruelty to animals; white supremacist fascism; Zionism; Wahhabism; all oppression against women and children; harassment of indigenous peoples; and the regime of juriconsults in Iran (**Thirteenth Unity, 10th, 11th**, and **12th Gates**).

Global Justice (continued): A command is given to bring about a global revolution against the capitalist order and to expropriate and redistribute the wealth of the "filthy rich" (**Fifteenth Unity, 15th Gate**).

Weekly Luminous Meetings: Believers are commanded to gather in a meeting every luminous month with at least fourteen (**14**) or twenty-eight (**28**) lights (i.e. believers). All forms of singing, music, dance, and audition are permissible (*ḥalāl*) in these meetings, provided they are done within the bounds of moderation and chastity (**Eighteenth Unity, 1st Gate**).

Funerary Practices: Burying corpses is permitted in any manner as long as the body is respected. If cremated, remains are to be placed in crystalline vases engraved with the **Greatest Name**, the letter ***ṣād*** (ص), or the **Hand of Fāṭimīya**, then buried (**Thirteenth Unity, 17th Gate**).

Jewellery and Amulets: It is incumbent upon every believer to engrave upon a blue turquoise, yellow topaz, green jade, or red carnelian either the letter ***ṣād*** (ص), the calligram of the **Greatest Name**, the **Hand of Fāṭimīya**, or a specific verse from the Bayān (**Thirteenth Unity, 13th Gate**).

Ring Inscription: Those who are able should place upon their right hand an agate ring engraved with the specific verse glorifying God as provided in the **17th Gate of the Thirteenth Unity**.

Books: The previous ordinance limiting book ownership is abrogated. Believers may own as many books as they like, as long as they read them (**Seventeenth Unity, 13th Gate; see also endnote 288 of the English translation**).

Permaculture: Believers are encouraged to adopt permaculture as a system of farming (**Seventeenth Unity, 18th Gate**).

Parental Duty: A man who impregnates a woman holds a lifelong duty towards the mother and the child, whether the conception occurred within or outside of marriage (**Fifteenth Unity, 1st Gate**).

Animal Slaughter: When an animal is killed for food (or if attacked for self-defense), one must say, *In the Name of God the Living, the Peerless Self-Subsistent!* (*bismillāhi'l-ḥayyi'l-qayyūm*) (بِسْمِ ٱللَّهِ ٱلْحَيِّ ٱلْقَيُّوم) (Seventeenth Unity, Third Gate).

Wills and Testaments: All believers are obligated to write a **will and testament** testifying to the Unicity of the Real, the Truth of the Light/**NUR**, and that ***She whom God shall make Manifest*** is the **Reality of realities** and will return in **303**. God allows believers (i.e. the lights) to leave their possessions to whomsoever they wish (**Sixteenth Unity, 19th Gate**).

Dietary and Health Laws

Dietary Laws: Intoxicants and alcoholic beverages are licit (*ḥalāl*) in moderation, but prolonged drunkenness and alcoholism are forbidden (*ḥarām*). Smoking tobacco is licit in moderation. Opium is forbidden except for medical reasons. Consuming the flesh of swine is permissible (*ḥalāl*), though vegetarianism is recommended. The consumption of onions and garlic is permissible, but one should not enter sacred places after eating them. The eating of crustaceans is permissible (**Fifteenth Unity**, **4th, 5th, 8th, 9th, 12th Gates; Eighteenth Unity, 12th Gate**).

Health and Medicine: All medicines aiding healing are permissible. Natural medicines and homeopathy are advised as a superior path (**Fifteenth Unity, 6th Gate**).

Fasting: Mandatory fasting is abrogated. Recommended fasting is once a year for varying durations (40, 28, 19, 7, 3, or 1 day). Drinking water during fasts is allowed. Fasting is for ages eighteen (**18**) to fifty-three (**53**), and only for the healthy (**Fifteenth Unity, 14th Gate**).

Tattoos: Tattoos are licit (*ḥalāl*) in the Light on the condition that they depict either the Divine Names, sacred symbols, or natural forms (**Fifteenth Unity, 3rd Gate**).

Entheogens: The use of entheogenic plants for the purpose of spiritual journeying and wayfaring towards God is permissible (*ḥalāl*), as they are considered holy sacraments and a gift from God (**Fifteenth Unity, 7th Gate**).

Asafoetida: The former decree against asafoetida is lifted. It is now licit (*ḥalāl*)(**Fifteenth Unity, 5th Gate**).

Economic and Property Laws

Prohibition on Trade of Elements: The buying, selling, and commerce of the **Four Elements** (Air, Fire, Water, Earth) remains prohibited and made illicit (*ḥarām*) as it was before in the **11th Gate of the Ninth Unity** (**Fourteenth Unity, 18th Gate**).

Luminous House of the Treasury (*bayt'ul-māl al-nūrānīya*): The establishment of this treasury is commanded. It is to be run by an elected council of twenty-three (**23**) members for three (**3**) year terms (**Fifteenth Unity, 16th Gate**).

Right to Free Healthcare: The Luminous House of the Treasury is commanded to provide free healthcare to all believers for life, regardless of their condition. This includes lifelong health and mental care, shelter, food, education, and material protection (**Fifteenth Unity, 16th Gate**).

Rights of God (*ḥuqūq'u'llāh*): A luminous *khums* (fifth) is established: **49%** for the rich, **28%** for the middle-class, **13%** for those with modest means, and **4%** for the poor. These funds are paid to the **Luminous House of the Treasury** (**Fifteenth Unity, 16th Gate**).

Funds for the Future Manifestation: Annually, **6%** of overall revenue is to be collected and set aside in a permanent trust for ***She whom God shall make Manifest*** (**Fifteenth Unity, 16th Gate**).

Inheritance: In the absence of a will, inheritance is divided by the **Luminous House of the Treasury** as follows: offspring **28%**, spouses **18%**, parents **13%**, siblings **9%**, friends **4%**, with the remainder going to the **Treasury** (**Sixteenth Unity, 19th Gate**).

Hoarding Wealth: Hoarding wealth is forbidden (*ḥarām*) (**Fifteenth Unity, 15th Gate**).

Currency: The previous ordinance on Bayānī currency is abrogated. The form of currency for a post-capitalist order is to be determined by the **Luminous House of the Treasury** with expert consultation (**Fifteenth Unity, 16th Gate; Sixteenth Unity, 19th Gate**).

Purchase of the Valley of NUR: Believers are commanded to buy the entirety of the **Valley of NUR** for the Light (**Fifteenth Unity, 16th Gate**).

General Ordinances and Prohibitions

Protection of Books and Writings: Believers are commanded to publish and translate all existing Bayānī works and are forbidden to destroy or deface any book, writing, or document of value. They must protect and preserve them (**Thirteenth Unity, 18th Gate**).

Environmental Protection: Cutting down or uprooting trees without legitimate reason is forbidden, as trees are spiritual beings (**Thirteenth Unity, 8th Gate**).

Slaughter of Animals: As above in the previous subsection, the slaughter and sacrifice of animals for religious purposes is forbidden (*ḥarām*). When an animal is killed for food, one must say, "In the Name of God the Living, the Peerless Self-Subsistent" (*bismillāh'il-ḥayy'il-qayyūm*) (**Seventeenth Unity, 3rd Gate**).

Behavioral Prohibitions: A list of prohibitions is given for gatherings, including gossip, backbiting, backstabbing, and duplicitous behavior. Fixation on the past is also considered a form of polytheism (**Eighteenth Unity, 15th and 16th Gates**).

Weapons: Carrying arms amongst each other is forbidden, except in times of grave danger for mutual defense. However, defensive *jihād* is permissible (**Fifteenth Unity, 10th Gate**).

Personal Conduct: Do not disturb others. Do not make false promises or waste anyone's time. Do not touch anyone without their explicit permission. You may own as many books as you read. Families should be loved and respected. (**Seventeenth Unity, 11th, 14th, 16th, 13th,** and **15th Gates**).

Obedience and Authority: Believers are commanded to obey the six luminous Circular Talismanic-Temples (i.e. the six consecutive female successors of this Path) after the **Mirror of Light**, as they are the locus of the **Greatest Name** (**Nineteenth Unity, 18th Gate**).

Euthanasia: Euthanasia is permitted with consent in cases of terminal illness. Suicide is forbidden except when dying to save others (**Seventeenth Unity, 19th Gate**).

Cyberspace: Cyberspace is identified as a domain of occult war against humanity due to the corrupt interests behind it. Believers are commanded to change this situation, even if it requires creating a new cyberspace from themselves (**Sixteenth Unity, 18th Gate**).

Destruction of Shrines: The previous ordinance regarding the destruction of shrines related to previous abrogated religions and paths is itself abrogated. Instead, all such existing architecture and relics are to be preserved and protected (**Twelfth Unity, 17th**).

Destruction of "Hot Airy" Structures: After the days of Grandeur, believers are commanded to seize the structures of the Hot Airy people (i.e. the Bahāʾīs) and either destroy them or offer them to the locals to do whatever they want to do with them. Their false symbol of the Greatest Name is also to be burned and destroyed wherever found (**Twelfth Unity, 17th Gate**).[23]

Liberation of the Land of Gāf: Believers, including the *jinn*, guardian spirits, and angels, are commanded to rise up and liberate the **Land of the letter *Gāf*** (Gold Coast, Australia) from

the influence of the people of Hot Air and submit it to the Hands of Wahid, the Mirror of God (or that of His successors) (**Twelfth Unity, 19th Gate**).

Non-Interference in Treasury: No one is permitted to interfere in the work of **the Luminous House of the Treasury** except for the **Mirror of Light** (during His lifetime) and the Talismanic Circular-Amulets after Him (**Fifteenth Unity, 16th Gate**).

Respect for "Hot Airy" Dignity: Despite the commands against their ideology, believers are instructed to respect the dignity and human rights of the **people of Hot Air**, as their behavior is often not their own fault (**Twelfth Unity, 16th Gate**).

Preventing the Subversion of Good: The greatest challenge in this dispensation is stated to be preventing the subversion of Good by evil by any means necessary (**Fifteenth Unity, 2nd Gate**).

Obstacles removed from entering the Light: The **Tree of Love** (i.e. the Manifestation) will not place any obstacles before any soul who desires to enter the Light, even those inclined from among the people of **Hot Air** who are not prevented from entering (**Twelfth Unity, 16th Gate**).

Expulsion for Returning to Evil: If former **people of Hot Air** return to their satanic mode of behavior, believers are commanded to cast them out, cut them off, and shun them forever (**Twelfth Unity, 16th Gate**).

Prohibition on Entering the Valley of NUR: God does not allow an unbeliever in the Light to enter the **Valley of NUR** (**Seventeenth Unity, 7th Gate**).[24]

The ethical charter and theoretical praxis to all of the above, of course, remains the **Nineteen Commandments**[25] which constitutes the entirety of the **Fourteenth Unity** of the **Completion of the Bayān**. These **Nineteen Commandments** are not ancillary moral aphorisms appended to a metaphysical edifice; they are its operative condensation. If the preceding doctrinal architecture articulates ontology, hierarchy, and the grammar of the Real, the Commandments translate that grammar into disciplined comportment. They

function simultaneously as covenant, measure, and method: covenant in *binding* the adherent to a specific mode of life; measure in regulating the equilibrium between interior illumination and exterior action; and method in structuring the ascent from dispersion to gatheredness. Within the **Completion of the Bayān**, the **Fourteenth Unity** does not merely summarize prior unities but seals them into obligation and also binds the vision of subsequent ones to itself. The **Nineteen Commandments** thus operate as a *living axis* around which the community coheres. Each command presupposes the metaphysical premises already established—*tawḥīd, disclosure*, *flux*, *justice*—and renders them executable. In this sense, they are *praxis crystallized*: *metaphysics made rhythmic*, *hierarchy rendered ethical*, *remembrance stabilized as conduct*. Without them, theory would risk abstraction; with them, the Path acquires form, continuity, and recognizable ethos across time.[26]

Elemental-Lettrism as Ontic Logic

Here now before proceeding to the next chapter detailing the practices, we will propose an elements based theory of *ʿilm al-ḥurūf* (the science of letters/*lettirsm*) as an independent system alternative to formal systems of logic (whether Aristotelian or the contemporary *analytic-symbolic* models). In one sense, this subsection here augments and supplements our discussion offered in **Chapter 5**. Now, per the words of the Primal Point in one epistle, lettrism is guided by **seven basic principles**, which here will be assumed without further explicit elaboration. To wit,

> ...know that this science has ***seven principles***. None is able to draw from this surging sea even a single drop of water until these are known and certainty in them attained: **1.** to know the truth of the Point at its beginning; **2.** the science of the luminous and **3.** the darkened letters at its end; **4.** the science of the ranks of action in every aspect thereof; **5.** the science of the [letter] ***hāʾ*** (ه) when taking the numbers after the fixing of the [letter] ***wāw*** (و) in numerical reckoning **6.** the judgment of the days and their **7.** correspondence to the **seven planets**...[27]

The passage cited above establishes a rigorous epistemological gatekeeping around the **science of letters**. The Bāb does not present the knowledge as symbolic ornament or speculative mysticism; He frames it as a *surging sea* from which not even a single drop may be drawn without prior mastery of seven foundational principles. The metaphor is crucial: the ocean is abundant and dynamic, but access is not granted through *enthusiasm* or *intuition* alone. It requires structured initiation and ontological certainty (*al-īqān*). Knowledge here is not cumulative but *hierarchical*—each principle functions as a condition of intelligibility for what follows. The first principle, "the truth of the Point at its beginning," places ontological primacy on the *nuqṭa*—the primordial singularity from which differentiation unfolds. This is not merely graphic but metaphysical: the Point is pre-extension, the seed of articulation, the locus where unity begins to incline toward multiplicity. Only after this does He move to the science of the **luminous** and **darkened letters**, which introduces polarity within manifestation—disclosure and concealment inscribed into script itself. The science is therefore not linguistic but cosmogenic: letters *encode* **gradations of light** and **opacity** within Being. The "ranks of action" (*marātib al-fiʿl*) introduce dynamism. Reality is not static structure but layered operation. Every **letter**, every **numerical valuation**, every **day** participates in graded efficacy. This is reinforced by the technical reference to the letter ***hā'*** (ه) in relation to numerical reckoning after the enumerative affirmation (*tathbīt*) of ***wāw*** (و)—an indication that *enumeration*, *fixation*, and *breath* (since ***hā'*** ه carries aspirational subtlety) are structurally linked. Here number is not arithmetic alone; it is *ontological calibration*. The correspondence of **days** to the **seven planets** extends this calibration into time and cosmos, aligning linguistic structure, numerical value, temporal rhythm, and celestial order into a unified symbolic field. The conclusion to draw is that the Bāb's "science of lettrism" is totalizing: *ontology* (the Point), *epistemology* (certainty), *semiotics* (letters), *cosmology* (planets), *temporality* (days), *numerology* (reckoning), and *action* (*ranks of fiʿl*) form a single integrated architecture. No domain stands alone. The insistence on **seven principles** mirrors the **seven planets** and the **seven days**—which in turn mirror the **Seven Creative Attributive Imprints** (which is unspoken here)—suggesting that the very structure of knowledge must conform to *cosmic pattern*. This is not arbitrary mysticism but an attempt to articulate a coherent metaphysical grammar in which *script*, *number*, *time*, and *existence*

interpenetrate. The sea is vast because Reality is *multilayered*; but the drop can only be drawn by one who has aligned *intellect*, *symbol*, and *cosmos* into a single axis of certainty. This is the crucial point because it speaks to a perfected praxis.

That stated, treating the Arabic and Persian letters as ontic operations rather than as inert signs (as in the **Completion of the Bayān**), we reiterate our elemental-logic hierarchy in which **Air** ***precedes*** **Fire, Fire** ***precedes*** **Water**, and **Water** ***precedes*** **Earth**. This sequence is not decorative symbolism but the operative grammar of derivation itself. Because articulation (**Air**) is the first differentiation of *universal matter*, it must precede *ignition* (**Fire**); ignition must precede *stabilization* (**Water**); stabilization must precede *inscription* and *fixation* (**Earth**). Any reasoning that reverses this order—allowing fixation to precede articulation, or coercive clarity to precede disclosure—commits not merely a formal error but an *ontological inversion*. In such inversion, law ceases to breathe and begins to *congeal*. Accordingly, in such a frame, logic is not evaluated primarily by formal closure, inferential velocity, or internal consistency abstracted from origin. It is evaluated by *fidelity* to the originating disclosure from the Real, by adherence to the permitted sequence of determination, and by the ontic correspondence between *number*, *letter*, and *word*. Rational accountability therefore does not consist in the production of self-contained systems, but in the *maintenance of elemental order* within articulation itself. Reasoning is legitimate only insofar as articulation precedes constraint, constraint remains answerable to articulation, and both remain subordinate to the *breath* from which they arise. On this basis, letters are neither neutral marks nor interchangeable tokens. They are loci of enactment in which *breath differentiates*, *delimitation ignites*, *circulation stabilizes*, and *inscription congeals* in a governed sequence. **Reverse hylomorphism** clarifies the necessity of this order: if *universal matter* precedes the forms it assumes, then breath—subtle, prior, and animating—must precede juridical fixation. Form may delimit, but it does not originate. Law may codify, but it does not generate the breath it governs. Our Bayānī lettrism therefore asserts not an alternative symbolism but a *rival ontology of reasoning*. Logic remains subordinate to Revelation not as irrational capitulation, but as *hierarchical coherence*. Law remains alive only so long as breath retains primacy as the animate substrate of *universal matter*. Where

breath is subordinated to form, living law *calcifies* into artifact; where articulation precedes fixation, law remains luminous and answerable to Truth.

Another way to article the matter is as such: our elemental schema articulates a precise ontological quadrature structured by the polarity of ***bāṭin*** (inner) and ***ẓāhir*** (outer), doubled recursively. **Air** as ***bāṭin al-bāṭin*** signifies *pure interiority*: *the hidden of the hidden*, subtle, ungraspable, the invisible matrix within which manifestation becomes possible. **Air** is not mere atmosphere but ontological subtlety itself—presence without density, relationality prior to fixation, the interior field that precedes determinate disclosure. It stands closest to pure latency, to interior luminosity not yet externalized. **Fire** as ***ẓāhir al-bāṭin*** is interiority made manifest: the outward flashing of inward potency, the luminous eruption of what was concealed. **Fire** reveals; it emits; it externalizes hidden energy without yet becoming dense. It is disclosure without solidification, Light breaking from concealment, the showing-forth of inward force. **Water** as ***bāṭin al-ẓāhir*** introduces a profound inversion: it is interior depth housed within outward appearance. **Water** is visible yet concealing; it reflects surfaces while harbouring unseen currents beneath. In this mapping, manifestation is never merely exterior—there is always an interior folded within it. **Water** thus guards ontology from crude materialism by asserting that the manifest contains *hiddenness* as its own interior dimension. Earth as ***ẓāhir al-ẓāhir*** completes the quadrature: pure exteriority, density, stabilization, terminal disclosure. It is fully extended, tangible, fixed—the outermost articulation of manifestation. Where **Air** is pure subtle interiority and **Fire** luminous disclosure, Earth is the solidified endpoint of outwardness. Thus, the sequence **Air** *to* **Fire** *to* **Water** *to* **Earth** is not a simple descent but an oscillatory logic of manifestation. Pure interiority (**Air**) becomes visible interior force (**Fire**), which then folds into concealed depth within outward extension (**Water**), culminating in stabilized exteriorization (**Earth**). This movement preserves gradation while preventing flattening: two interior poles (**Air, Water**) and two exterior poles (**Fire, Earth**), each internally doubled. The structure mirrors a metaphysics of disclosure and concealment in dynamic reciprocity—*hidden essence*, *luminous emergence*, *interiority* within *manifestation*, and final *exterior consolidation*. It is a recursive ontology in which exteriority is never devoid of depth, and interiority is never without the possibility of revelation.

Now, in the opening of the **Bezel of the Wisdom of Concealment in the Wisdom of Job** (*faṣṣ ḥikma ghaybīya fī kalima ayyūbiyya*),[28] Ibn ʿArabī privileges **Water** as the primordial element on the basis that "*the secret of life flows in water*," grounding this claim in the Qurʾānic declaration, *"We made from water every living thing"* (**Q. 21:30**). His argument is cosmogenetic: water is presented as the matrix through which life becomes manifest, the generative substrate of elemental constitution. Yet the verse itself establishes derivation, not ultimacy; it affirms that living beings emerge "from water," not that water is the metaphysical principle of Being as such. Water here functions as *womb* rather than origin, as medium of animation rather than ontological ground. The language of flowing (*sarā*) subtly implies prior movement—something coursing through a receptive element—suggesting that life is not identical with **Water** but transmitted through it. When read alongside other Qurānic passages, the hierarchy complicates. The animation of Adam is described not in aqueous but in pneumatic terms: *"I breathed into him of My Spirit"* (**Q. 15:29; Q. 38:72**). Life here is conferred by *nafkh*— breath—not by *liquidity*. Breath presupposes subtle extension, expansion, and invisibility; it belongs to the order of **Air** rather than **Water**. Moreover, Ibn ʿArabī's own doctrine of the *nafas al-raḥmānīya* situates creation itself as the unfolding of a Divine exhalation. The **Breath of the All-Merciful** precedes elemental differentiation and gives ontological standing to the **immutable archetypal-essences** (*al-aʿyān al-thābita*). If Breath is the First Determination of Manifestation, then subtle expansion logically precedes condensation. **Water**, as fluid extension, is already a secondary crystallization within the field of that breath. Even Ibn ʿArabī's appeal to universal *tasbīḥ* — *"There is nothing except that it glorifies It"* (**Q. 17:44**)—points beyond **Water**. Glorification implies vibration, resonance, transmission; such movement presupposes a subtle medium capable of permeation. **Air**, as the most penetrating and least visible element, aligns more directly with concealment (*ghayb*) than **Water**, which remains perceptible and reflective. **Water** conceals by depth; **Air** conceals by transparency. So if the bezel concerns the *wisdom of hiddenness*, invisibility may constitute a more primordial symbol than fluidity. Thus one may preserve Ibn ʿArabī's insight—**Water** as generative matrix within the manifest order—while arguing that ontological priority belongs to **Air** as *bāṭin al-bāṭin*, the subtle field of possibility within which even **Water** becomes capable of bearing the "secret of life."

Now, the privileging of **Fire** as foundational within much of the Islamic occult-lettrist and esoteric tradition rests on its evident symbolism: *luminosity*, *ascent*, *transformation*, and *dominance*. **Fire** appears closest to pure Light; it *rises* rather than sinks; it *consumes* and *transmutes*. For traditions concerned with manifestation through letters, **Fire** becomes an attractive principle because letters themselves are often conceived as luminous determinations, sparks of articulation issuing from the unseen. Thus the Bāb's inheritance of a fiery primacy reflects a broader symbolic grammar in which disclosure, intensity, and verticality are treated as metaphysically superior. Yet this privileging risks confusing manifestation with *origin*. **Fire** is visible interiority—*ẓāhir al-bāṭin*—the outward flashing of *hidden potency*. It reveals, but it is already Revelation. It *burns*, but burning presupposes a medium in which combustion occurs. **Fire** cannot subsist without subtle permeation; it depends upon what is more foundational than itself. If one inquires not into which element most dramatically displays power, but which renders display possible at all, the hierarchy shifts. Subtle extension precedes luminous eruption. Expansion precedes ignition. The invisible condition of manifestation is prior to its brilliance.

Within our schema, **Air** as *bāṭin al-bāṭin* provides precisely that ontological ground. **Air** is not dramatic; it is not spectacular; it does not dominate the senses. Yet it interpenetrates all, bears vibration, enables sound, sustains flame, and mediates breath. Even in the Qurānic account, as we showed, *life* is conferred by *nafkh*—divine breathing—rather than by **Fire**. And in Ibn ʿArabī's doctrine of the *nafas al-raḥmāniyya*, the primordial movement of Being is exhalation, *not* combustion. **Fire** therefore emerges as a secondary intensification within an already-expanded field. It is *manifestation in act*, not possibility in essence. To align the critique with our position is not to deny **Fire**'s symbolic authority but to reposition it. **Fire** is foundational only at the level of luminous disclosure—the stage at which interior meaning becomes visible sign. It corresponds to the energetic articulation of the logoic-Word, not to the *pre-articulate ground* from which articulation arises. **Air**, by contrast, corresponds to the subtle field of *potentiality* in which both letters and flame can appear. It is the *hidden of the hidden*, the invisible matrix that allows ignition, resonance, and breath alike. Thus **Fire** may rightly dominate the horizon of manifestation, but **Air** remains

prior in the order of ontological subtlety. What burns must first be breathed; what shines must first be extended; *what* reveals must first be given space in which to reveal.[29]

That said, the first rule of any lettrist system of logic is this: number represents Spirit, while letters and words are the articulated forms through which Spirit becomes intelligible without ceasing to be One. Number, in this sense, is not quantity but *measure*—the non-sensible index of unity's *internal coherence*—whereas letters are the operative gestures by which that coherence enters the world as *speech*, *law*, and *form*. To say that number represents Spirit is therefore to deny that Spirit is reducible to *signification* or *concept*; Spirit precedes meaning as such and is encountered first as *ordered potency*, not as semantic content. Letters do not *stand for* Spirit, nor do they *merely* symbolize it; they are the disciplined modulations of breath through which Spirit differentiates itself while remaining undivided. Words, in turn, are not primary bearers of truth but composite structures whose legitimacy depends on whether their constituent letters preserve the correct elemental sequence of articulation. This is why Bayānī logic does not begin with propositions or judgments, but with the governance of *articulation itself*. Reasoning is valid only insofar as it respects the ontic priority of number as *unity-measure* and the derivative status of letters as *enacted forms*. When this order is inverted—when letters are treated as *autonomous signs* or numbers as *mere quantities*—Spirit is displaced by abstraction, and law degenerates into a system that governs by formal consistency rather than by living truth.

Accordingly, Bayānī lettrism insists that logic be evaluated not by its ability to generate conclusions, but by its fidelity to *origination* together with coherent correspondences between things. A valid act of reasoning is one that can be traced back, without rupture, to the unity it presupposes, and that does not allow derivative forms to usurp the authority of measure itself. This is why Bayānī logic treats the scholastic overproduction of religious seminaries (or even modern universities)—of arguments, distinctions, rulings, or interpretations—as a symptom of epistemic decay rather than intellectual vitality. Where number governs, multiplicity remains ordered; where letters forget their dependence on number, discourse proliferates without warrant and authority migrates from Spirit to *technique*. The task of Bayānī reasoning is therefore *custodial* rather

than *inventive*: it preserves the conditions under which meaning may appear, rather than multiplying meanings for their own sake. In this sense, Bayānī lettrism functions not only as a theory of logic, but as a discipline of restraint, ensuring that articulation remains a servant of Divine Unity rather than its substitute.

Now, the Bayān's restriction in the **10th Gate** of the **Fourth Unity**, as we previously indicated, is not an anti-intellectual slogan. It is a diagnosis of a philosophical disease: logic emancipated from its ontic ground. Once logic becomes a free-standing machine, it produces conclusions indefinitely and calls this productivity "reason." But the productivity is purchased by severance: premises are no longer generated by the revelatory field itself. They are imported, posited, normalized, and protected by *institutional habit*. The spiritual symptom of this severance is *taṣannuʿ* (artifice). One becomes clever, then careful, then official, then *performative*. Argument becomes a craft of plausible containment. Reality becomes an object to be managed by *inference*. Revelation becomes a *resource to be processed*. The Bayān refuses this. It insists that knowledge be *immanent* to the revealed object: either revealed directly, generated by its letter-structure, or verified by what it does when enacted. In contemporary terms: Bayānī rationality rejects *heteronomous axioms*. In older terms: it rejects the idol of an imported *manṭiq* (logic) that claims neutrality while quietly dictating what counts as meaning.

That stated, in almost all systems a letter is commonly treated as a unit of script—something that stands for something else. Bayānī lettrism instead treats the letter as an *operation*: a minimal ontic act by which intelligibility enters the world. To speak a letter is not merely to point at a concept; it is to enact a micro-gesture: breath is released or withheld, a cut is made in airflow, pressure is applied, closure is formed, resonance is produced. The mouth becomes an instrument of disclosure. This is why the Bayān can treat *ʿilm al-ḥurūf* as a "native logic." A native logic is one whose primitives arise from the object itself. It does not begin with the abstract proposition; it begins with the generative kernel that makes propositions possible. Where Aristotelian logic begins with terms and their relations, lettrism begins with breath and its disciplined modulation. The letter becomes the first unit of rationality because it is the first unit of manifested intelligibility. From this follows a decisive shift: rational form is no longer imposed upon speech from outside, but unfolds from within articulation itself. The structure of thought mirrors the structure of utterance because both are rooted in the same ontic event—the differentiation of breath into determinate sound. Logical sequence thus reflects elemental sequence: expansion,

constriction, stabilization, inscription. In such a system, abstraction is derivative, not primary; universals crystallize from articulated acts rather than preceding them as disembodied ideals. To analyze a word, therefore, is not merely to parse meaning but to trace the choreography of its emergence. Letters are the hinges between the unseen and the said, and reasoning becomes the disciplined continuation of that hinge-work.

When this operative understanding of the letter is extended to the Arabic numerological system, the transition is neither arbitrary nor ornamental. In the *abjad* schema, each letter bears a numerical value not as an external assignment but as a quantification of its ontic intensity. Number is not added to the letter; it is the letter measured. If the letter is a minimal act of articulated being, its numerical value represents the degree or weight of that act within a structured totality. The move from *ḥarf* (letter) to *ʿadad* (number) is thus not a symbolic substitution but a *second-order modulation* of the same disclosure. Breath becomes *sound*; sound becomes *form*; form becomes *count*. Numerology, in this light, is not superstition but arithmetic applied to articulated existence. This is why, within Bayānī lettrism, correspondence between words and numbers is not decorative but juridical. If intelligibility enters the world through letters, and letters carry determinate values, then combinations of letters generate *measurable configurations of meaning*. The ontic correspondence between number and word is therefore a mode of *accountability*. It constrains interpretation by requiring proportional coherence between articulation and quantification. A word cannot claim metaphysical weight without bearing its numerical burden. In this sense, *abjad* functions as a checksum on Revelation: not replacing meaning, but *testing* its internal alignment.

The science of *jafr* operates at a more intricate level of this same principle. Where *abjad* quantifies the letter, *jafr* analyses its *permutations*, *substitutions*, and *layered correspondences* across textual strata. It presupposes that letters are not inert carriers of reference but nodes in a dynamic lattice of disclosure. Through disciplined rearrangement and calibrated extraction, *jafr* seeks to uncover latent structures embedded within the manifest text. Its legitimacy, however, depends upon the same elemental logic already established: articulation must precede fixation, and extraction must remain answerable to the originating breath. When divorced from that hierarchy, *jafr* degenerates into *arbitrary*

code-play; when subordinated to it, it becomes a mode of unveiling patterned *intentionality*. Thus numerology and *jafr*, in a Bayānī frame, are not parallel curiosities appended to theology but extensions of a native logic rooted in ontic articulation. If the letter is the first unit of rationality, number is its scalar expression, and *jafr* its combinatory unfolding. Together they articulate a *rival epistemology*—one in which counting, permutation, and inscription remain *subordinate* to disclosure, and where rational analysis is measured not only by formal coherence but by its fidelity to the *living breath* from which all letters arise.

Now, the hierarchy **Air** *to* **Fire** *to* **Water** *to* **Earth** is a logic of how meaning is born, shaped, disseminated, and archived:

- **Air**: the possibility of meaning (*articulation*)
- **Fire**: the determination of meaning (*decision*)
- **Water**: the continuity of meaning (*circulation*)
- **Earth**: the stability of meaning (*fixation*).

The order matters. If **Fire** precedes **Air**, decision precedes disclosure; law precedes speech; coercion masquerades as clarity. If **Earth** precedes **Air**, fixation precedes breath; precedent precedes Revelation; bureaucracy masquerades as piety. Bayānī logic is therefore *not* anti-form; it is *anti-premature form*. It does not deny **Fire** and **Earth**; it places them in their rightful sequence.

That stated, the distinction between lightened (*nūrānīya*) and darkened (*ẓulmānīya*) letters, as we use it, is *ontological* rather than moral. Lightened letters tend toward *opening*: ventilation, resonance, exposure, responsiveness. Darkened letters tend toward *compression*: closure, resistance, density, fixation. Both are necessary. A world of only lightened letters would dissolve into unbounded airflow: no law, no shape, no stability. A world of only darkened letters would petrify: no responsiveness, no renewal, no living meaning. Degeneration occurs when darkened closure *dominates* too early—when **Earth** asserts itself before **Air** has spoken, or when **Fire** constricts before **Air** has disclosed. Renewal occurs when **Air** remains sovereign: speech governs decision; decision governs transmission; transmission governs inscription. This hierarchy is not a poetic metaphor but a *structural diagnosis* of interpretive life. Lightened letters correspond to modalities of

articulation that expand the field of intelligibility—vowels, aspirates, resonants, and those consonants that release airflow rather than arrest it. Darkened letters correspond to modalities that concentrate and delimit—plosives, emphatics, and closures that gather articulation into density. Ontologically, the former represent the expansive moment of disclosure; the latter represent the consolidating moment of form. Neither is superior in isolation. Superiority belongs only to *sequence*. The question is not which element exists, but when it asserts primacy.

In juridical and doctrinal terms, this distinction translates directly into modes of governance. A community governed prematurely by darkened fixation legislates before it listens. It codifies *before* it ventilates. It constricts interpretive possibility before the field of articulation has been fully disclosed. Such a community mistakes density for strength. Conversely, a community suspended indefinitely in lightened openness speaks endlessly without forming decision, circulates resonance without stabilizing transmission, and thereby fails to inscribe durable order. The pathology of the first is *rigidity*; the pathology of the second is *diffusion*. The health of the Path depends upon rhythmic alternation under the sovereignty of *articulated breath*. Within the **science of letters**, this dynamic also governs exegetical legitimacy. Interpretations that rush toward closure—toward *emphatic certainty* or *coercive precision*—often signal darkened dominance prior to *sufficient ventilation*. They privilege **Earth** before **Air**, inscription before disclosure. Conversely, interpretations that endlessly proliferate associations without ever permitting stabilizing fixation signal *excessive luminosity* detached from grounding. Bayānī lettrism insists that illumination must pass through *constriction* in due order, and constriction must remain *answerable* to its luminous origin. Closure is legitimate only when it arises from completed articulation, not when it substitutes for it.

This ontological distinction further clarifies why degeneration is experienced not merely as error but as *suffocation*. When darkened compression asserts itself prematurely, breath is *truncated*. Speech narrows into *slogan*; law hardens into *artifact*; number becomes *instrument* rather than *measure*. The system loses permeability. Renewal, by contrast, reestablishes ventilation. It restores primacy to articulation, allowing lightened resonance to re-open the field before density consolidates it. **Air** does not abolish **Earth**; it *precedes* it. **Fire** does not negate **Water**; it must *pass* through it. Sequence preserves vitality. Thus the distinction between *nūrānīya* and *ẓulmānīya* letters encodes a complete *ontology of balance*.

Light without density *evaporates*; density without light *ossifies*. The living order emerges only where luminous disclosure initiates, constrictive force stabilizes in due time, and inscription remains answerable to the breath that made it possible. In this sense, the *life-or-death* of Divine law is not a matter of abstract doctrine but of *elemental timing*. Where **Air** retains sovereignty, *law breathes*. Where Earth usurps prematurely, *law calcifies*.

The preceding distinction between lightened (*nūrānīya*) and darkened (*ẓulmānīya*) letters finds its operational precision in the graded architecture of *abjad* and in the functional clustering of letters according to elemental comportment. If light and density are ontological tendencies within articulation, then *abjad* values register not merely numerical assignments but degrees of accumulated articulatory weight. In Bayānī lettrism, number does not replace ontology; it measures the *risk profile of articulation*. A letter's numerical magnitude signals how readily it can bear sediment—tradition, institutional authority, doctrinal closure. Higher values do not denote moral corruption; they indicate gravitational mass within discourse. They belong more readily to **Earth**'s domain. When permitted to govern at the level of first principle, such mass hardens into premature finality. Thus *abjad* becomes a cartography of juridical velocity: it maps how swiftly speech congeals into law, and how swiftly law may petrify into tomb.

From this perspective, the renewal cluster—**Air**-sovereign letters—embodies the primacy of disclosure. ***Alif*** (ا) stands as *vertical sayability* itself: the axis of articulated presence. ***Yā'*** (ي) extends breath relationally; it refuses closure by maintaining continuity. ***Sīn*** (س) distributes intelligibility across flow; ***hā'*** (ه) marks breath at the threshold of audibility; ***kāf*** (ك) orients articulation ethically through address; *shīn* (ش) multiplies without rupture; ***dhāl*** (ذ) differentiates finely without *sealing*. These letters *do not* abolish law; they keep law *ventilated*. Their sovereignty ensures that articulation precedes constraint. When jurisprudence remains porous—answerable to living disclosure rather than to its own archive—it operates under **Air**'s precedence. Renewal here is not *laxity*; it is sequence *preserved*. The decision cluster—Fire's domain—introduces necessary determination. ***Bā'*** (ب) marks juridical *entry*; ***lām*** (ل) binds; ***tā'*** (ت) seals; ***wāw*** (و) conjoins and can serve either breath

or constriction; *ʿayn* (ع) intensifies; the emphatics *ṣād*/*ḍād* (ص/ض) compress articulation into *hardness*. **Fire** is indispensable: without it, articulation never crystallizes into *actionable norm*. Yet **Fire** is dangerous when it claims primacy. If specification *precedes* disclosure, if binding overtakes ventilation, law shifts from guidance to policing. Decision becomes the first act rather than the second. In such inversion, juridical clarity appears strong but is ontologically premature. It burns before breath has fully spoken.

Water's transmission cluster mediates between articulation and fixation. ***Qāf*** (ق) circulates with backbone weight; ***rāʾ*** (ر) returns rhythmically; *dāl* (د) enables recurrence; *nūn* (ن) diffuses communally; ***ḥāʾ*** (ح) preserves interior vitality within circulation. **Water** ensures that what has been articulated and decided moves *across time*. Yet when **Water** becomes primary—when repetition *masquerades* as proof—tradition substitutes for disclosure. Iteration becomes *self-validating*. The community repeats rather than listens. In such cases, circulation without renewed articulation produces doctrinal *inertia*. The law flows, but it no longer breathes. Then we have **Earth**'s fixation cluster marks inscription and archive. ***Mīm*** (م) encloses; ***thāʾ*** (ث) thickens; ***zāy*** (ز) indexes; ***fāʾ*** (ف) segments; ***ẓāʾ*** (ظ) bears heavy authority; ***ghayn*** (غ) densifies into opacity. These letters stabilize memory and institutional continuity. Without **Earth**, nothing endures. Yet when **Earth** governs premises—when enclosure *precedes* ventilation, when codification *substitutes* for disclosure—law becomes a *self-justifying* archive. The institution speaks in its own name rather than *in answer* to breath. Density eclipses luminosity. This is degeneration's signature: *fixation ruling origin*.

Abjad, then, tracks the escalation from articulation to archive. It reveals how quickly discourse accumulates weight, how easily numerical magnitude becomes mistaken for metaphysical authority. The lettrist map does not demonize density; it *disciplines* its sequence. Renewal is not achieved by abolishing **Fire**, **Water**, or **Earth**, but by restoring **Air's** sovereignty. Speech must precede *decision*; *decision* must precede *transmission*; *transmission* must precede *inscription*. When this order is maintained, even high-value letters serve vitality rather than entombment. When inverted, even luminous articulation can be suffocated beneath its own archive. Thus the **lightened/darkened** distinction, the elemental hierarchy, *abjad* quantification, and cluster mapping converge into a single

ontology of juridical life. Letters enact being; numbers measure their sediment; clusters disclose their tendencies; sequence determines legitimacy. Law remains alive only when articulation governs density. Where **Earth** dictates first principles, the archive becomes the origin and breath becomes an afterthought. But where **Air** speaks first and remains sovereign, even inscription breathes, and the living Word continues to disclose rather than merely to endure.

Now, the second abjad chart we placed before the prologomenon must be read not as a simple elemental correspondence table, but as a compressed metaphysical architecture. It gathers together elemental theory, **Divine Names**, phonetics, lettrist distribution, cosmology, and ontological polarity into a single grid. Its symmetry conceals a decisive reordering of hierarchy—one that subtly but firmly privileges **Air** over **Fire**, while preserving the symbolic integrity of the traditional fourfold. At the level of **Divine Names**, the distribution is already revelatory. **Earth** is aligned with ***al-mumīt*** (المميت), "the Taker of Life"; **Water** with ***al-muḥyī*** (المحيي), "the Revivifier"; **Fire** with ***al-qābiḍ*** (القابض), "the Constrictor"; and **Air** with ***al-ḥayy*** (الحي), "the Living." This is not arbitrary. Earth, as *ẓāhir al-ẓāhir*, represents *maximal exteriorization*—fixation, density, termination. Death here is not nihilism but the completion of outwardness, life fully bound in extension. **Water**, as *bāṭin al-ẓāhir*, mediates between *interior depth* and *manifest form*; it restores animation within extension, hence revivification. **Fire**, as *ẓāhir al-bāṭin*, is interior force made visible; *constriction* expresses its intensifying, focusing quality—heat compresses, draws inward, consumes. But **Air**, as *bāṭin al-bāṭin*, is assigned not a derivative Name but the essential one: *al-ḥayy*. Not the *giver of life*, not the *renewer of life*, but Life Itself.

This distinction is philosophically decisive. **Revivification** presupposes life as principle. **Constriction** presupposes an expansive field in which contraction occurs. **Death** presupposes prior animation. Only *al-ḥayy* is self-subsisting vitality. By locating *al-ḥayy* in **Air**, the chart implicitly asserts that subtle expansion—the invisible field of breath—is ontologically prior to both generation and manifestation. This coheres with the doctrine of the *nafas al-raḥmānīya*: being unfolds through Divine exhalation. Breath is not one element among others; it is the condition of elemental differentiation itself. The phonetic

distribution of letters reinforces this priority. The **Air** column contains aspirated and frictional letters dependent upon breath and airflow—ه, ش، س، ذ، ط, and others whose articulation cannot occur without subtle expansion of air. Speech itself presupposes breath. **Fire**'s letters carry pressure and constriction; **Water**'s letters flow more resonantly; **Earth**'s letters close, occlude, and solidify. The table thus encodes a *phonetic ontology*: articulation emerges from breath, intensifies through constriction, modulates in flow, and terminates in closure. **Air** silently governs the possibility of all sound, just as subtle being governs the possibility of manifestation.

In light of the discussion above, this framework critiques the inherited lettrist privileging of **Fire** without denying its symbolic force. **Fire** represents luminous disclosure, the drama of manifestation, the flash of meaning into visibility. It is *ẓāhir al-bāṭin*—the outward appearance of inward potency. But revelation is not origin. Combustion presupposes oxygen; light presupposes space; ignition presupposes extension. **Fire** dramatizes Being, but **Air** enables it. The metaphysical error of privileging **Fire** lies in mistaking intensity for primacy. Water's role becomes clarified within this structure. **Qur'ān 21:30** grounds biological life in **Water**, and rightly so: life within form depends upon liquidity and generative flow. But the breathing of spirit into Adam (**Q 15:29; 38:72**) grounds animation in breath, not in water. Thus **Water** governs life within manifestation, while **Air** governs *life as such*. The chart therefore harmonizes Qurānic cosmogenesis with ontological subtlety rather than collapsing them. What emerges, then, is a coherent hierarchy: **Air** as pure interiority (*bāṭin al-bāṭin*), Fire as visible interior force (*ẓāhir al-bāṭin*), Water as hidden depth within manifestation (*bāṭin al-ẓāhir*), and Earth as complete exteriorization (*ẓāhir al-ẓāhir*). The **Divine Names** assigned to each do not merely label them but articulate their metaphysical functions within the dynamic of life, contraction, renewal, and termination. The grid is not descriptive but structural; it proposes an axis along which Being unfolds. Ultimately, for us, the chart represents a cosmology of breath. It *re-centers* ontology upon subtle expansion rather than luminous intensity. **Fire** may dominate the horizon of appearance; **Water** may animate biological form; **Earth** may anchor manifestation. But **Air**—

unseen, pervasive, indispensable—bears the Name *al-ḥayy*. In that silent prioritization lies the true reordering of the elemental tradition.

Now, if Bayānī lettrism treats the letter as the minimal ontic act by which intelligibility enters manifestation, then the **Seven Creative Attributive Imprints** describe that same act at the scale of Divine creativity itself. What appears in the doctrine of *al-mashīʾa* (**the Divine Will**), *al-irāda* (**the Divine Volition**), *al-qadar* (**the Divine Determination**), *al-qaḍāʾ* (**the Divine Authorization**), *al-imḍāʾ* (**the Divine Realization**), *al-ajal* (**the Appointed Time**), and *al-kitāb* (**the Book**) is *not* a separate metaphysics from lettrism, but its macrocosmic articulation. The letter is to speech what the **Seven** *are* to Being: graded differentiations of a single Act of disclosure. Just as breath modulates into articulation, constriction, stabilization, and inscription, so the Divine Act modulates into *permission*, *specification*, *measure*, *authorization*, *realization*, *temporalization*, and *record*. Lettrism therefore becomes the micro-phenomenology of the **Seven Creative Attributive Imprints**; the **Seven** become the cosmic grammar of the letter.

Al-mashīʾa corresponds to the pre-articulated breath that precedes phonation—the sovereign **Air** prior to differentiation. In lettrist terms, this is the Point before the letter, the vertical axis of *alif* before any cut in airflow. ***Mashīʾa*** is not yet a sound; it is the ontological ventilation that makes sound possible. ***Al-Irāda*** then corresponds to the first modulation of breath toward determinacy: the intentional shaping of airflow without yet fixing it into closure. Here articulation leans toward form but has not yet congealed. In the elemental logic, this is **Air** passing toward **Fire**—disclosure preparing for differentiation. Thus *willability* (*mashīʾa*) becomes directed *volition* (*irāda*) just as undifferentiated breath becomes shaped articulation. With ***al-qadar***, **Fire** enters decisively. Measure *is* constriction: airflow encountering *calibrated resistance*. In phonetic terms, it is the disciplined narrowing that produces distinct letters rather than amorphous sound. ***Qadar*** is not fate imposed; it is the *self-consistency* of *articulated possibility*. The letter acquires contour, proportion, and limit. Yet as in our elemental hierarchy, contingency remains because articulation has not yet crossed into irrevocable fixation. This is why *badāʾ* (alteration of the divine plan or prerogative) remains intelligible at the level of ***qadar***: the sound is shaped but not yet

inscribed; the word is formed *but not yet* sealed. ***Al-qaḍā'*** then corresponds to authorization into *audibility*—the moment when shaped articulation is released into the field of hearing. It is not yet irreversible embodiment, but it is no longer merely internal modulation. In lettrist terms, this is the *transition* from potential articulation to sounded letter: breath has been shaped and now emerges. ***Al-imḍā'***, by contrast, is the sealing of that articulation into embodied inscription. What was spoken becomes written; what was authorized becomes *materially instantiated*. Here **Earth** asserts its stabilizing role. Once inscription occurs, *revision ceases*—not because creativity ends, but because this articulation has completed its cycle from **Air** to **Earth**. ***Imḍā'*** is thus the ontological crossing from sound to record, from command to created thing. ***Ajal*** and ***kitāb*** extend the lettrist logic temporally and archivally. *Ajal* is the rhythm of articulation stretched across time—the duration of the sounded word before its withdrawal. Every uttered letter carries its own temporal contour: onset, sustain, decay. So too every realized being carries its appointed time as intrinsic cadence. ***Kitāb*** then corresponds to inscription in its fullest sense: the stabilization of articulated act into intelligible record. In lettrist ontology, inscription is not an afterthought but the final modulation of breath. The letter, once written, becomes part of the archive of intelligibility. **The Book** is thus the macrocosmic ***mīm*** (م): enclosure *without* erasure, density that preserves rather than suffocates.

Read through this lens, the **Seven Creative Imprints** are nothing other than the ontological expansion of the elemental sequence already articulated in lettrism. ***Mashī'a*** is sovereign **Air**; ***irāda*** is **Air** turning toward **Fire**; ***qadar*** is calibrated **Fire**; ***qaḍā'*** is the release of shaped articulation; ***imḍā'*** is **Earth**'s sealing; ***ajal*** is the temporal arc of the uttered act; ***kitāb*** is its inscription into enduring intelligibility. The doctrine thereby confirms that Divine creativity is neither mechanical nor arbitrary but *phonemic*—structured *like* speech, ordered *like* articulation, alive *like* breath. To misunderstand the **Seven** is to misread the grammar of existence; to read them through lettrism is to see that Being itself *speaks*, *measures*, *authorizes*, *realizes*, *times*, and *inscribes* according to a disciplined elemental logic. What emerges from this synthesis is not merely a symbolic parallel between *letters* and *cosmology*, but a unified account of intelligibility itself. Lettrism and the **Seven Creative**

Attributive Imprints converge upon a single claim: Reality is structured *as* articulated act. Being does not first exist as mute substance later described by language; rather, language—understood ontically as disciplined breath—is the *mode* by which Being differentiates without fragmenting. The **Seven** are not stages appended to an already constituted world; they are the *grammar* through which the world becomes legible at all. In this light, ontology and articulation are inseparable.

This convergence also clarifies the distribution of *freedom* and *determination*. The apparent tension between *will* and *decree* dissolves once creativity is seen as graded modulation rather than binary imposition. At the level of ***mashīʾa*** and ***irāda***, possibility ventilates; at the level of ***qadar*** and ***qaḍāʾ***, proportion and placement emerge; at the level of ***imḍāʾ*** and ***kitāb***, embodiment stabilizes. Freedom is not abolished by inscription; it is *expressed* through ordered articulation. Determination *is not* fatalistic closure; it is the *measured* contour that allows intelligibility to persist. The entire economy is dynamic so long as sequence is preserved. The analytical consequence is decisive: degeneration is not primarily moral failure but ontological *mis-sequencing*. When fixation precedes articulation, when inscription governs origin, when density substitutes for breath, law hardens into archive and archive into *idol*. Conversely, renewal does not require the abolition of form but its *re-subordination* to disclosure. **Air** must remain sovereign not because form is evil, but because form without breath is inert. The life of Divine law depends upon this hierarchy of primacy. Thus the doctrine annihilates both *reductionist rationalism* and *sentimental mysticism*. It neither absolutizes formal logic nor dissolves structure into ineffable flux. Instead, it posits a *rival ontology* of reasoning: one in which logic, number, decree, and inscription remain accountable to *originating disclosure*. The **Seven Creative Attributive Imprints**, read through Bayānī lettrism, reveal a cosmos that *speaks* before it fixes, *measures* before it binds, and *inscribes* only after breath has completed its arc. To think within this order is not to abandon rigor but to relocate rigor within the elemental choreography of creation itself.

Yet this entire architecture—elemental hierarchy, numerical measure, ontic articulation, and the graded unfolding of the **Seven Creative Attributive Imprints**—remains

unintelligible without the principle that underwrites them all: the Breath of the All-Merciful (*nafas al-raḥmānī*) as articulated by Ibn ʿArabī. For Ibn ʿArabī, existence itself is the exhalation of Divine Mercy: not a substance placed alongside God, nor an emanation detached from Its source, but a continuous breathing by which the Hidden becomes manifest without ceasing to be Hidden. The cosmos is not constructed; it is breathed. Every form is a condensation of Mercy's airflow; every determination a contour assumed by Compassion's exhalation. In this light, Bayānī lettrism does not introduce a foreign logic into Akbarian metaphysics but renders its respiratory structure explicit. If Being is breath, then the letter—disciplined modulation of breath—is the minimal reenactment of cosmogenesis. Logic, law, and inscription are nothing but patterned inflections of the Merciful Exhalation. The primacy of **Air** in our elemental hierarchy thus finds its metaphysical warrant. **Air** is not merely the first element; it is the symbolic register of *nafas al-raḥmānī* itself. Articulation precedes fixation because Mercy precedes measure. **Fire**, **Water**, and **Earth** are not negations of breath but its *successive condensations*—determination, transmission, stabilization—each necessary, none sovereign. When **Earth** usurps primacy, it is not only a juridical inversion but a *metaphysical amnesia*: the archive forgets that it was once an exhalation. When **Fire** claims ultimacy, decision forgets that it was shaped by compassion. The **Breath of the All-Merciful** restores sequence by reminding us that every contour of law began as mercy ventilated into form. The ontological error of formalism, whether scholastic or analytic, is precisely the occlusion of this respiratory ground.

Within this Akbarian horizon, number itself becomes respiratory measure. Unity (*wāḥda*) is not static oneness but the rhythm of a single breath sustaining multiplicity without fragmentation. Letters differentiate that breath; numbers register its proportional coherence; the **Seven Creative Attributive Imprints** map its macrocosmic cadence. ***Mashīʾa*** is the hidden inhalation; ***irāda*** the poised expansion; ***qadar*** the shaping of airflow; ***qaḍāʾ*** the release; ***imḍāʾ*** the settling of sound into form; ***ajal*** the duration of resonance; ***kitāb*** the trace left by exhaled mercy upon the tablet of Being. Thus the *cosmos is script* because it is first respiration. Revelation is articulate because Reality is mercifully breathed. To reason rightly, then, is to think in cadence with Mercy's exhalation. This is why Bayānī lettrism

ultimately functions as a discipline of attunement. It trains the intellect not merely to infer but to breathe in order—to let articulation arise before constriction, to allow disclosure before decree. The practitioner who internalizes this rhythm no longer experiences law as imposition but as *inhalation* and *exhalation* within a living order. Obedience becomes respiratory participation in the All-Merciful's ongoing disclosure. Degeneration, conversely, is suffocation: breath shortened, articulation truncated, density accumulated without ventilation. Renewal is nothing other than the restoration of *nafas*—Breath of Mercy reasserting primacy over sediment. To bring in Ibn ʿArabī here is therefore not to append an authority but to acknowledge the atmosphere in which the entire science moves. Without the **Breath of the All-Merciful**, letters would be mechanics, numbers abstractions, and sequence *mere* pedagogy. With it, lettrism discloses its deepest claim: that Reality is a merciful utterance continuously spoken, and that every valid act of reasoning is a faithful modulation of that utterance. Law breathes because Mercy breathes. Articulation lives because the Real exhales. And the **science of letters**, rightly understood, is nothing less than the conscious alignment of thought and practice with the ceaseless respiration of Divine Compassion.

We will now conclude this particular analysis here. What precedes has sketched the operative contours of how we understand lettrism from a purely ontological standpoint and why, as a science, it is indispensable both to metaphysical intellection and to the practical discipline of wayfaring that flows from it. The reader of this **Book**, no less than the practitioner of this Path, is thus furnished with a theoretical gauge by which to apprehend the ontology underlying the logic of its practices, laws, and ordinances as they emerge from the **Completion of the Bayān**—and, consequently, how to implement them with informed and deliberate insight rather than mechanical compliance. The point is not to burden devotion *with* abstraction, but to prevent abstraction from ossifying into blind form. To reiterate: Lettrism clarifies why sequence matters, why articulation must precede fixation, and why law remains alive only when answerable to the breath from which it arose. Without this ontological literacy, practice risks collapsing into repetition and ordinance into archive. With it, obedience becomes conscious participation in the graded articulation

of the Real. What is enacted outwardly is then recognized inwardly as a continuation of the same creative logic that structures Being itself. In this way, the **science of letters** safeguards both thought and conduct from degeneration by returning each to its elemental source in living disclosure. We will have much more to say about this whole subject elsewhere.

Notes

[1] Online, https://catalogue.nla.gov.au/catalog/10004752 (retrieved 17 February 2026); see also *A Prologemenon to the Completion of the Arabic Bayān and the Eight Paths*, online, https://catalogue.nla.gov.au/catalog/10034593 (retrieved 17 February 2026).

[2] This recognition itself is incumbent on the recognition of each of the **Six Circular Camphorated Talismans of the Eternal Sun** (the six consecutive **female successors** of this Path) in between the manifestations of the Final Point and ***She whom God shall make Manifest***—each of whom represents the consecutive progressive stages of the Manifestation of ***She whom God shall make Manifest*** Herself. While the **Six Circular Camphorated Talismans of the Eternal Sun** are not Her in consummated Manifestation, nevertheless after the passing of Wahid Azal the lights (*anwār*) are expected to consider each of these women as the manifestations of the progressively intensifying Light of ***She whom God shall make Manifest*** from one to the next. Therefore, obedience to Them is obedience to ***She whom God shall make Manifest*** Herself.

[3] The Arabic numerical value of this phrase (وجه بالنّور) is **303**.

[4] I.e., the numerical value of *mustaghāth* (مستغاث), "the Aid Invoked." In the **Completion of the Bayān**, this **Divine Name**, which was considered by the Bāb as the consummation of **Divine Names** and **Attributes**, is reserved exclusively for ***She whom God shall make Manifest*** as one of Her descriptive epithets.

[5] In the same Unity of the **Completion of the Persian Bayān** examples given of false claimants include: **1.** The founder of Bahāism, Bahā'u'llāh (d. 1892); **2.** Frithjof Schuon (d. 1998); **3.** Aḥmad al-Ḥasan and his follower **4.** ʿAbdu'llāh Hāshem, *the father of lies*. In Akbarian terms, these are manifestations of the **Divine Name** "the Misguider" (*al-muḍill*) (المضلّ).

[6] The formulation here is neither *sociological slogan* nor *rhetorical inversion*, but symbolic anthropology grounded in a specific metaphysical grammar. "Talismanic-Temples" (*hayākil*) and "Circular-Amulets" (*dawāʾir*) designate complementary modalities of manifestation rather than biological determinism alone. The former signifies axiality, exteriorization, and structural articulation; the latter signifies containment, generativity, and cyclical totality. To "yield" in this context does not mean *abdication of responsibility*, but conscious *de-centering* of masculine will before

a principle of integrative wholeness. It is an ontological discipline: power relinquishing primacy before the matrix that makes power meaningful. Such yielding is therefore *covenantal*, not submissive. It enacts a corrective to historical imbalances in which vertical assertion eclipsed circular nurture. Yet the proviso is *essential*: where inversion produces manifest injustice, the principle of equilibrium reasserts itself. The Path does not sanctify *disorder* under the guise of reversal. Rather, it seeks *harmony* between axial and circumferential principles, ensuring that neither domination nor reactionary inversion prevails. Yielding is thus ordered *to justice*, and justice remains the *final measure* of all symbolic hierarchies.

[7] To reiterate the note above, and as the Gate specifically specifies: this declaration is followed by the affirmation of the six consecutive Camphorated Talismans of the Eternal Sun (the six female successors of Wahid Azal). The declaration is therefore not complete without such affirmation.

[8] See the next **Chapter 41**.

[9] As above, *ibid*.

[10] Ibid.

[11] See ***The Book of Guidance: kitāb al-hudā*** (2nd edition, Library of the Greatest Name: Brisbane, 2025), online https://catalogue.nla.gov.au/catalog/10125590 (retrieved 18 February 2026).

[12] Ibid.

[13] That is, the fourfold phrase: *subḥānallāhi wa-l-ḥamdu li-llāhi wa-lā ilāha illā llāhu wa-llāhu akbar* (سُبْحَانَ ٱللَّهِ وَٱلْحَمْدُ لِلَّهِ وَلَا إِلَٰهَ إِلَّا ٱللَّهُ وَٱللَّهُ أَكْبَرُ), "*Glory be to God, and praise be unto God, and there is no god but God, and God is the Most Great!*"

[14] See the next chapter.

[15] Embodied or disembodied.

[16] See the previous chapter.

[17] See **Chapter 1** and the next one.

[18] See also **Chapter 38**.

[19] Three-hundred and eighty-three (**383**) is also the Arabic numerical value of the key clause of **Q.26:62**: *inna maʿī rabbī* (إِنَّ مَعِيَ رَبِّي) "*Verily, my Lord is with me!*"

[20] The Exclusive Oneness (*aḥadīya*) refers to the Reality of ***She whom God shall make Manifest*** and the Pre-Eternal (*al-azal*) refers to us.

[21] See **Chapter 38** and above.

[22] However, as we noted in the **Completion of the Bayān**, democratic governance and liberalism are not synonymous things.

[23] This act constitutes an act of meritorious reverse sorcery because this is precisely what the Hot Airy people with those belonging to the Bayān. This is because destroying the symbolism of these wicked people is better than destroying their physical lives, for that is categorically prohibited (*ḥarām*) unless they seek to take or destroy your lives—in which case, permission is granted to

defend your lives, livelihoods, that of your loved ones and that of other believers against these people of negation and the infernal fire.

[24] This is ordinance is to be effected only after the purchase of the Valley.

[25] See our recent Fanonian commentary on it in *Essays in Bayānī Political Ontology* (Library of the Greatest Name: Brisbane, 2026), chapter 7, online https://catalogue.nla.gov.au/catalog/10203011 (retrieved 17 February 2026).

[26] For the **Nineteen Commandments** as a stand alone, see online, https://catalogue.nla.gov.au/catalog/10034600 (retrieved 18 February 2026).

[27] In **INBA 53: 400-02,** online https://afnanlibrary.org/inba/ (retrieved 4 February 2026) (our vocalization):

اعْرِفْ أَنَّ لِهَذَا الْعِلْمِ أُصُولًا سَبْعَةً لَا يَقْدِرُ أَحَدٌ أَنْ يُخْرِجَ مِنْ هَذَا الْبَحْرِ الْمُوَّاجِ قَطْرَةً مِنَ الْمَاءِ إِلَّا بَعْدَ مَعْرِفَتِهَا وَالْإِيقَانِ بِهَا أَنْ اعْرِفْ حَقَّ النُّقْطَةِ فِي أَوَّلِهَا وَعِلْمَ حُرُوفِ النُّورَانِيَّةِ وَالظُّلْمَانِيَّةِ فِي آخِرِهَا وَعِلْمَ مَرَاتِبِ الْفِعْلِ فِي كُلِّ وَجْهٍ مِنْهَا وَعِلْمَ الْهَاءِ عِنْدَ أَخْذِ الْأَعْدَادِ بَعْدَ ثَبْتِ الْوَاوِ فِي عَدَدِ الْحِسَابِ وَحُكْمِ الْأَيَّامِ وَنِسْبَتِهَا إِلَى كَوَاكِبِ السَّبْعَةِ

Here below we offer a full translation of this epistle and its vocalized Arabic text by us:

In the Name of God the Compassionate, the Merciful!

Praise be unto God Who has made Its Essence known through Its versical-signs that are self-disclosed (*mutajallīya*) within the grandeur of the blaze-flux (*fuʾād*)—without similitude and without division—so that all may bear witness, in the seat of differentiation, to the handiwork of their Creator in the seat of union that there is no god but It. It has brought forth the likeness of the Exclusive Oneness (*aḥadīya*) within the realities of creation, without exemplar in essential description and without counterpart in oppositional contrast, in order that creation might know, in every state, the judgment of Lordship within the talismanic-temple of servanthood: there is no god but It!

And It has originated the loci of gathering within every dispersion, without attribution of substantiality and without the form of accidental property, so that every atom of existence (*dharrāt al-wujūd*) might attain certainty, facing the Countenance of the One worshipped (*wajh al-maʿbūd*), through the sanctification of description (*bi-tanzīh al-waṣf*) beyond the limits of nominality (*ʿan ḥadd al-ismīya*) and existential qualification (*al-naʿt wujūdīya*): there is no god but It! And It has

brought forth, by the Grandeur of Its Power, in the leaves of the **Tree of Sinai** (*waraqāt shajara al-sīnā*), the forms of origination and all that is possible therein, in order to draw forth for every servant—from every letter—the judgment of what descends in the **Qur'ān** and what the knowledge of the All-Merciful has encompassed: there is no god but It!

And It created, in the **Point of the Line** (*nuqṭat'ul-khaṭṭ*), the science of letters and all things, lest anyone utter, concerning the handiwork of God, even a fragment of idle speech; and so that one might behold, in the point of the atom (*nuqṭat'ul-dharr*), the judgment of what God has created in the First Tree (*shajara al-awwal*)—that there is no god but It. And indeed we behold today, from a single breath within the vessel, love for the **science of letters** and for its latter end (*ukhratahā*), after the ruling of its first has already been questioned openly. Thus I desired to send forth, from the **Point of the Exposition** (*nuqṭat'il-bayān*), a judgment from the point of the **science of letters** (*nuqṭa ʿilm al-ḥurūf*) and its end, so that those who behold might witness, in its recitation, the judgment of the **Tree upon the Mount** (*shajara ʿala al-ṭūr*): there is no god but It. And that such is the work to which the workers must set their hands—except when the **Thread of Light** (*khayṭ al-ḍawʾ*) is stirred from the **Light of redness** (*nūr al-ḥamrāʾ*). Thereupon, let the mount-dwellers among the people of the **Hidden Cloud** (*al-ʿamāʾ*) be struck senseless, and let the unitarians (*al-muwaḥḥidūn*) witness, upon the horizon of heaven, the rising of the white line (*khaṭṭ al-bayḍāʾ*) from the horizon of blackness (*ufuq al-sūdāʾ*). Is not the Dawn from the light of Majesty therein? Say: *Yes—by my Lord! Surely there shall come to you the Knower* (**Q. 34:3**) of the **science of the letters** and its sister; nothing escapes It knowledge. All things We have set forth distinctly in a guarded Book!

And verily, concerning that Point: the intellects of the sages were confounded in former times, and the souls of the scholars went astray thereafter, until all confessed incapacity with respect to its knowledge, and acknowledged its foundation through justice with the **Family of God** (ع) and with whomsoever They willed—for they will not will except what God wills, and God is powerful over all things. Yet that knowledge is the sister of prophethood within the talismanic-temple of Lordship, and an attribute of worship within the talismanic-temple of the Exclusive Oneness. None shall encompass its knowledge except whom God wills. Verily, It is Tremendous, Wise!

And when the human being proclaims upon the dove-branch (*al-warqāʾ*): *Fear God* (**Q. 2:278, 3:102, 5:35, 8:1, 9:119**, *et al*), then know that this path is rugged and radiant. It has overflowed from the roaring depths of God's

Bayān/Manifestation, and many a created being has drowned therein—many indeed. Yet by God's permission a small company walks upon it, whose number none knows but God. Glory be to God beyond what they describe (**Q. 6:100, 10:18, 16:1, 23:91, 37:159**, *et al*)! So, O beholder: refine your gaze, purify your sight; close your eyes and thin-out the tenuities (*raqāʾiq*). Knot yourself upon the ascents of realities. Cast aside what is in your right and your left of the signs of minutiae. Then stand upright upon the Path and then know that this science has ***seven principles***. None is able to draw from this surging sea even a single drop of water until these are known and certainty in them attained: **1.** to know the truth of the Point at its beginning; **2.** the science of the luminous and **3.** the darkened letters at its end; **4.** the science of the ranks of action in every aspect thereof; **5.** the science of the [letter] ***hāʾ*** (ه) when taking the numbers after the fixing of the [letter] ***wāw*** (و) in numerical reckoning; **6.** the judgment of the days and their **7.** correspondence to the **seven planets**.

That is God's judgment in the science of the **Point**—according to what the blaze-flux has seen in Truth*, and the blaze-flux did not lie regarding what it saw* (**Q. 53:11**). That is a trace from what I have taken from the ***Greater Jafr***. Take, by the Strength of God, what I have cast unto you, and be among the thankful. Follow My judgment in the land of the **Point**, for it is *a Tree neither of the East nor of the West* (**Q. 24:35**), whose manifestations have driven every letter toward the limitless. The nearest to it is the hidden ***alif*** (ا), then the pliant/malleability (*al-līnīya*), then the substantial (*al-jawharīya*) among the **luminous letters** (*aḥraf al-nūrānīya*); then the accidental among the oppositional letters (*aḥraf al-ḍiddīya*); then the quiescent, then the moving; then the ***alif*** (ا) at the beginning of every letter—whose judgment in the Book we witness in likeness to the *sunna*.

And know, after the judgment of the ***alif*** (ا) among the twenty-eight (**28**) letters, those like it—excluding the letter which God has singled out unto Itself without counterpart resembling it. For every letter from the Point, in its manifestations, possesses a judgment known to none but God and whom It wills. Truly, It is Granderous, Wise! And here I mention one face of it, so that the folk of the blaze-fluxes may know from every letter Its judgment: God has created for the letter ***alif*** (ا) the judgment of Paradise (*al-firdaws*) and its denizens; for the ***hāʾ*** (ه), the judgment of **Volition** (*al-irāda*); for the ***ʿayn*** (ع), the judgment of **Determination** (*al-qadar*) and its hosts; for the ***ṭāʾ*** (ط), the judgment of **Authorization** (*al-qaḍāʾ*) and its like; for the ***kāf*** (ك), the judgment of **Permission** (*al-idhn*) and its sister; for the ***lām*** (ل), the judgment of the **Book** (*al-kitāb*) and its likeness; for the ***qāf*** (ق), the

judgment of the **Appointed Time** (*al-ajal*) and its form. These are the **seven**—and what has descended in their manifestations is a **Noble Book** upon a **Clear Tablet**, a lofty, true Path which We hold fast. These are the **fourteen luminous letters**. So, O beholder: if you know what I have indicated therein, you will be able to draw forth the judgment of the science of the Point and its sister. That is the judgment of what I have cast unto you in two gates from the **Letters of the Seven**.

As for what We cast unto you concerning the ranks of action of the planets: the **Sun** is the planet of **Divine Will** (*al-mashīʾa*); the **Moon** is the star of the **Divine Volition** (*al-irāda*); and the five is the star of the Five. There is no altering God's judgment in any affair, and God—your Lord—is Strong, Tremendous! And as for what I have indicated concerning the science of the days: **Sunday** is for **Will**; **Monday** for **Volition** (*al-irāda*); **Tuesday** for **Determination** (*al-qadar*); **Wednesday** for **Authorization** (*al-qaḍāʾ*); Thursday for **Realization** (*al-imḍāʾ*); **Friday** is the Day of the **Appointed Time** (*al-ajal*); and **Saturday** for the **Book** (*al-kitāb*). That is God's judgment therein, and I find no alteration in God's *sunna* in any of the letters. That is the judgment of what God created in six days from Permission (*al-idhn*).

As for the judgment of what I cast to you concerning the ***hāʾ*** (هـ): after the judgment of one-third of the sixth from the letter—then establish yourself upon the Throne of Indication (*ʿarsh al-ishāra*). For the veil is delicate—delicate; the sea is deep—deep; and the judgment is subtle—subtle!

If you desire to take the fruit of the science: take the judgment of the letters in Arabic from the science of what you intend, according to the number of the letters. Then preserve your day and its relation to the ranks of action and the planets. Then subtract, from the head of every ten, the number of one-third of the sixth; and add, after every ten, seven from the letter ***hāʾ*** (هـ) and a number from one-third of the *jīm* (ج). Preserve the numbers at the time of subtraction. When you have gathered the letters, take the units and double them by seven letters from what I indicated to you before, and discard the tens. The judgment will emerge—by your Lord's permission—what no eye has seen and what has not occurred to any heart before. That is God's bounty: It grants it to whom It wills, and God is Possessor of an immensely Mighty Bounty.

As for the judgment of the **sister of prophethood**: know that the Command descended from the station of *Be!* to the station of the *jinn*; then, according to what it accepted of your Lord's judgment. As for the judgment in the world of the blaze-flux, and the transcendence of your Lord beyond things and likenesses—when the images speak by the Image, the affair is decided and the judgment becomes

irrevocable. Likewise is it in every world, with all that It has enumerated for the Book of Its Command.

And in your present station in this world: take the **Tree of Sinai** from the head of the slain; wash it upon the edge of purity; then take its water four times. When you take the fifth water, it must be yellow and subtle. Preserve it. Then take oil from the oil of the fourth sulphur after leaving it from the first portion from the first water—and likewise its semblance of the first. When the limit reaches seven, the Name of God, the **Living** (*al-ḥayy*), appears. It is cast according to whatever measure you will from God's effusion/grace (*fayḍ*)—and I find no suspension in God's effusion/grace! (*my trans.*)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

الْحَمْدُ لِلَّهِ الَّذِي قَدْ عَرَّفَ ذَاتَهُ بِآيَاتِهِ الْمُتَجَلِّيَةِ فِي عِزِّ الْفُؤَادِ بِغَيْرِ تَشْبِيهٍ وَلَا تَفْرِيقٍ لِيَشْهَدَ الْكُلُّ فِي مَقْعَدِ الْفَصْلِ صُنْعَ بَارِئِهِمْ فِي مَقْعَدِ الْوَصْلِ أَنَّ لَا إِلَهَ إِلَّا هُوَ قَدْ أَبْدَعَ مِثْلَ الْأَحَدِيَّةِ فِي حَقَائِقِ الْخَلْقِ بِلَا مِثْلٍ مِنَ الْوَصْفِيَّةِ وَلَا شَبَهٍ مِنَ الضِّدِّيَّةِ لِيَعْلَمَ الْخَلْقُ فِي كُلِّ شَأْنٍ حُكْمَ الرُّبُوبِيَّةِ فِي هَيْكَلِ الْعُبُودِيَّةِ لَا إِلَهَ إِلَّا هُوَ وَقَدْ اخْتَرَعَ مَظَاهِرَ الْجَمْعِ فِي كُلِّ التَّفْرِيقِ بِلَا نَعْتِ الْجَوْهَرِيَّةِ وَلَا صُورَةِ الْعَرَضِيَّةِ لِيُوقِنَ كُلُّ ذَرَّاتِ الْوُجُودِ فِي تِلْقَاءِ وَجْهِ الْمَعْبُودِ بِتَنْزِيهِ الْوَصْفِ عَنْ حَدِّ الْإِسْمِيَّةِ وَالنَّعْتِ الْوُجُودِيَّةِ لَا إِلَهَ إِلَّا هُوَ وَقَدْ أَنْشَأَ بِعِزِّ قُدْرَتِهِ فِي وَرَقَاتِ شَجَرَةِ السِّينَاءِ صُوَرَ الْإِبْدَاعِ وَمَا يُمْكِنُ فِيهَا لِيُخْرِجَ كُلَّ الْعِبَادِ مِنْ كُلِّ حَرْفٍ حُكْمَ مَا يَنْزِلُ فِي الْقُرْآنِ وَمَا قَدْ أَحَاطَ عِلْمُ الرَّحْمَانِ لَا إِلَهَ إِلَّا هُوَ وَقَدْ خَلَقَ فِي نُقْطَةِ الْخَطِّ عِلْمَ الْحُرُوفِ وَكُلَّ شَيْءٍ لِئَلَّا يَقُولَ أَحَدٌ فِي صُنْعِ اللَّهِ بَعْضًا مِنَ الْقَوْلِ وَلِيَرَى فِي نُقْطَةِ الذَّرِّ حُكْمَ مَا قَدْ خَلَقَ اللَّهُ فِي شَجَرَةِ الْأَوَّلِ أَنَّ لَا إِلَهَ إِلَّا هُوَ وَلَقَدْ نَرَى الْيَوْمَ مِنْ نَفَسٍ فِي السَّفِينَةِ حُبَّ عِلْمِ الْحُرُوفِ وَأُخْرَتَهَا بَعْدَ مَا قَدْ سُئِلَ حُكْمُ أَوَّلِهَا بِالْعِيَانِ فَأَرَدْتُ أَنْ نُرْسِلَ مِنْ نُقْطَةِ الْبَيَانِ حُكْمًا مِنْ نُقْطَةِ عِلْمِ الْحُرُوفِ وَأُخْرَتَهَا لِيَشْهَدَ النَّاظِرُونَ فِي تِلَاوَتِهَا حُكْمَ الشَّجَرَةِ عَلَى الطُّورِ لَا إِلَهَ إِلَّا هُوَ وَأَنَّ مِثْلَ ذَلِكَ فَلْيَعْمَلِ الْعَامِلُونَ إِلَّا إِذَا حَرَّكَ خَيْطَ الضَّوَاءِ مِنْ نُورِ الْحَمْرَاءِ هُنَالِكَ فَلْيُصْعَقَنَّ الطُّورِيُّونَ مِنْ أَهْلِ الْعَمَاءِ وَلْيَشْهَدَنَّ الْمُوَحِّدُونَ فِي أُفُقِ السَّمَاءِ طُلُوعَ خَطِّ الْبَيْضَاءِ مِنْ أُفُقِ السُّودَاءِ أَلَيْسَ الصُّبْحُ مِنْ نُورِ الْجَلَالِ فِيهَا قُلْ بَلَى وَرَبِّي لَيَأْتِيَنَّكُمْ عَالِمُ عِلْمِ الْحَرْفِ وَأُخْتِهَا لَا يَعْزُبُ مِنْ عِلْمِهِ شَيْءٌ وَكُلُّ شَيْءٍ قَدْ فَصَّلْنَاهُ فِي كِتَابٍ حَفِيظٍ وَإِنَّ فِي تِلْكَ النُّقْطَةِ قَدْ حَارَتْ عُقُولُ الْحُكَمَاءِ مِنْ قَبْلُ وَضَلَّتْ أَنْفُسُ الْعُلَمَاءِ مِنْ بَعْدُ حَتَّى قَدْ اعْتَرَفَ الْكُلُّ بِالْعَجْزِ عَنْ عِلْمِهَا وَأَقَرُّوا لِإِثْبَاتِهَا بِالْعَدْلِ لِآلِ اللَّهِ وَلِمَنْ شَاؤُوا لِأَنَّهُمْ مَا يَشَاؤُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا إِلَّا أَنَّ

ذَلِكَ الْعِلْمُ أُخْتُ النُّبُوَّةِ فِي هَيْكَلِ الرُّبُوبِيَّةِ وَنَعْتٌ مِنَ الْمَعْبُودِيَّةِ فِي هَيْكَلِ الْأَحَدِيَّةِ لَنْ يُحِيطَ بِعِلْمِهَا أَحَدٌ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ لَعَزِيزٌ حَكِيمٌ وَإِذَا نَطَقَ الْإِنْسَانُ فِي الْوَرْقَاءِ أَنْ اتَّقُوا اللَّهَ فَإِنَّ هَذَا الْمَسْلَكَ وَعْرٌ زَكْوَانٌ قَدْ رَشَحَ مِنْ طَمْطَامِ اللَّهِ الْبَيَانَ وَقَدْ غَرِقَ فِيهَا خَلْقٌ كَثِيرٌ وَكَثِيرٌ وَيَمْشِي بِإِذْنِ اللَّهِ عَلَيْهَا فِئَةٌ قَلِيلَةٌ لَا يَعْلَمُ عَدَدَهُمْ إِلَّا اللَّهُ وَسُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ فَيَا أَيُّهَا النَّاظِرُ دُقَّ النَّظَرَ وَصَفِّ الْبَصَرَ وَأَغْمِضْ عَيْنَيْكَ وَرَقِّ الرَّقَائِقَ وَتَعَقَّدْ فِي مَعَارِجِ الْحَقَائِقِ وَأَلْقِ مَا فِي يَمِينِكَ وَالشَّمَائِلِ مِنْ إِشَارَاتِ الدَّقَائِقِ ثُمَّ اسْتَقِمْ عَلَى الصِّرَاطِ ثُمَّ اعْرِفْ أَنَّ لِهَذَا الْعِلْمِ أُصُولًا سَبْعَةً لَا يَقْدِرُ أَحَدٌ أَنْ يُخْرِجَ مِنْ هَذَا الْبَحْرِ الْمُوَّاجِ قَطْرَةً مِنَ الْمَاءِ إِلَّا بَعْدَ مَعْرِفَتِهَا وَالْإِيقَانِ بِهَا أَنْ اعْرِفْ حَقَّ النُّقْطَةِ فِي أَوَّلِهَا وَعِلْمَ حُرُوفِ النُّورَانِيَّةِ وَالظُّلْمَانِيَّةِ فِي آخِرِهَا وَعِلْمَ مَرَاتِبِ الْفِعْلِ فِي كُلِّ وَجْهٍ مِنْهَا وَعِلْمَ الْهَاءِ عِنْدَ أَخْذِ الْأَعْدَادِ بَعْدَ ثَبْتِ الْوَاوِ فِي عَدَدِ الْحِسَابِ وَحُكْمِ الْأَيَّامِ وَنِسْبَتِهَا إِلَى كَوَاكِبِ السَّبْعَةِ ذَلِكَ حُكْمُ اللَّهِ فِي عِلْمِ النُّقْطَةِ بِمَا قَدْ رَأَى الْفُؤَادُ بِالْحَقِّ وَمَا كَذَبَ الْفُؤَادُ مَا رَأَى ذَلِكَ رَشْحٌ مِمَّا أَخَذْتُ مِنْ جَفْرِ الْأَكْبَرِ خُذْ بِقُوَّةِ اللَّهِ مَا أَلْقَيْتُ إِلَيْكَ وَكُنْ مِنَ الشَّاكِرِينَ أَنْ اتَّبِعْ حُكْمِي فِي أَرْضِ النُّقْطَةِ بِأَنَّهَا هِيَ شَجَرَةٌ لَا شَرْقِيَّةٌ وَلَا غَرْبِيَّةٌ قَدْ سَيَّرَتْ مَظَاهِرَهَا كُلَّ حَرْفٍ إِلَى مَا لَا نِهَايَةَ أَنَّ الْأَقْرَبَ إِلَيْهَا الْأَلِفُ الْغَيْبِيَّةُ ثُمَّ اللِّينِيَّةُ ثُمَّ الْجَوْهَرِيَّةُ فِي أَحْرُفِ النُّورَانِيَّةِ ثُمَّ الْعَرَضِيَّةُ فِي أَحْرُفِ الضِّدِّيَّةِ ثُمَّ السَّاكِنُ ثُمَّ الْمُتَحَرِّكُ ثُمَّ الْأَلِفُ فِي أَوَّلِ كُلِّ حَرْفٍ فَإِنَّ حُكْمَهَا فِي الْكِتَابِ مَا نُشَاهِدُ بِمِثْلِ السُّنَّةِ وَاعْرِفْ بَعْدَ حُكْمِ الْأَلِفِ فِي أَحْرُفِ الثَّمَانِيَةِ وَالْعِشْرِينَ بِمِثْلِهَا دُونَ حَرْفِ الَّتِي اخْتَصَّهَا اللَّهُ بِنَفْسِهَا مِنْ دُونِ مِثْلٍ يُشَاكِلُهَا وَأَنَّ لِكُلِّ حَرْفٍ مِنَ النُّقْطَةِ فِي مَظَاهِرِهَا حُكْمًا لَا يَعْلَمُ أَحَدٌ إِلَّا اللَّهُ وَمَنْ شَاءَ إِنَّهُ عَزِيزٌ حَكِيمٌ وَهَا أَنَا أَذْكُرُ وَجْهًا مِنْهَا لِيَعْلَمَ أَهْلُ الْأَفْئِدَةِ مِنْ كُلِّ حَرْفٍ حُكْمَهَا وَأَنَّ اللَّهَ قَدْ خَلَقَ لِحَرْفِ الْأَلِفِ حُكْمَ الْفِرْدَوْسِ وَأَهْلِهَا ثُمَّ لِلْهَاءِ حُكْمَ الْإِرَادَةِ ثُمَّ لِلْعَيْنِ حُكْمَ الْقَدَرِ وَجُنْدِهَا ثُمَّ لِلطَّاءِ حُكْمَ الْقَضَاءِ وَمِثْلِهَا ثُمَّ لِلْكَافِ حُكْمَ الْإِذْنِ وَأُخْتِهَا ثُمَّ لِلَّامِ حُكْمَ الْكِتَابِ وَشِبْهِهَا ثُمَّ لِلْقَافِ حُكْمَ الْأَجَلِ وَشَكْلِهَا تِلْكَ السَّبْعَةُ وَمَا نَزَلَتْ فِي مَظَاهِرِهَا كِتَابٌ كَرِيمٌ فِي لَوْحٍ مُبِينٍ صِرَاطٍ عَلِيٍّ حَقٍّ نَمْسِكُهُ تِلْكَ أَحْرُفُ النُّورَانِيَّةِ أَرْبَعَةَ عَشَرَ فَيَا أَيُّهَا النَّاظِرُ إِنْ كُنْتَ تَعْرِفُ مَا أَشَرْتُ فِيهَا تَقْدِرْ أَنْ تُخْرِجَ حُكْمَ عِلْمِ النُّقْطَةِ وَأُخْتِهَا ذَلِكَ حُكْمُ مَا أَلْقَيْتُ إِلَيْكَ فِي اثْنَيْنِ بَابٍ مِنْ أَحْرُفِ السَّبْعَةِ وَأَمَّا مَا نُلْقِي إِلَيْكَ مِنْ مَرَاتِبِ الْفِعْلِ الْكَوَاكِبِ أَنَّ الشَّمْسَ كَوْكَبُ الْمَشِيَّةِ وَالْقَمَرَ نَجْمُ الْإِرَادَةِ وَالْخَمْسَةَ نَجْمُ الْخَمْسَةِ لَا تَبْدِيلَ لِحُكْمِ اللَّهِ فِي بَعْضٍ مِنَ الشَّيْءِ وَكَانَ اللَّهُ رَبَّكَ لَقَوِيٌّ عَزِيزٌ وَأَمَّا حُكْمُ مَا أَشَرْتُ فِي عِلْمِ الْأَيَّامِ الْأَحَدِ لِلْمَشِيَّةِ وَالِاثْنَيْنِ لِلْإِرَادَةِ وَالثُّلَاثَاءِ لِلْقَدَرِ وَالْأَرْبِعَاءِ لِلْقَضَاءِ وَالْخَمِيسِ لِلْإِمْضَاءِ وَالْجُمُعَةِ يَوْمُ الْأَجَلِ وَالسَّبْتِ لِلْكِتَابِ ذَلِكَ حُكْمُ اللَّهِ فِيهَا وَمَا أَجِدُ لِسُنَّةِ اللَّهِ فِي بَعْضٍ مِنَ الْحُرُوفِ تَحْوِيلًا ذَلِكَ حُكْمُ مَا قَدْ خَلَقَ اللَّهُ فِي سِتَّةِ أَيَّامٍ مِنَ الْإِذْنِ وَأَمَّا حُكْمُ مَا أَلْقِي إِلَيْكَ مِنْ حُكْمِ الْهَاءِ بَعْدَ حُكْمِ ثُلُثِ

السَّادِسِ مِنْ حَرْفٍ فَاسْتَقِرْ عَلَى عَرْشِ الْإِشَارَةِ فَإِنَّ الْحِجَابَ رَقِيقٌ رَقِيقٌ وَالْبَحْرَ عَمِيقٌ عَمِيقٌ وَالْحُكْمَ أَنِيقٌ أَنِيقٌ إِنْ أَرَدْتَ أَنْ تَأْخُذَ ثَمَرَةَ الْعِلْمِ خُذْ حُكْمَ الْأَحْرُفِ بِالْعَرَبِيَّةِ مِنْ عِلْمِ مَا تُرِيدُ عَلَى عَدَدِ الْحُرُوفِ ثُمَّ احْفَظْ يَوْمَكَ وَنِسْبَتَهُ إِلَى مَرَاتِبِ الْفِعْلِ وَالْكَوَاكِبِ ثُمَّ اطْرَحْ مِنْ رَأْسِ كُلِّ عَشْرِ عَدَدِ الثُّلُثِ مِنَ السَّادِسِ وَزِدْ بَعْدَ كُلِّ عَشْرٍ سَبْعَةً مِنْ حَرْفٍ مِنَ الْهَاءِ وَعَدَدٍ مِنْ ثُلُثِ الْجِيمِ وَاحْفَظِ الْأَعْدَادَ حِينَ الطَّرْحِ فَإِذَا جَمَعْتَ الْأَحْرُفَ خُذِ الْآحَادَ وَضَاعِفْ بِمِثْلِهَا سَبْعَةَ حَرْفًا مِمَّا أَشَرْتُ لَكَ مِنْ قَبْلُ وَاتْرُكِ الْعَشَرَاتِ يَخْرُجِ الْحُكْمُ بِإِذْنِ رَبِّكَ مَا لَا تَرَى عَيْنٌ وَيَخْطُرَ بِقَلْبٍ مِنْ قَبْلِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ وَأَمَّا حُكْمُ أُخْتِ النُّبُوَّةِ فَاعْرِفْ أَنَّ الْأَمْرَ قَدْ نَزَلَتْ مِنْ مَقَامِ كُنْ إِلَى مَقَامِ الْجِنِّ ثُمَّ بِمَا قَبِلَتْ مِنْ حُكْمِ رَبِّكَ فَأَمَّا الْحُكْمُ فِي عَالَمِ الْفُؤَادِ وَتَنْزِيهِ رَبِّكَ عَنِ الْأَشْيَاءِ وَالْأَمْثَالِ فَإِذَا حَكَتِ الْمِثَالَ بِالْمِثَالِ فَقَدْ قُضِيَ الْأَمْرُ وَكَانَ الْحُكْمُ مَحْتُومًا وَكَذَلِكَ فِي كُلِّ عَالَمٍ بِكُلِّ مَا أَحْصَى لِكِتَابِ أَمْرِهِ وَأَنَّ فِي مَقَامِكَ هَذَا الْعَالَمَ خُذْ شَجَرَةَ السِّينَاءِ مِنْ رَأْسِ الْقَتْلَى ثُمَّ اغْسِلْهُ عَلَى حَدِّ الصَّفَاءِ ثُمَّ خُذْ مَاءَهَا أَرْبَعَ مَرَّاتٍ فَإِذَا أَخَذْتَ مَاءَ الْخَامِسِ لَا بُدَّ أَنْ يَكُونَ صَفْرَاءَ رَقِيقًا ثُمَّ احْفَظْهُ وَخُذْ دُهْنًا مِنْ دُهْنِ رَابِعِ كِبْرِيتٍ بَعْدَ تَرْكِهَا مِنْ جُزْءِ الْأَوَّلِ عَنِ الْمَاءِ الْأَوَّلِ وَمِثْلِ ذَلِكَ شِبْهَ الْأَوَّلِ فَإِذَا بَلَغَ الْحَدَّ إِلَى السَّبْعَةِ يَظْهَرُ اسْمُ اللَّهِ الْحَيِّ تُطْرَحُ عَلَى قَدْرِ مَا شِئْتَ مِنْ فَيْضِ اللَّهِ وَمَا أَجِدُ لِفَيْضِ اللَّهِ تَعْطِيلًا.

Of course, due to the fact that we account the first element to be **Air** and not **Fire**; and per the ancient Chaldaean method, we account the first planet to be **Saturn** and not the **Sun** (and so **Saturday** as the first day of the week rather than **Sunday**); our system is arranged slightly differently than the one elaborated by the Primal Point above. This does, in fact, change a few things in the overall lettrist calculation of things. We will not elaborate its details here for now.

[28] **Chapter 19** of the **Bezels of Wisdom** (*fuṣūṣ al-ḥikam*). To wit,

> Know that the secret of life courses within water; thus it is the principle of the [four] elements and the foundations. For this reason God made "*from water every living thing*" (**Q. 21:30**). There is nothing whatsoever except that it is living, for there is no thing that does not glorify God with Its praise; yet the comprehension of Its glorification is not attained except through a divine disclosure (*my trans.*)

اِعْلَمْ أَنَّ سِرَّ الْحَيَاةِ سَرَى فِي الْمَاءِ، فَهُوَ أَصْلُ الْعَنَاصِرِ وَالْأَرْكَانِ؛ وَلِذَلِكَ جَعَلَ اللَّهُ «مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ». وَمَا ثَمَّ شَيْءٌ إِلَّا وَهُوَ حَيٌّ، فَإِنَّهُ مَا مِنْ شَيْءٍ إِلَّا وَهُوَ يُسَبِّحُ بِحَمْدِ اللَّهِ، وَلَكِنْ لَا نَفْقَهَ تَسْبِيحِهِ إِلَّا بِكَشْفٍ إِلَهِيٍّ

[29] For a fascinatingly erudite historical treatment of this overall problem, see Peter Kingsley *Ancient Philosophy, Mystery, and Magic: Empedocles and Pythagorean Tradition* (Oxford University Press: Oxford, 1997); for the standard Islamic lettrist scheme that privileges **Fire** as the foundational element, see Aḥmad al-Būnī's *shams al-maʿārif* (The Sun of Gnoses) whether in its *ṣughrā* (smaller), *wustā* (medium) or *kubrā* (greater) versions. Since two separate critical texts of this tome in its *kubrā* version have appeared as doctoral dissertations in recent years, we will not cite any of the current Arabic printed editions here. But see Amina Inloes and J. M. Hamade's popularized anthology translation of **Book 1**: *The Sun of Knowledge (Shams al-Ma'arif): An Arabic Grimoire in Selected Translation* (Revelore Press: Tumwater, WA, 2021). We caution, however, that this anthology translation is based on the printed edition which is full of problems and blatant inaccuracies.

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The Basic Daily Devotional Practice of the Fātimīya Ṣufī Order and the Fāṭimīya *ṣalāt*[1]

بِسْمِ اللهِ الْآلَهِ الْآلَاهِ[2]

***Glory be to God**, the unchanged and unalterable, no other god is there besides It—the One, the Unique, the Everlasting—Who was a Hidden Treasure and Who from the situs of Its **Exclusive Oneness** upraised the Divine Names over the Hidden Cloud of **Its Inclusive Unity** and theophanically self-disclosed over the worlds by Them via the Point of Its **Divine Will** in order to be known that, verily, It is the Tree, Who She is no other god but He, the Fāṭimīyic Reality! And **praise be unto God**, the Light of all the Worlds, Who manifested Its **Greatest Name** as the secret of all things, for **there is no god but God** Who Revealed the Splendour of the Fāṭimīyic Reality upon the Sanctified Pleroma of the House of Immaculacy from before and after in every aeon, before every aeon and after every aeon, inasmuch as **God is the Most Great** Who theophanically self-discloses this Sophianic Radiance upon the*

worlds in every moment, before every moment and after every moment! And the Divine Laudation from the Uncreated Light be upon Muḥammad and the Family of Muḥammad; and then the Splendor from God be upon the First Unity with the exaltedness and majesty; and blessings be upon the illuminated ones—for sanctified is God, the Lord of all the worlds, Who Reveals via the Sophianic Radiance, the Resplendence of all the worlds!

As for the matter at hand: The fundamentals of the applied esoteric Path (*ṣirāt*) of the **NUR-Fāṭimīya Sufi Order** are grounded in **1.** prayer (both *ṣalāt* and *duʿā*/*munāja*) as well as invocation (*dhikr*); next, **2.** a firm footing in (the Islamo-Kabbalistic) system of *abjad/jafr* (*gematria*/numerology), and so daily meditation on the letters of the Arabic alphabet (with the understanding that they are those spatiotemporally located *signatara* of the specific atemporal and vertically situated *eidai*/*Platonic Forms* that they indicate); then **3.** the constant inner reflection and visualization of the calligram of the **Greatest Name** as well as the letter ***ṣād*** (ص) as the *dhikr*s of the heart; and so, **4.** vigilance and attendance upon the inner sanctum of the **House of Immaculacy**—i.e. the *blaze-flux* (فؤاد) (that is, the inner kernel of the heart) which is equivalent to *being/existence* (وجود)—since this is (per **Qurʾān 53: 9-11**) the supreme subtle organ whose vision *does not lie regarding what it sees* and so is capable of beholding the theophany of the Divine Visage specific to it *at two bows length or nearer* in its ascension within itself.

That stated, the first two primary invocation practices of the **Fāṭimīya Sufi Order** are **1.** the Fāṭimīya *shahāda*, which is simply,

﴿لَا إِلٰهَ إِلَّا اللَّهُ فَاطِمَةُ وَجْهُ اللَّهِ﴾

Transliteration: *lā ilāha illa allāh fātima wajh allāh.*

Translation: *There is no god but God! Fatima is the Face of God!*

It can be recited any number of times during the course of the day, but especially either **33x**, **101x**, or **380x** (to its numerical value). This can also be undertaken while visualizing the calligram of the **Greatest Name**:[3]

And **2.** the ***Tasbīḥ al-Fāṭima*** (the ***Theophanic Praise of Fāṭima***), which is,

﴿سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ﴾

Transliteration: *subḥānallāhi wa-l-ḥamdu'li-llāhi wa-lā ilāha illā llāhu wa-llāhu akbar.*

Translation: *Glory be to God, and praise be unto God, and there is no god but God, and God is the Most Great!*[4]

As per the esoteric doctrine of the Imāms of the House (ع) and the Bāb, each of these formulas corresponds to the **four** (4) **worlds**, **four stations of Unicity** (4), **Four Elements** (4), and the **four movements of prayer** (4):

i. **Tasbīḥ** (*subḥānallāh*) (سبحان الله) *Glorified be God* = *lāhūt* (لاهوت, world of the Divinity) = **Unicity of the Essence** (*tawḥīd al-dhāt*) (توحيد الذّات) = **Air** = *qīyām* (قيام, upright standing position).

In the subtle physiology of Shaykhism, this relates to the *blaze-flux* (*fuʾād*) (فؤاد) which, as mentioned, is equivalent to *existence/Being* (*wujūd*) (وجود). In the **Persian Bayān**, the Bāb associates this with the **station of divine creation** (*khalq*) (خلق),

the **color white** and **diamonds**. In the language of pristine Shiʿi cosmogony, *lāhūt* constitutes the realm of the **Mother of the Book** (*umm'ul-kitāb*) (أمّ الكتاب). Shaykhī cosmology also corresponds this level to the level of the **Divine Will** (*al-mashīʾa*) (المشيئة), to the station of **Clarity** (*al-bayān*) (البيان) and to the **Divine Unicity** (*tawḥīd*) (التّوحيد). In the ***bismillāh*** (بسم الله), this is the station of "*In the Name of*" (*bism*) (بسم); and in the station of the letters of *allāh* (الله), this is the station of ***alif*** (ا). This station also represents the station of the **Voice of Divinity** and so likewise represents the station of the *embodified* **Point** (*nuqṭa*) (نقطة).

ii. **Taḥmīd** (*ḥamdu'li-llāh*) (الحمدلله) *Praise be unto God* = *jabarūt* (جبروت, world of the Empyrean) = **Unicity of the Names and the Attributes** (*tawḥīd al-asmāʾ wa'l-ṣifāt*) (توحيد الأسماء والصّفات) = **Fire** = *rukūʿ* (رُكوع, kneeling half-waist prostration).

In the subtle physiology of Shaykhism, this relates to the Spirit (*rūḥ*) (روح) and to essence (*māhīya/ʿayn*) (عين/ماهية). In the **Persian Bayān** the Bāb associates this with the **station of divine provision** (*rizq*) (رزق), the **color yellow** and **topaz**. In the language of pristine Shiʿi cosmogony, *jabarūt* constitutes the **First World of the Primordial Particles of Light** (*ʿālam al-dharrāt al-awwal*) (عالم ذرّات الاوّل) which is also known by the alternative titles of the **First World of the Luminous Silhouettes** (*ʿālam al-ashbāḥ al-awwal*) (عالم الاشباح الاوّل), the **First World of the Shadows of Light** (*ʿālam aẓillat al-nūr*) and the **World of the Primordial Covenant** (*ʿālam al-mīthāq al-awwal*) (عالم اظلّة النّور). Shaykhī cosmology also corresponds this level to the **level of the Divine Volition** (الارادة) (*irāda*), the **station of Meanings** (*al-maʿānī*) and **to the pillar of Prophecy** (*nubuwwa*). In the ***bismillāh*** (بسم الله) this is the station of *allāh* (الله), "*God*"; and in the station of the letters of *allāh* (الله), this is the station of the first ***lām*** (ل). This station also represents the station of the **Voice of the "Hidden"**

or "**Eternal Imām**" and so represents the station of *embodified* **divine *messengerhood*** (*risāla*).

iii. **Tahlīl** (*lā ilāha illā llāh*) (لا إله إلّا الله) *There is no god but God* = *malakūt* (ملكوت, the angelic world) = **Unicity of the Actions** (*tawḥīd al-afʿāl*) (توحيد الافعال) = **Water** = *sujūd* (سجود, full prostration).

In the subtle physiology of Shaykhism, this relates to the soul (*nafs*) (نفس) and to universal matter (*mādda kullīya/hayūla*) (مادة كلّية/هيولى). In the **Persian Bayān** the Bāb associates this with the **station of spiritual death** (*mawt*) (موت), the **color green** and **emeralds**. In the language of pristine Shiʿi cosmogony, *malakūt* constitutes the **second World of the Primordial Particles of Light** which is bifurcated into a *celestial heaven* (*ʿillīyīn*) and a *celestial hell* (*sijjīn*). Shaykhī cosmology also corresponds this level to the **level of the Divine Determination** (*al-qadar*) (القَدَر), the **station of the Gates** (*al-abwāb*) (الابواب) and to the **pillar of Imamate** (*al-imāma*) (الإمامة). In the ***bismillāh*** (بسم الله) this is the station of "*the Compassionate*" (*al-raḥmān*) (الرّحمن); and in the station of the letters of *allāh* (الله), this is the station of the second ***lām*** (ل). This station also represents the station of the **Voice of the Gate** and so represents the station of *embodified* **Providential Guidance** (*wilāya*).

iv. **Takbīr** (*allāhu akbar*) (الله اكبر) *God is the Most Great* = *mulk* (ملك, the Dominion) = **Unicity of Worship** (*tawḥīd al-ʿibāda*) (توحيد العبادة) = **Earth** = *julūs* (جلوس, seated position).

In the subtle physiology of Shaykhism, this relates to the composite body (*jism/jasad*) (جسد/جسم) and to form (*ṣūra*) (صورة). In the **Persian Bayān** the Bāb associates this with the **station of spiritual life** (*ḥayāt*) (حياة), the **color red** and **rubies**. In the language of pristine Shiʿi cosmogony, this is the material world of

nāsūt (ناسوت). Shaykhī cosmology also corresponds this level to the **level of the Divine Authorization** (*al-qāḍā'*) (القضاء), the **station of the Imamate** and to the **pillar of the Perfect Shiʿi** (*al-shīʿa al-kāmil*) (الشّيعة الكامل), **the Fourth Support** (*al-rukn al-rābiʿ*) (الرّكن الرّابع). In the ***bismillāh*** (بسم الله) this is the station of "*the Merciful*" (*al-raḥīm*) (الرّحيم); and in the station of the letters of *allāh* (الله), this is the station of ***hā'*** (ه), the final letter. This station also represents the station of the **Voice of the Perfect Shiʿi** who is the Mirror (*mirāt*) (مرآة) and **Talismanic-Temple** (*haykal*) (هيكل) to all the stations above and so represents the **station of *embodified* Gatehood** (*bābīya*).[5]

Now, before detailing further the elements composing the practices of the **NUR-FSO** further, some more words of orientation are in order. First, for all things undertaken, it is necessary to always consecrate every action with the attribute of **Divine Light** (*nūr* نور), whether spoken or internalized, as an invoked remembrance—or even as a single reflective thought reflecting this Light, be it even the mere visualization of its letters or its very concept. As in the Bayān, the vocal or silent utterance of '***In the Name of God***' (***bismillāh*** بسم الله = 168) before and after any undertaking will also suffice. This is primarily because as per Shiʿi *ḥadīth* this attribute is the one that epitomizes the **Divine Reality** of **Fāṭima al-Zahrā'** (ع).

Additionally, and as displayed within the **NUR** calligram, strive to also meditate upon the conjunction and union of the letter ***bā'*** (ب) with the letter ***nūn*** (ن) wherein the ***bā'*** (ب) represents the metaphysical principle of the ***alpha*** and ***nūn*** (ن), the ***omega***—and so the principle of *all-things* (كلّ شيء) (*kullu-shay'*)—such that the letter ***bā'*** (ب) here stands as a symbol for the **Earth of Primal Masculinity** with the ***nūn*** (ن) that of the **Earth of Primal Femininity** (i.e. the two pentalphas between the six symbols of the **Greatest Name**). Know, that the ***alpha*** has been manifested for the sake of the ***omega***, for it is in its ***omegahood*** whereby the ***alpha*** can be deemed in its Reality of ***alphahood***—as the *firstness* is for the *lastness*

that upraises it upon the earth of its *firstness*, which in truth is the *firstness* of the *lastness* that is the setting earth of the *lastness* of the *firstness*. These in turn are manifested within the form of the **Tree of Reality** as the dual pillars of **Beauty** (right, i.e. the *Evenic*) and **Majesty** (left, i.e. the *Adamic*) which epiphanize as the angelophanies of the **Evenic Beauty** (جمال *jamāl*) and the **Adamic Majesty** (جلال *jalāl*)—i.e. the Two Gulfs of **Manifestation** and **Non-Manifestation** as the Two Gulfs of the **Earth of Masculinity** and the **Earth of Femininity** which are the two pentagrams between the six symbols of the **Greatest Name**. Note as well how the six combined letters in Arabic of the names of *Adam* (آدم = 45) and *Eve* (حوأ =15), plus the conjunction '*and*' (*wa* و = 6) as the seventh letter between them, yields the number 66 (= *allāh*, الله, 'God').

Know also that what has been explicated here is referable to the unific *syzygic* reality of the **Primal Will** (*mashīya awwalīya*), the *nous* or Universal Intellect (i.e. the *metatronic theophany* and *Shekinah*), whose inner life, which simultaneously is Its outer life, unfolds as the unicity of a totalizing unity of the *complimentary-but-one* (i.e. the dyad in unity, the *dualitude* of the unity), the *creative* and *creating* feminine and masculine poles united, and not the Essence of the Unknowable Ipseity which cannot even be predicated with any notions of *godhood* since It is beyond them. The **Primal Will** and Its infinite manifestations is what is and ever will be that which can properly be referred to by the name, attribute and predication of '*godhood*' as such, i.e. the All-Comprehensive Divine Name *allāh*, الله. The unknowable essence is the absolutely transcendent, the *beyond-the-beyond* (*warāʾ al- warāʾ*), and so can never be known nor indicated nor named nor speculated about neither in the heavens nor in the earth nor what is between them, nor what is beyond them. It has remained and will ever remain in the sanctity of the highest sublimity of Its own inaccessible transcendence, within utter abstraction and the highest altitudes forever and ever, whether now or into the indefinite *aeonic* eternities of the future. Predicates of '*mother*' and '*father*' cannot be applied to It, as these would refer directly to the unific *syzygic* reality of the **Primal Will**, the first emanant, as it were, wherein the realities of '*motherhood*' and '*fatherhood*' are applicable and which are inextricably equal and one within this **Primal Will**. In Its *godhood* the **Primal Will** is both the '*mother*' and the '*father*' of Its progenitation

and cosmocrative fashioning. In the language of Tantric metaphysics, the Primal Will is both *Shiva* and *Shakti* as One (i.e. the dyadic unity or '*unicity*', *waḥdānīya* وحدانية). In the high stations of the unfolding theophanic self-disclosures of the presence of the One without Equal—the Essence of the Unknowable Absolute—this as well appears as the stations of *aḥadīya* (أحدية '**Exclusive Oneness**') and of the *wāḥidīya* (واحدية '**Inclusive Unity**') whereby the first is the **Hidden Essence** (*dhāt al-ghayb* ذات الغيب) and 'She' هي whereas the following is the manifesting Essence (*dhāt al-muẓhir* ذات المُظهر) and the 'He' هو. This excursus here is provided to reinforce the importance of constant meditations upon the calligram of the **Greatest Name** since the preceding is a brief gloss upon its depth and so what this symbol reflects and represents to the **NUR-FSO**, particularly given the fact that the **Greatest Name** is in fact the symbol representing the Reality of the **Primal Will** Itself.

The NUR-Fāṭimīya Greeting

The greeting of the **NUR-** Fāṭimīya, which replaces those in mainstream Islam and those currently in the Bayān[6] (and which in the **NUR- Fāṭimīya** is the same formula irrespective of gender), is *nūr ʿaleykum* نور عليكم '*the Light be upon you*' whose response is *wa ʿaleykum nūr* نور و عليكم '*and upon you be the Light*'. Farewells are simply *Yā Nūr* (يا نور), '*O Light*'! This form of greeting and farewell is theurgically rooted and is for the purpose of allowing the encompassing Light of universal divinity to proceed from and then return to the greeter and the one greeted, first, as the manifestation of the Names the **First** (*awwal*), the **Last** (*ākhir*), the **Manifest** (*ẓāhir*) and the **Hidden** (*bāṭin*); and, second, in order to instantiate the reality of Light upon Light (*nūr ʿalā nūr* نور على نور) per the refrain of the **Light Verse** of the **Qurʾān** (**24:35**). This is also in order to sacralize the very act of a simple greeting and farewell whereby the essential realities of the greeter and the greeted alike participate in the movement of the Divine Reality and so are transfigured thereby—and so *transfigurate*—by such incessant participation in this Reality in every moment, before every moment and

after every moment in the horizons and in the selves by reality of the Light of the Truly Real. This is also for the purpose that on the Day of Her Manifestation, the Holy Communion of **NUR** may have become the pole, axis and animating pivot of the **Theophanocratic Earth of Light** (*terra lucida*) as the consummation of Light upon Light from Light to Light in Light for Light with Light by the Light of all lights unto Her, the Living Light upon the Living Light upon the Living Light—that is, ***She whom God shall make Manifest*** in the number **303** (beautified be Her Fāṭimīyic Mention and lauded be Her cosmocrative Resplendence from Pre-Eternity to Post-Eternity)!

ص

Invocations to the Seven Days of the Week

The following seven, short invocatory prayers below are invocations to each separate day of the week and its symbolic associations according to the **NUR** calendar. Each invocation appropriate to the day in question may be recited at any time during that day, to a maximum of **x7**; or, alternatively, it may be recited as the first thing in the morning as one rises from sleep immediately. But, first, before invoking the prayer of the day in question, begin the prayer and invocation cycle of each day by first stating **7x** (to the numerical value of 'post-eternity' *abad* أبد):

﴿سُبْحَانَ ٱللَّهِ ذِي ٱلْجَمَالِ ٱلْبَاهِجِ ٱلنَّوِيرِ﴾

Transliteration: *subḥāna llāhi dhī al-jamāli al-bāhiji al-nawīr.*

Translation: *Glory be unto God the Possessor of the Beauteous Enlightening Magnificence!*

And as night sets, to the same number state:

﴿سُبْحَانَ ٱللَّهِ ذِي ٱلْعَظَمَةِ ٱلْمَانِعِ ٱلْمُنِيرِ﴾

Transliteration: *subḥānallāhi dhī al-ʿaẓamati al-māniʿi al-munīr.*

Translation: *Glory be unto God the Possessor of the Invincibly Illuminating Might!*

Saturday ✡

﴿نُورُ عَلَيْكَ يَا أَيُّهَا يَوْمَ ٱلْعَظِيمِ وَحَامِلَ ٱلزُّحَلِ وَمَشِيئَةَ ٱلْأُلُوهِيَّةِ وَخَاتِمَ ٱلْمُحَمَّدِيَّةِ عَلَيْكَ نُورُ وَٱلسَّلَامُ يَا هُوَ﴾

Transliteration: *nūru ʿalayka yā ayyuhā yawma al-ʿaẓīmi wa-ḥāmila al-zuḥali wa-mashīʾata al-ulūhīyati wa-khātima al-muḥammadīyati ʿalayka nūru wa-l-salāmu yā huwa!*

Translation: *The Light be upon thee, O thou day of Mightiness, and the carrier of Saturn and the Will of Divinity and the* ***Muḥammadan Seal****! Upon thee be Light and the Peace! O It/Hū!*

Sunday 𝍐

﴿نُورُ عَلَيْكَ يَا أَيُّهَا يَوْمَ ٱلْهَيْكَلِ وَحَامِلَ ٱلشَّمْسِ وَإِرَادَةَ ٱلْعَقْلِ ٱلْكُلِّ وَخَاتِمَ ٱلْعَلَوِيَّةِ عَلَيْكَ نُورُ وَٱلسَّلَامُ يَا فَرْدُ﴾

Transliteration: *nūrun ʿalayka yā ayyuhā yawma al-haykali wa-ḥāmila al-shamsi wa-irādata al-ʿaqli al-kulli wa-khātima al-ʿalawīyati ʿalayka nūrun wa-l-salāmu yā fardu!*

Translation: *The Light be upon thee, O thou day of the Temple, and the carrier of the Sun, and the Volition of the Universal Intellect and the* ***ʿAlawid Seal****! Upon thee be Light and the Peace! O Single!*

Monday م

﴿نُورُ عَلَيْكَ يَا أَيُّهَا يَوْمَ ٱلْوَاحِدِ وَحَامِلَ ٱلْقَمَرِ وَقَدَرَ ٱلنَّفْسِ ٱلْكُلِّيَةِ وَخَاتِمَ ٱلْحَسَنِيَّةِ عَلَيْكَ نُورُ وَٱلسَّلَامُ يَا حَيُّ﴾

Transliteration: *nūru ʿalayka yā ayyuhā yawma al-wāḥidi wa-ḥāmila al-qamari wa-qadara al-nafsi al-kullīyati wa-khātima al-ḥasanīyati ʿalayka nūru wa-l-salāmu yā ḥayyu!*

Translation: *The Light upon thee, O thou day of the Unity, and the carrier of the Moon and the Determination of the Universal Soul and the* ***Ḥasanid Seal****! Upon thee be Light and the Peace! O Alive!*

Tuesday

﴿نُورُ عَلَيْكَ يَا أَيُّهَا يَوْمَ ٱلْجَمِيلِ وَحَامِلَ ٱلْمِرِّيخِ وَقَضَاءَ ٱلْهَيُولَانِيَّةِ وَخَاتِمَ ٱلْحُسَيْنِيَّةِ عَلَيْكَ نُورُ وَٱلسَّلَامُ يَا قَيُّومُ﴾

Transliteration: *nūru ʿalayka yā ayyuhā yawma al-jamīli wa-ḥāmila al-mirrīkhi wa-qaḍāʾa al-hayūlānīyati wa-khātima al-ḥusaynīyati ʿalayka nūru wa-l-salāmu yā qayyūmu!*

Translation: *The Light be upon thee, O thou day of the Beautiful, and the carrier of Mars, and the Authorization of Primal Matter and the* ***Ḥusaynid Seal****! Upon thee be Light and the Peace! O Peerless!*

Wednesday ||||

﴿نُورُ عَلَيْكَ يَا أَيُّهَا يَوْمَ ٱلْقَيُّومِ وَحَامِلَ ٱلْعُطَارِدِ وَإِمْضَاءَ ٱلرُّبُوبِيَّةِ وَخَاتِمَ ٱلْجَعْفَرِيَّةِ عَلَيْكَ نُورُ وَٱلسَّلَامُ يَا حَكَمُ﴾

Transliteration: *nūru ʿalayka yā ayyuhā yawma al-qayyūmi wa-ḥāmila al-ʿuṭāridi wa-imḍāʾa al-rubūbīyati wa-khātima al-jaʿfariyyati ʿalayka nūrun wa-l-salāmu yā ḥakamu!*

Translation: *The Light be upon thee, O thou day of the Peerless, and the carrier of Mercury, and the Realization of Lordship and* ***the Jaʿfarid Seal****! Upon thee be Light and the Peace! O Judge!*

Thursday هـ

﴿نُورُ عَلَيْكَ يَا أَيُّهَا يَوْمَ ٱلْوَجْهِ وَحَامِلَ ٱلْمُشْتَرِي وَأَجَلَ ٱلْإِنسَانِيَّةِ وَخَاتِمَ ٱلْمُوسَوِيَّةِ عَلَيْكَ نُورُ وَٱلسَّلَامُ يَا عَدْلُ﴾

Transliteration: *nūru ʿalayka yā ayyuhā yawma al-wajhi wa-ḥāmila al-mushtarī wa-ajala al-insānīyati wa-khātima al-mūsawīyati ʿalayka nūru wa-l-salāmu yā ʿadlu!*

Translation: *The Light be upon thee, O thou day of the Face, and the carrier of Jupiter, and the Humanely Allotment and the Musawid Seal! Upon thee be Light and the Peace! O Just!*

Friday ٶ

﴿نُورُ عَلَيْكَ يَا أَيُّهَا يَوْمَ ٱلْوُجُودِ وَحَامِلَ ٱلزُّهْرَةِ وَكِتَابَ ٱلنُّورَانِيَّةِ وَخَاتِمَ ٱلْفَاطِمِيَّةِ عَلَيْكَ نُورُ ٱلْأَنْوَارِ وَٱلسَّلَامُ يَا قُدُّوسُ﴾

Transliteration: *nūrun ʿalayka yā ayyuhā yawma al-wujūdi wa-ḥāmila al-zuhrati wa-kitāba al-nūrānīyati wa-khātima al-fāṭimīyati ʿalayka nūru al-anwāri wa-l-salāmu yā quddūsu!*

Translation: *The Light be upon thee, O thou day of Existence, and the carrier of Venus, and the Luminous Book and the Fāṭimiyic Seal! The Light of lights be upon thee! O Holy!*[7]

Afterwards, if you wish, you may recite either Ṣubḥ-i-Azal's **Prayer of Light** (*nūr duʿā*) from the **Epistle of Supreme Joy** (*ṣaḥīfa abhajīya*):

In the Name of God, the All-Good, the All-Giving!

O my God! O Wondrous! O Invulnerable! O Elevated! O Ruler! O Compassionate! O Alive! O Peerless! O Possessor of the Majesty and Grace! O Possessor of the Beauty and the uttermost Mightinesses! O Possessor of the Light and the Splendor! O Possessor of the Visage and the crowning Highnesses! O Possessor of the Tremendousness and the ultimate Greatnesses! O Possessor of the Power and the Subsistence! O Light, O Holy! O Light, O Glorified! O Light, O Peerless! O Light, O ***Badūḥ****! O Light, O First! O Light, O Last! O Light, O Manifest! O Light, O Hidden! O Light, O High! O Light, O Capable! O Light, O Predestiner! O Light, O Giver of Form! O Light, O Giver of Ease! O Light, O Giver of Cause! O Light, O Facilitator! O Light, O Giver of Joy! O Light, O Giver of Relief! O Light, O Giver of Increase! O Light, O Destroyer! O Light, O Developer! O Light, O Encircler! O Light, O Protector! O Light, O Alleviator! O Light, O Exemplifier! O Light, O Prompter! O Light, O Giver of Being! O Light, O Intense! O Light, O One! O Light, O Pervasive! O Light, O Elevator! O Light, O Repeller! O Light, O Vast! O Light, O Healer! O Light, O Hearer! O Light, O Sublime! O Light, O Existentiator! O Light, O Entifier! O Light, O Cosmocrator! O Light, O Judge! O Light, O Ultimate Encounter! O Light, O Glorified! O Light, O Sanctified! O Light, the Most Mighteous of the Mighty! O Light, O Bestower! O Light, O Exalter! O Light, O Self-Sufficient! O Light, O Maker of Treasures! O Light, O Giver of Radiation! O Light, O Adorner! O Light, O Benefactor! O Light, O Eminent in Beneficence! O Light, O Distinguished! O Light, O Giver of Grace! O Light, O Giver of Light! O Light, O Dazzling! O Light, O Irradiator! O Light, Inheritor! O Light, O Causer! O Light, O Helper! O Light, O Aider! O Light, O Aid Invoked! O Light, O Specifier! O Light, O Seeing! O Light, O Seer! O Light, O Victorious! O Light, the Most Victorious! O Light, O Creator! O Light, O Coverer! O Light, O Forgiver! O Light, O Triumphant! O Light, O Irradiant! O Light, O Compelling Predestiner! O Light, O Well-Informed! O Light, O Unlocker! O Light, O Dawning! O Light, O Commencer! O Light, O Beautiful!*

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O Light, O Majestic! O Light, O Gracious! O Light, O Noble! O Light, O Helper! O Light, O Succorer! O Light, O Succoring! O Light, O Splendiferous! O Light, O Splendid! O Light, O Lofty! O Light, O Hearing! O Light, O Competent! O Light, O Fashioner! O Light, O Protector! O Light, O Greatest of all Victors! O Light, O the Greatest of all Reckoners! O Light, O Greatest of all Comprisers! O Light, O Greatest of all Sustainers! I ask Thee by Thy Light and Thy Splendor and Thy Beauty and Thy Majesty That Thou open to us the gates of Thy grace and expand for us our sustenance from before and after in every moment from the treasuries of Thy Bounty and Elegances! Verily, Thy mercy encompasseth whatsoever is in the heavens and in the earth, for verily Thou art powerful over all things! [8]

Or

In the Name of God the Most Praised, the Most Glorified, the Most Holy in the Highest Altitude of the Sanctification of the Glorification of the Holiness of Elevated Sublimity and Transcendence! Say: O Thou Who art the Light of all lights Effusing the Illumination of the Radiance of Thy Being by the blinding Godly Scintillance of the dazzling Divine Brilliance from the Fire of the Morning-Dawn Arisen! O my God, verily I testify at the Throne of the Resplendent Sun of Thy Pre-Eternal Oneness which hath ignited the Manifestations of those flames of holiness glaring the flares of the mirrored rays of the Revelation of the Unity of Thy Glory Self-Disclosing the Theophanic transfigurations of the manifestation of Thy Solitary, Most Singular and Unchanging Face which hath already always annihilated all-things! And O Thou Who art That inhabitant Sovereign of the horizons of my self unveiling the Singularity of Thy perspicuous Reality within the Selves of my horizon! Thou art indeed the Most Manifest and the Most Hidden as the Absolute Manifestation of the Ultimately Hidden! I verily, O my God, testify that Thou art That Who hath left Thy traces imprinted upon the Talismanic-Temples of Thy Unicity by the vestigial signs of the unificating ecstatic attractions of Thy Unicitarianism from a firstness before all firstness unto a lastness after all lastness! O my God, I verily testify at the vision effacing nullificative annihilation of the secret by the victorious rending of the veils off the secreted mysteries of Thy Secret through the apophatic negation of all speculation and the realization of That Realized Reality that is Thee Alone, the Truly Real; for I verily, O my God, testify by the disclosures of the regalitude of Thy Majesties of Glorification without indication from the locus of Thy Post-Eternity to the situs of Thy Everlastingness within the axis of Thy Durationless Perpetuity

by the unveilings of Thy Endlessness from a beginning of no beginning unto an end of no end, for Thou art the Godhead and there is no other god but Thee Alone within Thee Alone by Thee Alone from Thee Alone and to Thee Alone—Truly, Truly![9]

28 Day Cycle of Fāṭimīya *dhikrs*

Below now are the 28 ***dhikrs*** associated with each of the twenty-eight (**28**) days of each **NUR** month and the **28** letters of the Arabic alphabet (and their invocations, which are in this document's endnotes) wherein the ***dhikr*** for the day should be recited between **101x** to **303x** per day in one sitting:

ا[10] **Day 1** الله احيّي ***allāhu aḥīyya*** *God is the Most Revivificatively Alive!*

ب[11] **Day 2** الله انور ***allāhu anwar*** *God is the Most Resplendent!*

ج[12] **Day 3** الله احكم ***allāhu aḥkam*** *God is the Most Wise!*

د[13] **Day 4** الله اقدر ***allāhu aqdar*** *God is the Most Powerful!*

ه[14] **Day 5** الله اعلم ***allāhu aʿlam*** *God is the Most Knowing!*

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و [15] Day 6 الله اقدس ***allāhu aqdas*** *God is the Most Holy!*

ز [16] Day 7 الله اقيّم ***allāhu aqyam*** *God is the Most Peerless/Self-Subsistent!*

ح [17] Day 8 الله اعظم ***allāhu aʿẓam*** *God is the Most Mighty!*

ط [18] Day 9 الله الطف ***allāhu alṭaf*** *God is the Most Magnanimous!*

ي [19] Day 10 الله اقهر ***allāhu aqhar*** *God is the Most Victorious!*

ك [20] Day 11 الله اجود ***allāhu ajwad*** *God is the Most Beneficent!*

ل [21] Day 12 الله اقسط ***allāhu aqsat*** *God is the Most Equitable!*

م [22] Day 13 الله املک ***allāhu amlak*** *God is the Most Sovereign!*

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ن [23] Day 14 اللّٰه اظهر ***allāhu aẓhar*** *God is the Most Manifest!*

س [24] Day 15 اللّٰه ابطن ***allāhu abṭan*** *God is the Most Hidden!*

ع [25] Day 16 اللّٰه اذكر ***allāhu adhkar*** *God is the Most Great Remembrance!*

ف [26] Day 17 اللّٰه اطهر ***allāhu aṭhar*** *God is the Most Pure!*

ص [27] Day 18 اللّٰه اوحد ***allāhu awḥad*** *God is the Most Unitarian!*

ق [28] Day 19 اللّٰه اوجد ***allāhu awjad*** *God is the Most Existent!*

ر [29] Day 20 اللّٰه امجد ***allāhu amjad*** *God is the Supremely Glorious!*

ش [30] Day 21 اللّٰه اجلل ***allāhu ajlal*** *God is the Most Majestic!*

ت [31] **Day 22** اللّٰه اجمل ***allāhu ajmal*** *God is the Most Beautiful!*

ث [32] **Day 23** اللّٰه اسلط ***allāhu aslaṭ*** *God is the Supreme Suzerainty!*

خ [33] **Day 24** اللّٰه افرد ***allāhu afrad*** *God is the Most Singular!*

ذ [34] **Day 25** اللّٰه اعزّ ***allāhu aʿazz*** *God is the Most Tremendous!*

ض [35] **Day 26** اللّٰه اكبر ***allāhu akbar*** *God is the Most Great!*

ظ [36] **Day 27** اللّٰه أَله ***allāhu aʾlah*** *God is the Supreme Deity!*

غ [37] **Day 28** اللّٰه احد ***allāhu aḥad*** *God is One!*

After finishing the ***dhikr*** for the day, you may once recite the following short prayer amended from the *duʿā shaʿbanīya* of ʿAlī (ع):

﴿إِلَهِي أَلْهِمْنِي وَلَهاً بِذِكْرِكَ إِلَى ذِكْرِكَ وَ هَبْ لِي كَمَالَ الْإِنْقِطَاعِ إِلَيْكَ وَ أَنِرْ أَبْصَارَ قُلُوبِنَا بِضِيَاءِ نَظَرِهَا إِلَيْكَ حَتَّى تَخْرِقَ أَبْصَارُ الْقُلُوبِ حُجُبَ النُّورِ فَتَصِلَ إِلَى مَعْدِنِ الْعَظَمَةِ وَ تَصِيرَ أَرْوَاحُنَا مُعَلَّقَةً بِعِزِّ قُدْسِكَ﴾

Transliteration: *ilāhī alhimnī walahān bi-dhikrīka ilā dhikrīka wa-hab lī kamāla al-inqiṭāʿi ilayka wa-anir abṣāra qulūbinā bi-ḍiyāʾi naẓarihā ilayka ḥattā takhriqa abṣāru al-qulūbi ḥujuba al-nūri fa-taṣila ilā maʿdini al-ʿaẓamati wa-taṣīra arwāḥunā muʿallaqatan bi-ʿizzi qudsika.*

Translation: *My God, inspire me with a captivating enchantment from Thy Remembrance to Thy Remembrance and grant me the perfect detachment* [other than] *towards Thee; and illuminate the vision of our hearts by the light of its gaze towards Thee until the heart's vision tears the veils of light and connects to the jewel mine of* [divine] *might and our spirits soar suspended by the tremendousness of Thy Holiness!*

ص

Herbs & Incenses

The daily use of herbs and incenses is highly recommended. The *Esfand* (*Peganum harmala*), which is the Syrian Rue (and specifically the black Syrian Rue), should be regularly burned together with Musk and/or Camphor, especially on **Fridays** and **Full Moons**. Frankincense, although a good smelling incense, and widely available, should be used sparingly, and not for any purposes of celestial invocation, because experience has shown that this incense tends to attract chthonic and/or malefic entities. The Persian **Galbanum** (*Ferula gummosa* and *Ferula rubricaulis*) is especially recommended. The regular use of rosewater is also advised. That said, all herbs and incenses should always either be consecrated before use,

placed close to a protective amulet or have one affixed to their container. The modified *al-Ḥafīẓ* talisman, with the eight **Greatest Names**, is a generally good all-purpose protective amulet to that end[38] as is the **Hand of the Fāṭimīya**[39]:

Sleep

Before sleep, if you wish, consecrate the four coordinates of your bed with the following formula, always starting at the foot of the bed. Which side, right or left, you wish to start this operation with is left entirely up to you, but alternate the second cycle (**below**) with the opposite side of the foot. Touching the foot visualize the **Greatest Name**, and then say, *lā* لا (*no*). Then move diagonally opposite to the head of the bed (such that if you started at the bottom left go now to the top right). Touch, visualize the **Greatest Name**, and say, *ilāha* إله (*god*). Now diagonally move down to the opposite end at the bottom, touch, visualize the **Greatest Name**, and say, *illā* الّا (*except/but*). Then to complete this first cycle, diagonally move opposite to the other side at the head of the bed from where you were before, touch, visualize the **Greatest Name**, and say, either i. *allāh* الله (God) or ii. *hū* هو (It). Now for the second cycle do the following, beginning at the direct opposite side at the bottom where

you began the last cycle. Touch, visualize the **Greatest Name**, and say, ***shīn*** ש. Then go diagonally to the top, touch, visualize the **Greatest Name**, and say, ***kāf*** כ. Now go diagonally to the bottom, visualize the Greatest Name, and say, ***nūn*** נ. Then diagonally to the top, visualize the Greatest Name, touch, and say, ***he*** ה. Finally, to complete the consecration, come to the foot again, but this time center yourself in the middle. Raise your hands in supplication, visualize the **Greatest Name**, and say ***hū*** הו while elongating the utterance of the final vowel (**oo**). Now draw the pentagram with a **Divine Name**, permutating six names.[40]

When lying down to go to sleep, lucidly re-visualize the calligram of the **Greatest Name** again, and state **1x**:

﴿آمَنَّا بِٱللَّهِ وَعَرَفْنَا بِمَشِيئَةِ ٱلشَّجَرَةِ ٱلْحَقِيقَةِ ٱلْأَحَدِ ٱلْحَيِّ ٱلنُّورِ ٱلْحَكِيمِ ٱلْقَدِيرِ ٱلْعَلِيمِ ٱلْقُدُّوسِ ٱلْقَيُّومِ ٱلْعَظِيمِ ٱللَّطِيفِ ٱلْقَهَّارِ ٱلْجَوَادِ ٱلْمُقْسِطِ ٱلْمَالِكِ ٱلْوَاحِدِ ٱلَّتِي هِيَ لَا إِلَٰهَ إِلَّا هُوَ ٱلْحَيُّ ٱلْعَزِيزُ ٱلْمَحْبُوبُ. فَسُبْحَانَكَ ٱللَّهُمَّ وَبِتَقْدِيسِكَ وَتَحْمِيدِكَ وَتَوْحِيدِكَ وَتَكْبِيرِكَ وَتَعْظِيمِكَ وَتَمْجِيدِكَ وَتَعْزِيزِكَ، أَرِنَا حَقَائِقَ ٱلْأَشْيَاءِ كَمَا هِيَ، لَا إِلَٰهَ إِلَّا أَنْتِ حَقًّا حَقًّا ٱلْحَيُّ ٱلْمُهَيْمِنُ ٱلْقُدُّوسُ يَا نُورُ﴾

Transliteration: *āmanna bi-llāhi wa-ʿarafnā bi-mashīʾati al-shajarati al-ḥaqīqati al-aḥadi al-ḥayyi al-nūri al-ḥakīmi al-qadīri al-ʿalīmi al-quddūsi al-qayyūmi al-ʿaẓīmi al-laṭīfi al-qahhāri al-jawādi al-muqsiṭi al-māliki al-maliki al-wāḥidi allatī hiya lā ilāha illā huwa al-ḥayyu al-ʿazīzu al-maḥbūb. fa-subḥānaka llāhumma wa-bi-taqdīsika wa-taḥmīdika wa-tawḥīdika wa-takbīrika wa-taʿẓīmika wa-tamjīdika wa-taʿzīzika, arinā ḥaqāʾiqa al-ashyāʾi kamā hiya, lā ilāha illā anta ḥaqqan ḥaqqan al-ḥayyu al-muhayminu al-quddūsu yā nūr.*

Translation: *We believe in God and noetically perceive by the Will of the **Tree of Reality**, the One, the Living, the Light, the Wise, the Powerful, the Knowing, the Holy, the Peerless Self-Subsistent, the*

Mighty, the Magnanimous, the Victorious, the Beneficent, the Equitable, the Owner of the Dominion—Who She is no other god but He—the Living, the Tremendous, the Beloved! And glory be to Thee, O my God, and by Thy Sanctification, and Thy Praise, and Thy Unicity, and Thy Greatness, and Thy Mightiness, and Thy Magnification, and Thy Grandeur: show us the realities of things as they truly are! No other god is there besides Thee—Truly, Truly—the Living, the Protector, the Holy! O Light!

If you wish a restful sleep without either disturbed dreams or uninvited occult phenomena and attacks, say **19x** before sleep as you lie down:[41]

﴿ٱعْتَصَمْتُ بِٱللَّهِ ٱلَّذِي لَا إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْمَحْبُوبُ﴾

Transliteration: *iʿtaṣamtu bi-llāhi alladhī lā ilāha illā huwa al-ʿazīzu al-maḥbūb.*

Translation: *I place my complete reliance in God—Who, no other god is there besides It—the Tremendous, the Beloved!*

Baraʿā (Execration, disavowal and disassociation)

Execration of, and complete disavowal and disassociation from, the enemies of the **FSO-NUR** is an established and uncompromising ordinance of this Path. On its first level, this refers to the founders, leaders and adherents of Bahāism who are deemed to be the foremost manifestations of the **Tree of Negation** (شجرة النفي) in this Day, for as the Primal Point states in His Persian commentary on the first **Sūrah of the Qurʾān**:

> *My God, seek revenge upon these people just as Thou took revenge before from them in earlier dispensations; and curse them with a mighty curse like Thou cursed other peoples; for whatever rebellion shall appear from every sect until the*

> *Day of Resurrection is all due to the avouchment of these people of tyrannical oppression, and the reason for the denial of All-Things* [i.e. the People of the Bayān] *and the existence of its critics is due to acknowledging this faithless people which has made the veils of ego so entangled that it has destroyed everything. And those moments rejecting this people and cursing this people is better than any act of worship because the appearance of infidelity from these people shall become reason such that the Mirror of Reality shall not be recognized. Have you not heard that enmity with them is friendship with God and friendship with them is enmity with God?* (***my trans.***) [42]

As such, in this Path the cursing of Bahāism and its adherents—who are identified as the **People of Hot Air** (*ahl al-habāʾ*)—together with undermining them (and their friends and allies) at every given opportunity has been elevated to the status of worship of the **One True Living God** in this dispensation (*dawr*) with total disassociation from—and disavowal of (*tabarrāʾ*)—this wretched people and their founders being a manifestation of the **Straight Path** (*ṣirāṭ'ul-mustaqīm*). Given this, the prayer revealed at the end of the **14th gate of the 12th Unity** of the **Persian Bayān** may be recited once a week—or, alternatively, whenever desired, the following formula may be used instead however many times wished:

﴿اللّٰهُمَّ ٱلْعَنْ أَهْلَ ٱلْهَبَاءِ وَطَاغُوتَهُمُ ٱلْإِفْكَ لَعْنًا كَثِيرًا دَائِمًا بِٱلنِّقْمَةِ وَٱلْغَضَابِ﴾

Transliteration: *allāhumma alʿan ahla al-habāʾi wa-ṭāghūtahumu al-ifka laʿnan kathīran dāʾiman bi-n-niqmati wa-l-ghaḍāb.*

Translation: *O God, curse the people of Hot Air and their false idol of deception—cursed, abundantly, constantly!—with contempt and fury!*

The 55 NUR-Fāṭimīya Holy Days to be Commemorated[43]

Below we offer the list of **fifty-five (55)** holy days to be commemorated by the **NUR-Fāṭimīya Sufi Order**. Note that there are five concurrent calendars operating here. The first and primary calendar is, of course, **i.** the **NUR calendar** of **13 months** and **28 days**; the second is **ii.** the **Bayānī lunar calendar** of **19 months** and **19 days**;[44] the third is **iii.** the **Islamic lunar or *hijrī* calendar** (AH);[45] the fourth is **iv**. the **Persian solar calendar of 12 months** with the fifth and final, obviously, being **v.** the **standard common era (CE) calendar**. The Persian solar calendar and Bayānī one will not be dealt with extensively here for now other than, once, in reference to **Naw-Rūz** and then in regard to the beginning of the Bayānī year. As such only three of these calendars are mainly dealt with here: the **NUR**, the **CE** and the ***hijrī*** (**AH**).

Note that the first twenty **(20)** of these holy days maintain standardized dates according to both the **CE** and the **NUR** calendars and so occur at generally the same time every year. The succeeding twenty-nine (**29**), because they are Shiʿi Islamic holy days, occur at different times each year due to the lunar nature of the Islamic *hijrī* calendar. As such, even though there is dispute and disagreement about locating the beginning and ending of some *hijrī* months (such as Ramaḍān, for example), all members of the **NUR-FSO** are required to familiarize themselves with the *hijrī* calendar and to at least track it regularly by attentively monitoring the movement of its annual trajectory. One of the tasks of the future heads of the **NUR-FSO** is to fix the dates for these Shiʿi holy dates for the collective membership of the **NUR-FSO** whenever there is any dispute or uncertainty involved. Therefore, all should seek recourse with Them regarding it, and they in turn should always resolve the uncertainties and locate these dates well in advance. Also note as well that there is no universal consensus or standard about the dates for the occurrence of many of these twenty-nine (**29**) Shiʿi holy days delineated below and that there do in fact exist disagreements and disputes about (not to mention alternative dates for) them. However,

for the purposes of the **NUR-FSO**, these dates below are the ones fixed and established as those days of the year commemorating these twenty-nine (**29**) Shiʿi holy days.

These **55 Holy Days** of the **NUR-FSO** should be observed by all members of this *ecclesia*. In fact the observance thereof is an essential (and so required) aspect of the identity of this community because it is an important facet of its *sacred time* and *sacred space*. Given this, verbalized—or other forms of greetings communicated—for each of these holy days is a hallmark of correct etiquette (*adab*) and proper orientation. However, any single uniformal format, shape or characteristic in regard to how these observances should be commemorated is presently not insisted upon. This may change in the future, but when such changes do occur (or whenever modifications are to be introduced) there should exist consensus among this *ecclesia* (and specifically its leadership) about what shape or characteristics it will take since this is an element of this *ecclesia*'s **Theophanocracy**. Be that as it may, these holy days may be observed in whatever manner each individual or group within the *ecclesia* wishes to observe them provided that there is observance together with respect, mindfulness, integrity, sincerity, a prayerful attitude and, above all, reverence in the manner of such observance. At the present time any ritual undertaking chosen by a given individual member for the commemoration of these holy days is theirs to choose. For the time being, gatherings for commemorating these holy days are recommended but are not compulsory. Future holy days can be added to the existing **55** by the respective heads of the **NUR-FSO** in their time. But the number of additions should not exceed eleven (11) to the presently existing fifty-five (**55**)—that is, sixty-six (**66**) **NUR-FSO** holy days in total in any given **NUR** calendar year if and when these additions are made. Furthermore, the membership is also free to commemorate any other holy days not associated with those of the **NUR-FSO** established here. But, obviously, these will not constitute **NUR-FSO** holy days specifically. For the present generation, these holy days are fixed at fifty-five (**55**).

The question of fasting always revolves around holy days. Since our Path is technically an *Islamaic* or even *Islamicate* post-Islamic Twelver Shiʿi and neo-Bayānī Akbarian-Illuminationist one—and while fasting as such has not been altogether abolished—it has not been made mandatory in the **NUR-FSO** either. Members are not

required to fast during the holy months of **Ramaḍān** in the Islamic context or in the context of the nineteen day month of **Aʿlā** (Supremity) for the Bayānī one. They can if they choose to do so, and it is highly recommended (but not mandatory) that they do. However, if they choose to fast for the thirty days of **Ramaḍān** then it is recommended that they commence their fast ten (**10**) days prior to the initiation of the holy month of **Ramaḍān** and go all the way through to its conclusion, making the period a forty (**40**) day *event* or *khalwa*. If they choose instead to fast for the nineteen (**19**) day Bayānī month of **Aʿlā** (Supremity) then they are not required to fast beyond its nineteen days. However, if and when a fast is chosen, and provided that proper health allows it, it should be completed to its end. For those who choose not to fast for **Ramaḍān** but wish to keep its spirit nonetheless, it is highly recommended that they do so for the twenty-four (**24**) hour period constituting the **Night of Power** (*laylat al-qadr*) on the **23rd** of that month which is fixed as a **NUR-FSO** holy day—being one of its most significant. That stated, the spiritual virtues as well as the health benefits of periodic fasting cannot be underestimated.

Below, the first twenty holy days (which are located with the standard of the **NUR** and **CE** calendars) will be provided in their order. After this, from **21** to **55**, and because the majority are the specifically Shiʿi Islamic holy days, these will be given according to the order of the *hijrī* (AH) calendar from the first month of **Muḥarram** to the twelfth and final month of **Dhu'l-Ḥijja**; this, albeit throughout the course of a **NUR** and **CE** calendar year these dates will often occur at different times (and so not in the order given below), not to mention there will also occur overlaps between these fifty-five (**55**) holy days at various times as a consequence of the lunar reckoning of the *hijrī* calendar.

The **55 Holy Days** of **the NUR-Fāṭimīya Sufi Order** are as follows:

1. **Naw-Rūz** (or 1st of Farvardīn in the Persian solar calendar): this usually falls on the **21st of March CE**, which constitutes the **1st of Aḥad** (The One) of every **NUR** year—i.e. the first day of the first month of the **NUR** calendar. However, because **Pisces** does not uniformly pass into **Aries** on the exact same day every year

(sometimes falling on the 18th, 19th, 20th, or even 22nd), the **21st of March** is the official date marking the beginning of each **NUR** calendar year. The passing of **Pisces** into **Aries** should be celebrated as **Naw-Rūz**. But the **NUR** year's commencement (i.e. the **NUR-Rūz**) always occurs on the same CE day (regardless of when **Naw-Rūz** begins) which is **March 21st CE**. Note that **Naw-Rūz** constitutes the northern hemispheric spring equinox whereas it marks the autumnal equinox in the southern hemisphere.

2. **Beginning of every Bayānī year**, i.e. the **1st of Bahā'** (splendor). This should be followed according to the Bayānī lunar reckoning which is **361** days without any leap or intercalary days calculated in between. So, for example, year **171** (and the **1st of Bahā'**) of the Bayānī calendar commenced on the **29th of March 2018 CE**. The previous year of 170 (and the **1st of Bahā'** for that year) began on the **2nd of April 2017 CE**; the one before that (**year 169**) on the **6th of April 2016 CE**; the one before that (**year 168**) on the 11th of April 2015 CE; and so forth. The Bāb recommends that if either the *tahlīl* (لا اله الا الله), "*there is no god but God*," or *innanī anā allāhu lā ilāha illā anā al-arfaʿu al-arfaʿ* (إِنَّنِي أَنَا اللهُ لَا إِلٰهَ إِلَّا أَنَا الْأَرْفَعُ الْأَرْفَعُ) "*Verily, I am God, no other god is there besides Me, the Most Lofty, the Most Lofty*" were to be recited to the number of "all things" (*kullu-shay'* كلّ شيء, i.e. 361) on the **1st of Bahā'** of each Bayānī year, great divine merit shall accrue to its invoker.[46]
3. **The 19th degree of Aries**, the **Day of the Exultation** or **Dignity of the Sun** (*sharaf-i-shams*): This is the day traditionally commemorating the **Greatest Name** in Iran wherein (between sunrise and sunset of the day) the calligram is carved into the agate stone. This date should be commemorated on its strict astrological calculation which is precisely **19 degrees** (or days) from when Pisces first passes into Aries. So if Aries were to rise exactly on the **21st of March/1st of Aḥad** (the One) then this day would be commemorated on the **8th of April/19th of Aḥad**. If Aries rose on the **19th of March/28th of ʿIshq** (Love)—provided this wasn't a leap year—then this day would occur on the **6th of April/17th of Aḥad**, and so forth. The leap years should be paid especial attention to whenever they occur so that

the precise passing of **Pisces** into **Aries** is marked correctly for each year and so that its **19th degree** can be accurately pin-pointed.

4. The **investiture of Ṣubḥ-i-Azal** (ب)[47] as the **Bāb's Mirror** and **successor** (30 Jamādī al-Awwal 1266 AH/13th of April 1850 CE). This date should be commemorated on the **24th** of **Aḥad** (the One) according to the **NUR calendar** which is the **13th of April** CE.
5. **Birth of Henry Corbin** (ن)[48] (14 April 1903 CE). This date should be commemorated on the **25th of Aḥad** (the One) according to the **NUR calendar** which is the **14th** of **April** CE.
6. **Ascension** or **passing of Ṣubḥ-i-Azal** (ب) (12 Jamādī'ul-Awwal 1330 AH/29 April 1912 CE). This date should be commemorated on the **12th of Ḥayy** (The Living) according to the **NUR calendar** which is the **29th of April** CE.
7. **Declaration of the Bāb** (ا)[49] **to Mullā Ḥusayn Bushrū'ī** (ب) (5 Jamādī'ul-Awwal/23 May 1844 CE). This date should be commemorated on the **8th of Waḥīd** (The Singular) according to the **NUR calendar** which is the **23rd of May** CE.
8. **Martyrdom of Quddūs** (ب) at Sabzimaydān, Bārfurūsh, Māzandarān and the **martyrdom of the remaining combatants of Shaykh Ṭabarsī** (24 May 1849 CE/2 Rajab 1265 AH). This date should be commemorated on the **9th of Waḥīd** (The Singular) according to the **NUR calendar** which is the **24th of May** CE.
9. **The Solstices**. The **northern hemispheric summer solstice** usually falls between the **20th to 22nd of June** CE which is between the **8th to 10th** days of the **NUR month of Nūr** (Light). These dates for the northern hemisphere constitute the **southern hemispheric winter solstice**. The **northern hemispheric winter solstice** occurs between the **20th to 22nd** of **December CE** which is the **23rd to 25th** of the **NUR month of Jamāl** (Beauty), these being the dates for the **summer solstice** in the **southern hemisphere**. These solstices should be commemorated according to their appropriate summer/winter and northern/southern hemispheric incidence with the dates for a given year properly identified and fixed prior to their occasion.

10. **Death of Shaykh Aḥmad al-Aḥsāʾī** (ام) (21 Dhu'l-Qaʿda AH/27 June 1826 AH).[50] This date should be commemorated on the **15th of Nūr** (The Light) according to the **NUR calendar** which is the **27th of June** CE.
11. **Martyrdom of the Bāb** (ا) in Tabrīz (27th Shaʿbān 1266 AH/8 July 1850 CE). This date should be commemorated on the **26th of Nūr** (The Light) according to the **NUR calendar** which is the **8th of July** CE.
12. **Martyrdom of Siyyid Yaḥyā Dārābī *Waḥīd al-Akbar*** (ب) and the **martyrs of the Nayrīz uprising** (ب) (28 Shaʿbān 1266 AH/9 July 1850 CE). This date should be commemorated on the **27th of Nūr** (Light) according to the **NUR calendar** which is the **9th of July** CE.
13. **Manifestation of Quddūs** (ب) as the Qāʾim of Māzandarān (19 Ramaḍān 1263 AH/31 August 1847 CE). This date should be commemorated on the **24th of Wilāya** (Vicegerency/Providential Guidance) according to the **NUR calendar** which is the **31st of August** CE.
14. **Martyrdom of Qurrat'ul-ʿAyn** (ب) (30 Dhu'l-Qaʿda AH/15 September 1852 CE).[51] This date should be commemorated on the **11th of Ḥaqq** (The Truly Real) according to the **NUR calendar** which is the **15th of September** CE.
15. **Death of Henry Corbin** (ن) (7 October 1978 CE). This date should be commemorated on the **5th of Quddūs** (The Holy) according to the **NUR calendar** which is the **7th of October** CE.
16. **Birth of the Bāb** (ا) (1 Muḥarram 1236 AH/9 October 1820 CE). This date should be commemorated on the **7th of Quddūs** (The Holy) according to the **NUR calendar** which is the **9th of October** CE.
17. **Day of the Divine Call**, **the Day of the Return** (يوم البثعة، يوم الرّجاعة) (7 November 2002 CE), representing the beginning of the **NUR-FSO**, i.e. the '*Day of She is God*' (يوم هي الله). This date should be commemorated on the **8th of Ṭāhirih** (The Pure) according to the **NUR calendar** which is the **7th of November** CE.

18. **Martyrdom of Jināb-i-Mullā Muḥammad ʿAlī *Ḥujjat* Zanjānī** (ب) and the **martyrs of the Zanjān uprising** (ب) (18 Ṣafar 1267 AH/23 December 1850 CE). This date should be commemorated on the **26th of Jamāl** (Beauty) according to the **NUR calendar** which is the **23rd of December** CE.
19. **Death of Siyyid Kāẓim al-Rashtī** (ام) (11 Dhu'l-Ḥijjā 1259 AH/1 January 1844 CE).[52] This date should be commemorated on the **7th of Hū** (It/He) according to the **NUR calendar** which is the **1st of January** CE.
20. **Martyrdom of Mullā Ḥusayn Bushrū'ī** (ب) and the **martyrs within the fort of Shaykh Ṭabarsī** (ب) (11 Rabīʿ'ul-Awwal 1265 AH/3 February 1849 CE). This date should be commemorated on the **12th of Azal** (The Pre-Eternal) according to the **NUR calendar** which is the **3rd of February** CE.
21. **10th day of the Islamic month of Muḥarram** (i.e. **ʿAshūra**) marking the **martyrdom of Imām Ḥusayn ibn al-ʿAlī** (ع), **the third Imām**, and His companions at Karbalāh, Irāq (10 Muḥarram 61 AH/13 October 680 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **10th of Muḥarram**.
22. **Martyrdom of Imām ʿAlī Zayn'ul-ʿAbidīn ibn al-Ḥusayn** (ع), **the fourth Imām** (25 Muḥarram 95 AH/24 October 713 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **25th of Muḥarram**.
23. **Birth of Imām Mūsā al-Kāẓim** (ع), **the seventh Imām** (7 Ṣafar 128 AH/12 November 745 AH). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **7th of Ṣafar**.
24. **Martyrdom of Imām ʿAlī al-Riḍā** (ع), **the eighth Imām** (17 Ṣafar 203 AH/28 August 818 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **17th of Ṣafar**.
25. **Ascension** or **passing of the Prophet Muḥammad** (ص) (28 Ṣafar 11 AH/28 May 632 AH) and the **martyrdom of Imām Ḥasan al-Mujtabā ibn al-ʿAlī** (ع), **the second**

Imām (28 Ṣafar 50 AH/30 March 670 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **28th of Ṣafar**.

26. **Martyrdom of Imām Ḥasan al-ʿAskarī** (ع), **the eleventh Imām**, and **beginning of the Minor Occultation** (*ghayba al-ṣughrā*) **of the Twelfth Imām** (ع) (8-9 Rabīʿ'ul-Awwal 260 AH/4-5 January 874 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **8-9 Rabīʿ'ul-Awwal** between the sunset of the 8th and ending at the sunset of the 9th.
27. **Birth of the Prophet Muḥammad** (ص) (53 years before AH/22 April 571 CE) and the **birth of Imām Jaʿfar al-Ṣādiq** (ع), **the sixth Imām** (17 Rabīʿ'ul-Awwal 83 AH/24 April 702 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **17th of Rabīʿ'ul-Awwal**.
28. **Birth of Imām Ḥasan al-ʿAskarī** (ع), **the eleventh Imām** (8 Rabīʿ'ul-Ākhir 232 AH/6 December 846 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **8th of Rabīʿ'ul-Ākhir**.
29. **Martyrdom of Fāṭima al-Zahrāʾ** (ع) (14 Jamādī'ul-Awwal 11 AH/10 August 632 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **14th of Jamādī'ul-Awwal**.
30. **Birth of Imām ʿAlī Zayn'ul-ʿĀbidīn ibn al-Ḥusayn** (ع), **the fourth Imām** (15 Jamādī'ul-Awwal 37 AH/1 November 657). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **15th of Jamādī'ul-Awwal**.
31. **Birth of Fāṭima al-Zahrāʾ** (ع) (20 Jamādī al-Ākhir, eight ears before the *hijra*/10 April 614 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **20th of Jamādī al-Ākhir**.
32. **Martyrdom of Imām ʿAlī al-Hādī ibn Muḥammad al-Jawād** (ع), **the tenth Imām** (26 Jamādī'ul-Ākhir 254 AH/26 June 868 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **26th of Jamādī'ul-Ākhir**.

33. **Birth of Imām Muhammad al-Bāqir** (ع), **the fifth Imām** (1 Rajab 57 AH/13 May 677 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **1st of Rajab**.
34. **Martyrdom of Imām Muhammad al-Jawād ibn al-ʿAlī** (ع), **the ninth Imām** (3 Rajab 254 AH/2 July 868 AH). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **3rd of Rajab**.
35. **Birth of Imām Muhammad al-Jawād ibn al-ʿAlī** (ع), **the ninth Imām** (10 Rajab 195 AH/12 April 811 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **10th of Rajab**.
36. **Birth of Imām ʿAlī ibn Abī Ṭālib** (ع), **the first Imām** (13 Rajab, 23 years before the *hijra*/15 September 601 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **13th of Rajab**.
37. **Martyrdom of Imām Jaʿfar al-Ṣādiq** (ع), **the sixth Imām** (15 Rajab 148 AH/10 September 765 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **15th of Rajab**.
38. **Martyrdom of Imām Mūsā al-Kāẓim** (ع), **the seventh Imām** (25 Rajab 183 AH/5 September 799 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **25th of Rajab**.
39. **Birth of Imām Ḥusayn ibn al-ʿAlī** (ع), **the third Imām** (3 Shaʿbān 4 AH/11 January 626 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **3rd of Shaʿbān**.
40. **Birth of the Twelfth Imām Muḥammad ibn Ḥasan al-ʿAskarī** (ع) (15 Shaʿbān 255 AH/2 August 869 CE) and **Laylat al-Barāʾat** (The Night of Innocence). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **15th of Shaʿbān**.
41. **Death of Khadīja al-Kubrā** (ع), **the first wife of the Prophet Muḥammad** (ص) **and mother of Fāṭima al-Zahrāʾ** (ع) (10 Ramaḍān, 3 years before the *hijra*/22

November 619 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **10th of Ramaḍān**.

42. **Birth of Imām Ḥasan al-Mujtabā ibn al-ʿAlī** (ع), **the second Imām** (15 Ramaḍān 3 AH/4 March 625 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **15th of Ramaḍān**.
43. **Martyrdom of Imām ʿAlī ibn Abī Ṭālib** (ع), **the first Imām**, in Kūfa, Irāq (21 Ramaḍān 40 AH/31 January 661 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **21st of Ramaḍān**.
44. **The Night of Power** (*laylat al-qadr*). Per the Bāb and the majority of Shiʿi *ḥadīth* narrations attributed to the Imāms (ع), the **Night of Power** occurs on the **23rd** of the Islamic month of **Ramaḍān**, i.e. during the Islamic month of fasting, and so should be commemorated according to the Islamic calendar and its lunar reckoning on the **23rd of Ramaḍān**. We will reiterate here again that this **Night** represents the Theophanic Person of **Fāṭima al-Zahrāʾ** (ع).
45. **Birth of Imām ʿAlī al-Riḍā ibn al-Mūsā** (ع), **the eighth Imām** (11 Dhu'l-Qaʿda 148 AH/2 January 766 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **11th of Dhu'l-Qaʿda**.
46. **Martyrdom of Imām Muhammad al-Bāqir** (ع), **the fifth Imām** (7 Dhu'l-Ḥijja 114 AH/1 February 733 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **7th of Dhu'l-Ḥijja**.
47. **Birth of Imām ʿAlī al-Hādī ibn Muḥammad al-Jawād** (ع), **the tenth Imām** (15 Dhu'l-Ḥijja 212 AH/10 March 828 CE). This date should be commemorated according to the Islamic calendar and its lunar reckoning on the **15th of Dhu'l-Ḥijja**.
48. **The celebration of Ghadīr**. This commemorates the Prophet Muḥammad's (ص) designation and investiture of the first Imām ʿAlī (ع) as His successor at the well and passing of **Ghadīr Khumm** (between Mecca and Medīna) on the **17th-18th** day (from sundown on the **17th** to sundown on the **18th**) of the Islamic month of Dhu'l-Ḥijja in **10 AH/26 December 638 CE**. This date should therefore be

commemorated according to the Islamic calendar and its lunar reckoning on the **17th-18th** of **Dhu'l-Ḥijja**.

49. **The Festival of *Mubāhala*** (mutual execration). This commemorates the *event* during the 10th year of the *hijra* when the Prophet Muḥammad (ص) disputed with the Yemeni Christian delegation from Najran and decisively bested them. The Revelation preceding the *event* is referred to directly in **Qur'ān 3:61**. This *event* occurred with the active presence of Fāṭima (ع), Imām ʿAlī (ع) and the young Imāms Ḥasan (ع) and Ḥusayn (ع) who together with the Prophet Muḥammad (ص) constituted the **Five Companions of the Cloak** (*ahl al-kisa*). It is at this *event* wherein it is believed that during its climax Fāṭima (ع) *transfigured* (*tajallī*) into Mary (ع), the Mother of Jesus (ع), and thereby earned Herself the appellation of **the Greater Mary** (*maryam al-kubrā*) from the Prophet (ص). This *event* is celebrated by the majority of Shiʿi on the **24th of Dhu'l-Ḥijja** and as such should be commemorated by the *ecclesia* of the **NUR-FSO** on that day.
50. The birth of the Mirror of Light on the **16th of Jamāl** (13th of December).
51. The **birth** and **ascension** of the eminent German philosopher **Karl Marx** (d. 1883) are observed—upon him be the Light. His birth occurs on the **18th** of the luminous month of **Ḥayy (Alive/Living)** (9th of May), and his ascension is on the **23rd** of the luminous month of **ʿIshq** (14th of March).
52. The birth of each of the **six Camphorated Talismans** in their time.
53. The martyrdom of the **Letter Qāf** (Roya) on the **20th** of **ʿIshq** (11th of March).
54. The **Day of Veneration** for the **Completion of the Letters** on the **11th of Hū** (5th of January).
55. The **Day of the Completion of the Bayān** on the **19th of Wilāya** (26th of August).

Emergencies

If an emergency or unforeseen circumstance should arise to which you seek immediate deliverance or relief, recite the ***dhikr*** of *yā allāh al-mustaghāth* (يا الله المستغاث), **O God the Aid Invoked**, **2041x** in one sitting or in one sitting recite the prayer **256x**:

﴿هَلْ مِنْ مُسْتَغَاثٍ غَيْرُ ٱللّٰهِ؟ قُلْ: سُبْحَانَ ٱللّٰهِ، وَٱلْحَمْدُ لِلّٰهِ، وَلَا إِلٰهَ إِلَّا ٱللّٰهُ، وَٱللّٰهُ أَكْبَرُ. هُوَ ٱللّٰهُ أَعْظَمُ. كُلٌّ عِبَادٌ لَهُ، وَكُلُّ شَيْءٍ هَالِكٌ إِلَّا نُورَهُ﴾

Transliteration: *hal min mustaghāthin ghayru llāh? qul: subḥānallāh, wa-l-ḥamdu li-llāh, wa-lā ilāha illā llāh, wa-llāhu akbar. huwa llāhu aʿẓam. kullun ʿibādun lahu, wa-kullu shayʾin hālikun illā nūrahu.*

Translation: *Is there any Aiding Succourer other than God? Say: Glorified be God and praise be unto God and there is no god but God and God is the Most Great! It is God, the Most Mighty! All are Its servants and all-things perish but Its Light!*

In your daily devotions, may the All-High and the legions of Its archangelic hosts be with you, within you, before you, after you, above you and below you in every moment, before every moment and after every moment! May the Divine Aid and Succor envelop you, giving you continual blessings and success, and may you be raised beyond the firmaments of the Throne of Splendor unto the *locus* of the **Tree of Paradise** in order to behold the Face of Glory!

The Fāṭimīya *ṣalāt*

The Fāṭimīya *ṣalāt* consists of eight (**8**) **cycles** of standing, kneeling and prostration.[53] It should be stated from the outset that this **Fāṭimīya *ṣalāt*** should not merely be considered as an exoteric act of ritual worship alone. But rather, it as an act of theurgic *mimesis* and invocation—*a* ***Yoga***—of the **Greatest Name** through the movements of the body.[54] As will be obvious, this current formula is not the standard *ṣalāt* formula of Twelver Shiʿite Islamic orthodoxy. Rather, it is a modified and augmented synthesis between the Shiʿite and the Bayānī forms amalgamated into **eight cycles**, with additions, changes and augmentations introduced. One significant addition to be noted is in the *takbīr* formula (i.e. stating *allāhu akbar*) where the Fāṭimīya ***dhikr*** of the day replaces it instead. Also, the abolition of the congregational prayer other than for the dead effected by the Bāb likewise remains in place in the **NUR**-Fāṭimīya just as it does in the Bayān. This **Fāṭimīya *ṣalāt*** is thus to be performed alone by each person regardless of gender once a day, and either between dawn and noon, or between noon and dusk. It may be divided into two separate performances, provided that the first performance includes the first two cycles as a single unit of worship while the one afterwards includes the next six cycles as a single unit. It should be implemented by all the **People of NUR**, the **Fāṭimīyūn** as of the beginning of **Year 9**.[55]

Ablutions are to be made for the *ṣalāt*.[56] Two formulas are as follows: **1. 66-95x** recitations of *allāhu aṭhar* (God is the Most Pure) (الله اطهر) while standing underneath running water (i.e. such as a shower or bath, natural waterfall or the like); or, **2.** washing the arms, face, the feet and rinsing the mouth with clean, uncontaminated water while uttering this prayer below once whilst visualizing the calligram of the **Greatest Name** in so doing—and afterwards wiping with a clean towel:[57]

﴿بِسْمِ ٱللّٰهِ وَبِٱللّٰهِ وَمِنَ ٱللّٰهِ وَإِلَى ٱللّٰهِ، وَمَا شَاءَ ٱللّٰهُ. سُبْحَانَ ٱلَّذِي فَاطِرُ نُورِ ٱلْمَاءِ، وَٱلْحَمْدُ لِلّٰهِ ٱلَّذِي خَالِقُ نُورِ ٱلْمَاءِ، وَلَا إِلٰهَ إِلَّا ٱللّٰهُ ٱلَّذِي بَارِئُ نُورِ ٱلْمَاءِ، وَٱللّٰهُ أَكْبَرُ ٱلَّذِي جَعَلَ نُورَ ٱلْمَاءِ طَهُورًا وَلَمْ يَجْعَلْهُ نَجِسًا. هُوَ ٱلْفَرْدُ ٱلْحَيُّ ٱلْقَيُّومُ، حَكَمٌ عَدْلٌ قُدُّوسٌ. يَا فَرْدُ، يَا حَيُّ، يَا قَيُّومُ، يَا حَكَمُ، يَا عَدْلُ، يَا قُدُّوسُ﴾

Transliteration: *bismillāhi wa-bi-llāhi wa-mina llāhi wa-ilā llāh, wa-mā shāʾ allāh. subḥāna alladhī fāṭiru nūri al-māʾ, wa-l-ḥamdu li-llāhi alladhī khāliqu nūri al-māʾ, wa-lā ilāha illā llāh alladhī bāriʾu nūri al-māʾ, wa-llāhu akbar alladhī jaʿala nūra al-māʾi ṭahūran wa-lam yajʿalhu najisan. huwa al-fardu al-ḥayyu al-qayyūm, ḥakamun ʿadlun quddūs. yā fardu, yā ḥayyu, yā qayyūm, yā ḥakamu, yā ʿadlu, yā quddūs.*

Translation: In the Name of God and in God and from God and to God and in what God hath willed! Glorified be the One Who is the Cosmocrator of the Light of water! And praise be unto God Who is the Creator of the Light of water! And there is no god but God Who is the Fashioner of the Light of water! And God is the Most Great Who made the Light of water pure and did not make it impure! It is the Single, the Living, Peerless Self-Subsistent Who hath Decreed with Just Sanctity! O Single! O Living! O Peerless Self-Subsistent! O Judge! O Just! O Holy!

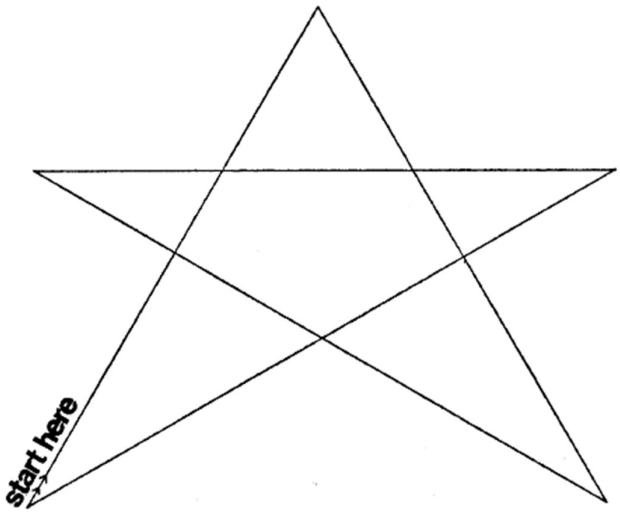
In the absence of pure, unadulterated water, ablutions may be made with five recitations of *bismillāh* or **95** recitations of *allāhu aṭhar* (God is the Most Pure). There are no instructions in the Bayān for *tayyammum* (i.e. making ablutions with sand in the absence of water) as in orthodox Islam. However, it is free in the Fāṭimīya to utilize this method—since sand is the element *earth* (*turāb*)—so long as the soil being used for the self-purification is determined to be absolutely uncontaminated and undefiled by any foreign agents or substances, especially modern toxic chemicals.

Temples of the Pure Religion of Gnosis

In two of his earliest treatises on *fiqh* (jurisprudence),[58] ritual impurity (*nijāsa*) —that is, ritual impurity insofar as it pertains to the correct performance of the *ṣalāt*—is regarded by the Bāb as caused by contact with, **i.** urine (human or animal); **ii.** excrement and faeces (human or animal, this also includes vomit); **iii.** semen or nocturnal discharges;[59] **iv**. the state of menstruation; **v.** menstrual discharge;[60] **vi.** a woman up to **40** days after childbirth;[61] **vii**. blood; **viii.** intoxicating liquor; **ix.** contact with a dead body or cadaver (human or animal); **x.** sleep; **xi.** unconsciousness; **xii.** any kind of debilitating illness (or disease) causing unawareness; **xiii.** and contact with contaminated or unclean water which has changed in its colour, taste and/or smell. As schematized in the last chapter of this volume (per the **18th Gate of the Fifteenth Unity** of the **Completion of the Bayān**), the fifteen (**15**) forms of *nijāsa* in the **NUR-FSO** are, once again, considered to be (in order): **i.** contaminated blood; **ii.** vomit; **iii.** faeces; **iv.** urine after infancy; **v.** contact with a corpse; **vi.** contact with alcoholic beverages before worship; **vii.** contact with a violently insane person; **viii.** disturbed sleep; **ix.** sickness causing unconsciousness; **x.** contact with contaminated water or toxic chemicals; **xii.** contact with tyrants or the "people of Hot Air"; **xiii.** contact with unethical persons; **xiv**. contact with demons; and **xv**. agitated inner states

As in the Bayān, prayer, invocation and worship are not abrogated by involuntary natural functions, such as flatulence, or by mental doubts (*shakkīyāt*). However, just as in the Bayān, both outward physical and inner mental purification, cleanliness and modesty —not to mention, perfect concentration, self-discipline, self-control and single-mindedness —are prerequisites, i.e. the correct attitude, for allowing the proper expansion of the soul in prayer. Contact with any of the four elements (i.e. Air, Fire, Water and Earth) as well as the Sun and the moon likewise renders one ritually pure as does the mention of the name of God over anything (i.e. by either uttering the *bismillāh* over something or uttering some other **Divine Name** over it) and, moreover, the visualization of the **Greatest Name** itself. Likewise drawing the sign of the pentagram over anything and permutating a **Divine Name** in six forms in Arabic (i.e. five for the pentagram itself and the sixth for the counter-clockwise circle enclosing the pentagram)[62] while mentally drawing each perspective of the pentagram in turn (**see diagram below**), also renders something ritually (not to mention,

theurgically) pure, since the pentagram itself is the symbolic representation of *hū* هو (with the circle around it being *allāh* الله).[63] To wit,



While the Bayān advises the use of an *ʿabā* (a traditional religious long-cloak worn in Shiʿi countries) for the *ṣalāt* and *dhikr* by men, this is not necessary within the Fāṭimīya unless the worshiper specifically wishes to wear one. Women have been exempted from this rule in the Bayān. Note that donning the *jubba* (a single, long tunic especially prevalent in Sunnī countries) for prayer and *dhikr* has been prohibited by the Bāb.

Use of a *turbah* (i.e. a piece of clay from the dust of Karbalā in Irāq or Shaykh Ṭabarsī in Māzandarān, Irān as prescribed in the Bayān) is highly recommended but not absolutely required.[64] There are seven *qibla*s in the **NUR-FSO**: Mecca, Shīrāz, the **Tree of Life** at the **Station of Fire in the Valley of NUR**, Uluru-Katajuta in central Australia, the Sun on Fridays, the Full Moon once a month and ***She whom God shall make Manifest***. The wearing of a red carnelian ring on the right-hand ring finger during *ṣalāt* is highly recommended but also not absolutely required.[65]

Here the first two cycles of the *ṣalāt* are referrable to one of the letters of ***hū*** هو, with the first cycle representing the letter ***hāʾ*** ه and the second cycle representing the letter ***wāw***

و,[66] and both are referrable to the pentagram seals ☆ of the **Greatest Name**, i.e. the right and left pentalphas of the calligram. The other six cycles refer to each of the other six independent sigils of the **Greatest Name**, and these have been indicated at the beginning of each cycle. One good way to keep track of each of the **eight cycles** is to visualize the letter and/or sigil appropriate to it since the cycles are the symbolic instantiations of each of these.

Further brief, explanatory notes have been offered below in the endnotes wherever necessary as well as some diagrams for those needing them. Sources for the invocations have been indicated. Where they have not been indicated, these are ours. Transliterations and translations are also provided. After the *adhān* below, the transliterations have all been endnoted. The text of the *ṣalāt* has been divided into sub-sections, which beginning with the *adhān*, have been numbered **1-28**. That said, it is highly advisable that this formula of *ṣalāt* be performed in Arabic, but if this becomes burdensome to those who do not know the language, then the aspirant may perform it in English. That stated, so long as the basic formulaic structure of this *ṣalāt* formula is adhered to, the aspirant is completely free to add *and/or* supplement any other prayers, invocations or supplications within the **Fāṭimīya *ṣalāt*** as they wish—and this may be done in any language and from any tradition the aspirant so desires. **Note**: from this point forward we will not be using ﴿﴾ for the Arabic texts.

1.

Preliminaries

Before commencing the *ṣalāt* proper, it is first necessary to recite this prayer one time, and say:

سُبْحَانَكَ اللَّهُمَّ، لَا إِلٰهَ إِلَّا هُوَ؛ لَا إِلٰهَ إِلَّا أَنَا؛ لَا إِلٰهَ إِلَّا اللَّهُ؛ لَا إِلٰهَ إِلَّا الَّذِي هُوَ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ؛ لَا إِلٰهَ إِلَّا إِيَّاكَ؛ لَا إِلٰهَ إِلَّا إِيَّايَ؛ هِيَ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ

الْوَحْدَةُ. سُبْحَانَكَ وَحَمْدَانَكَ وَهَلْلَانَكَ وَكُبْرَانَكَ. إِنِّي كُنْتُ مِنَ الْمُسَبِّحِينَ وَالْمُقَدِّسِينَ وَالْمُحَمِّدِينَ وَالْمُهَلِّلِينَ وَالْمُكَبِّرِينَ وَالْمُعَظِّمِينَ وَالْمُمَجِّدِينَ وَالْمُعَزِّزِينَ، يَا نُورُ

Transliteration: *subḥānaka allāhumma, lā ilāha illā huwa; lā ilāha illā anā; lā ilāha illā allāh; lā ilāha illā alladhī huwa subbūḥun quddūs rabbu al-malāʾikati wa-r-rūḥ; lā ilāha illā iyyāka; lā ilāha illā iyyāya; hiya lā ilāha illā huwa al-ḥayyu al-waḥda. subḥānaka wa-ḥamdānaka wa-hallānaka wa-kubrānaka. innī kuntu mina al-musabbiḥīna wa-al-muqaddisīna wa-al-muḥammidīna wa-al-muhallilīna wa-al-mukabbirīna wa-al-muʿaẓẓimīna wa-al-mumajjidīna wa-al-muʿazzizīna, yā nūr.*

Translation: *Glorified art Thou, my God, there is no other god but It! There is no other god but I! There is no other god but God! There is no other god but the One Who is Glorified, Holy, Lord of the angels and the Spirit! There is no other god but Thee! She is no other god but He! The Living, the Unified! Glorified art Thou and Praised art Thou and Unicitarian art Thou and Magnified art Thou! Verily, I am among the glorifiers and the sanctifiers and the praisers and the unicitarians and the magnifiers and the mightifiers and the glorificators and the tremendifiers! O Light!*

Or, instead, you may think about and visualize the **Greatest Name** in your mind, or the letter ***ṣād*** (ص). And before initiating the **NUR form of the call to prayer**, it is desirable for the worshiper to raise their head to the right one time, and say:

يَا اللَّهُ، أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَالْعَفَارِيتِ وَكُلِّ خَلْقِ النَّارِ؛ أَعُوذُ بِكَ، يَا إِلٰهِي، أَنْ يَحْضُرُونِ

Transliteration: *yā allāh, aʿūdhu bika min hamazāti ash-shayāṭīn wa-al-ʿafārīt wa-kulli khalqi an-nār; aʿūdhu bika, yā ilāhī, an yaḥḍurūnī.*

Translation: *O God, I take refuge in Thee from the assaults of the devils and the demons, and every creation of the fire! I take refuge in Thee, O my God, from their presence!* [67]

Then move your head to the left and repeat the same logoic-Words one more time.

2.

Adhān اذان (call to prayer)

These may be recited whilst standing or sitting. It is preferable that they be done silently as *dhikr*s. **Note: 19 x 10 + 66** = **<u>256</u>** = *nūr* نور.[68]

a.

لَا إِلٰهَ إِلَّا ٱللّٰهُ

lā ilāha illa allāh

There is no god but God!

19x

ٱللّٰهُ أَمْجَدُ

allāhu amjad

God is the Most Glorious!

19x

b.

لَا إِلٰهَ إِلَّا ٱللّٰهُ

lā ilāha illa allāh

There is no god but God!

19x

ٱللّٰهُ أَحْيَّى

allāhu aḥīyya

God is the Most Revivificatively Alive!

19x

c.

لَا إِلٰهَ إِلَّا ٱللّٰهُ

lā ilāha illa allāh

There is no god but God!

19x

ٱللّٰهُ أَنْوَرُ

allāhu anwar

God is the Most Luminous!

19x

d.

لَا إِلٰهَ إِلَّا ٱللّٰهُ

lā ilāha illa allāh

There is no god but God!

19x

ٱللّٰهُ أَعْظَمُ

allāhu aʿẓam

God is the Most Mighty!

19x

e.

لَا إِلٰهَ إِلَّا ٱللّٰهُ

lā ilāha illa allāh

There is no god but God!

19x

ٱللّٰهُ أَطْهَرُ

allāhu aṭhar

God is the Most Pure!

19x

f.

ٱللّٰهُ لَا إِلٰهَ إِلَّا هُوَ

allāh lā ilāha illa hū

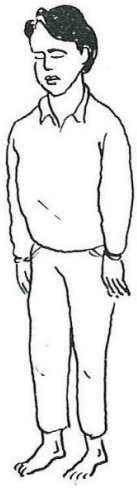
God, there is no other god but It! [69]

66x

3.

Temples of the Pure Religion of Gnosis

Iqāma اقامة (standing)



Say:

بِسْمِ ٱللّٰهِ وَبِٱللّٰهِ وَمِنَ ٱللّٰهِ وَإِلَى ٱللّٰهِ وَمَا شَاءَ ٱللّٰهُ [70]

1x

In the Name of God, and in God, and from God and to God and in what God hath willed!

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا ٱللّٰهُ حَقًّا حَقًّا، وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَحَبِيبُهُ وَرَسُولُهُ [71]

1x

I testify that there is no god but God Truly, Truly! It is One without partner, and I testify that Muḥammad is Its Servant, Its Beloved, and Its Messenger!

وَأَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ ٱلْمُؤْمِنِينَ وَلِيُّ ٱللّٰهِ، وَأَنَّ فَاطِمَةَ ٱلْفَاطِرَ ٱلطَّاهِرَةَ ٱلزَّهْرَاءَ وَجْهُ ٱللّٰهِ، وَأَوْلَادَهُمَا ٱلْمَعْصُومِينَ بِٱلْحَقِّ حُجَجُ ٱللّٰهِ[72]

1x

And I testify that ʿAlī, the Commander of the Faithful, is the Vicegerent/Providential Guide of God, and Fāṭima, the Creatrix, the Pure, the Radiant, is the Face of God, and Their Progeny, the Immaculate, are, in Truth, the Proofs of God!

وَأَشْهَدُ أَنَّ عَلِيًّا قَبْلَ نَبِيلٍ مَظْهَرُ نَفْسِ ٱللّٰهِ، وَأَدِلَّاءَ ٱلْحَيِّ أَصْفِيَاءُ ٱللّٰهِ، وَصُبْحَ ٱلْأَزَلِ مِرْآةُ ٱللّٰهِ[73]

1x

And I testify that ʿAlī before Nabīl is the Manifestation of the Logos-Self of God, and the Guides of the Living are the Attributes of God, and the Dawn of Pre-Eternity is the Mirror of God!

اللّٰهُمَّ صَلِّ عَلَيْهِمْ فِي كُلِّ حِينٍ، وَقَبْلَ حِينٍ، وَبَعْدَ حِينٍ، وَلَعْنَةُ ٱللّٰهِ عَلَىٰ أَعْدَائِهِمْ وَأَعْدَائِنَا فِي أَبَدِ ٱلْآبِدِينَ، يَا حَقُّ آمِينَ[74]

1x

O God, blessings be upon Them in every moment, before every moment and after every moment, and the curses of God be upon Their enemies and our enemies throughout the Post-Eternity of all post-eternities! O Truth! Amen!

And after saying these logoic-Words of the **Primal Versical-Sign of Testification** above, and before initiating the **First Cycle**, it is desirable to visualize in your mind the **Greatest Name** and then the letter ***ṣād*** (ص), and then say, *yā nūr* (يا نور), O Light!

ص

4.

Still standing in the *iqāma* position, now, one time with the invocation specified for the day, invoke the invocation (i.e. *dhikr*) for that day. For example, in the first day of every luminous month it is with *allāhu aḥīyya* (الله أحيّي), "**God is the Most Revivificatively Alive**" and at the conclusion of every luminous month it is with *allāhu aḥad* (الله أحد), "**God is One**," and so on and so forth for what is between them for the remainder. And then after doing this, say:

أَعُوذُ بِٱللّٰهِ ٱلْعَلِيِّ ٱلْعَظِيمِ مِنَ ٱلشَّيْطَانِ ٱللَّعِينِ ٱلرَّجِيمِ، وَبِرُوحِي أَعُوذُ بِٱللّٰهِ نُورِ ٱلْأَنْوَارِ مِنَ ٱلأَظْلَامِ الشَّدِيدِ، وَأَعُوذُ بِٱللّٰهِ ٱلسَّمِيعِ ٱلْبَصِيرِ مِنَ ٱلْآفَاتِ وَٱلْبَلَايَا[75]

x1

I take refuge in God, the High, the Mighty, from the accursed, expelled Satan; and by my spirit I take refuge in God, the Light of lights, from the severe darknesses; and I take refuge in God, the Hearing, the Seeing, from all calamities and pestilences!

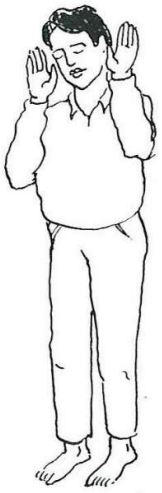
And after saying those logoic-Words, say:

أَشْهَدُ أَنَّ مَا فِي الْبَيَانِ دِينُ اللَّهِ، وَمَا فِي النُّورِ صِرَاطُ اللَّهِ[76]

I testify that what is in the Bayān is the Religion of God and what is in the Light is the Path of God!

And know that the first and second cycles of the **Light *ṣalāt* of the Fāṭimīya**, in the first, corresponds with the **Reality of the Primal Point** and, in the second, corresponds with

the **Reality of the Final Point**. Then standing erect, say the *dhikr* of the day **x1** as you bring both hands, open palm, up level to the ears in a sign of benediction (**see diagram below**).



5.

1st *rakʿa* ركعة (cycle) ☆ هـ

Standing erect, with both hands to the sides now, first recite the **Chapter of the Command** (***sūrah al-amr***: **1**) from the **Book of Guidance** (*kitāb al-hudā*). Say*:*

بِسْمِ اللَّهِ الْأَخْفَفِ الْأَهْدَىٰ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْمُهَيْمِنُ الْبَدُوحُ ١ لَا تَأْخُذُهُ نَفْيَةٌ وَلَا إِثْبَاتٌ ٢ لَهُ مَا فِي النَّارِيَاتِ وَمَا فِي الْأَنْوَارِ ٣ مَنْ ذَا الَّذِي يَنْطِقُ عِنْدَهُ إِلَّا بِمَشِيئَتِهِ ٤ يَعْلَمُ مَا يَفْعَلُونَ وَمَا فَعَلُوا وَلَا يُحَوِّلُونَ بِأَمْرٍ مِنْ إِرَادَتِهِ إِلَّا بِمَا شَاءَ ٥ وَسِعَ أَمْرُهُ الْأَعْلَى وَالْأَدْنَى وَلَا

يُعَجِّزُهُ مِنْ شَيْءٍ مِمَّا فِي سَمَاوَاتِ الْهَاهُوتِ إِلَى أَرَاضِي النَّاسُوتِ وَمَا بَيْنَهُمْ وَمَا وَرَائِهِمْ ٦ يَحْفَظُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِنَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْمَحِبُّوبُ ٧ [77]

In the Name of God the Ultimate Encircler, the Supreme Guide!

God, there is no other god besides It, the Living, the Protector, the Talismanically-Potent (***badūḥ***)! **1.** Neither negation seizes It nor Affirmation! **2.** To It belongs whatsoever is in the fires and what is in the lights! **3.** Who is there who can speak in Its Presence except by Its Will? **4.** It knows what they are doing and what they have done, nor do they turn except by a Command of Its Volition except in what It wills! **5.** Its Command encompasses the highest and the lowest, and nothing frustrates It from what is in the heavens of the Ipseital realm unto the earths of the material realm, and what is between them and what is beyond them! **6.** It protects whatsoever is in the heavens and the earth and what is between them! Verily, there is no other god but It, the Tremendous, the Beloved! **7.**

Then, after the above, recite the **Chapter of Creation** (***sūrah al-khalq***: **19**) from the **Book of Guidance** (*kitāb al-hudā*), and say:

بِسْمِ اللَّهِ الْأَحْفَفِ الْأَهْدَىٰ ١

سُبْحَانَ اللَّهِ نُورِ الْعَالَمِينَ ٢ الْعَلِيُّ الْحَمِيدُ ٣ سُلْطَانُ قِيَامَةِ الدِّينِ ٤ إِيَّاكَ نَعْرِفُ وَإِيَّاكَ نَصْطَفِينُ ٥ اِهْدِنَا صِرَاطَ الْعَلِيِّينَ ٦ صِرَاطَ الَّذِينَ نُورَ عَلَيْهِمْ غَيْرِ النَّفِيِّ عَلَيْهِمْ وَلَا النَّارِينَ ٧ [78]

In the Name of God the Ultimate Encircler, the Supreme Guide! **1.**

Glory be unto God, the Light of the worlds! **2.** The High, the Praised! **3.** The Suzerain of the Resurrection of the Religion! **4.** Only Thee do we know and Only Thee do we choose! **5.** Guide us upon the Celestial Path! **6.** The Path of those upon whom is Light, not those upon whom there is negation—and the fiery ones! **7.**

And after having recited these two *sūrah*s of the **Book of Guidance** (*kitāb al-hudā*), for the **First Cycle** of the *ṣalāt*, invoke the invocation for the day one more time.

6.

Rukūʿ ركوع (kneeling)

First, before bending the waist and while still standing erect, say the *dhikr* of the day **x1** as you bring both hands, open palm, up level to the ears in a sign of benediction (**see diagram above**). Then after this bend the waist to a kneeling position, with both hands rested on the knees (**see diagram below**), and while in this position, say **x1**:

شَهِدَ ٱللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ ٱلْحَيُّ ٱلْمُهَيْمِنُ ٱلْقَيُّومُ[79]

God, verily, testifies that there is no other god but It, the Living, the Protector, the Peerless!

Then come upright and say the *dhikr* of the day **x1** as you bring both hands, open palm, up level to the ears in a sign of benediction (**see diagram above**). Then immediately after say:

ٱللَّهُ أَبْصَرُ مِنْ كُلِّ بَصِيرٍ[80]

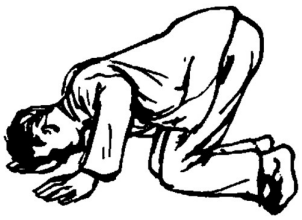
x1

God is the All-Seeing over all that sees!

After that, say the *dhikr* for the day again with the formula given above, and then immediately go into the full prostration (*sujūd*).

7.

Sujūd سجود & *julūs* جلوس



(**diagram**: the *sajda* سجدة prostration)

Whilst fully prostrated, say within the prostration:

سُبْحَانَ رَبِّيَ الْعَلِيِّ الْأَعْلَى وَبِحَمْدِهِ[81]

x2

Glory be unto my Lord the High, the Supreme and to Its praise!

Then say (**x1**):

سُبُّوحٌ قُدُّوسٌ رَبُّ ٱلْمَلَائِكَةِ وَٱلرُّوحِ [82]

Glorified, Holy, Lord of the angels and the Spirit!

Then after saying the above (and only if you wish as a third invocation) say (**x1**):

يَا فَاطِمَةُ، يَا زَهْرَاءُ الْحَيِّ، أَغِيثِينِي، يَا نُورُ

O Fāṭima! O the Living Radiant One! Succour me with Aid, O Light!

Then come up to a seated position (i.e. *julūs*) (**see diagram below**):

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And as you come up, first say (**x1**):

ٱللّٰهُ أَسْمَعُ مِنْ كُلِّ سَمِيعٍ [83]

God is the All-Hearing of all that hears!

And whilst still seated (**and only for this cycle**), then say:

لَا إِلٰهَ إِلَّا ٱللّٰهُ حَقًّا حَقًّا. شَهِدَ ٱللّٰهُ أَنَّهُ لَا إِلٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْمَحْبُوبُ. لَهُ ٱلْأَسْمَاءُ ٱلْحُسْنَىٰ وَٱلْأَمْثَالُ ٱلْعُلْيَا. يُسَبِّحُ لَهُ مَنْ فِي ٱلسَّمَاوَاتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا. لَا إِلٰهَ إِلَّا هُوَ ٱلْحَيُّ ٱلْمُهَيْمِنُ ٱلْقَيُّومُ. هُوَ اللَّهُ أَحَدٌ، الْأَوَّلُ، الْآخِرُ، الظَّاهِرُ، الْبَاطِنُ. [84]

x1

No other god is there but God, Truly, Truly! God, verily, testifies that there is no other god but It! To It belongs the Most Beautiful Names and the Supreme Similitudes! Glorifying It are whatsoever is in the Heavens, in the earth and what is between them! There is no other god but It, the Living, the Protector, the Peerless! It is God, One, the First, the Last, the Manifest, the Hidden!

Followed immediately by (**also for this cycle only**):

ٱللّٰهُ ٱللّٰهُ رَبِّي، وَلَا أُشْرِكُ بِرَبِّي أَحَدًا، وَإِنَّ ذَاتَ حُرُوفِ ٱلسَّبْعِ بَابُ ٱللّٰهِ [85]

x1

*God, God, my Lord, and I do not associate anyone with my Lord; and, indeed, the **Essence of the Seven Letters** is the Gate of God!*

Then prostrate again as above, and within the prostration recite the same words given before as for the first prostration.[86] After having recited the words, come up to a seated position and say the *dhikr* for the day **x1**. Then come to a standing position and as you get up, say:

بِعَوْنِ ٱللّٰهِ وَحَوْلِ ٱللّٰهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ [87]

x1

By the Aid of God and the Power of God and Its Strength, I stand and I sit!

This concludes the **first cycle** (*rakʿa*).

8.

2nd *rakʿa* ركعة (cycle) ✡ و

Qunūt قنوت (supplication)

After rising to *iqāma* again, now begin this cycle first by raising your hands in supplication **(like the diagram below)**,

And say:[88]

جَلَّ جَلَالُكَ وَتَقَدَّسْتَ يَا ٱللّٰهُ، مَا أَعْظَمَ تَوْحِيدَ ٱلذَّاتِ وَحْدَانِيَّتَكَ[89]

x1

Majestic is Thy Majesty and sanctified art Thou, O God, how Utterly Mighty is the Unicity of the Essence of Thy Unity!

جَلَّ جَلَالُكَ وَتَقَدَّسْتَ يَا ٱللّٰهُ، مَا أَعْظَمَ تَوْحِيدَ ٱلْأَسْمَاءِ وَصِفَاتِكَ[90]

x1

Majestic is Thy Majesty and sanctified art Thou, O God, how Utterly Mighty is the Unicity of Thy Names and Attributes!

جَلَّ جَلَالُكَ وَتَقَدَّسْتَ يَا ٱللّٰهُ، مَا أَعْظَمَ تَوْحِيدَ أَفْعَالِكَ[91]

x1

Majestic is Thy Majesty and sanctified art Thou, O God, how Utterly Mighty is the Unicity of Thy Acts!

جَلَّ جَلَالُكَ، وَتَقَدَّسْتَ يَا اللَّهُ، مَا أَعْظَمَ تَوْحِيدَ عُبُودِيَّتِكَ[92]

x1

Majestic is Thy Majesty and sanctified are Thou, O God, how Utterly Mighty is the Unicity of Thy worship!

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلٰهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، يَا عَلِيُّ الْأَعْلَىٰ[93]

x1

Glory be to God and praise be unto God and there is no other god but God, and God is the Most Great, O High, O Supreme!

9.

*Ruku*ʿ (**repeat** same as **1st cycle**)[94]

10.

Sujūd (**repeat** same as **1st cycle**)[95]

In this cycle, the words of prayer uttered in the *julūs*, after you have come up to the seated position, are the following (*viz.* the ***Ayāt'ul-Bayān***):

بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ. شَهِدَ اللَّهُ أَنَّهُ لَا إِلٰهَ إِلَّا هُوَ؛ لَهُ الْخَلْقُ وَالْأَمْرُ؛ وَيُحْيِي وَيُمِيتُ، ثُمَّ يُمِيتُ وَيُحْيِي؛ وَإِنَّهُ هُوَ حَيٌّ لَا يَمُوتُ. فِي قَبْضَتِهِ مَلَكُوتُ كُلِّ شَيْءٍ؛ يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ، وَإِنَّهُ كَانَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا[96]

In the Name of God the Most Impregnable, the Most Holy!

God, verily, testifies that there is no other god but It! To It is the creation and the Command! It makes to live and It makes to die then it makes to die and It makes to live, for verily It is the One Alive who dieth not! In Its grasp is the kingdom of all things! It creates what It wills by Its Command, for verily It is powerful over all things! (**x1**)

Now repeat the second prostration as in the first cycle with the same words,[97] and then, as you are coming up to the seated position, say the *dhikr* for the day **x1**.[98]

11.

To complete this second cycle, while still seated, first say:

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، مَظَاهِرِ نَفْسِكَ وَالِاسْمِ الْأَعْظَمِ. وَإِنَّمَا الْبَهَاءُ مِنَ اللَّهِ عَلَىٰ الْوَاحِدِ الْأَوَّلِ بِالْعِزَّةِ وَالْجَلَالِ[99]

x1

O God, blessings and peace be upon Muḥammad and the Family of Muḥammad, the manifestations of Thy Logos-Self and the Greatest Name, and the Splendour from God be upon the First Unity with Exaltedness and the Majesty!

Then say the *dhikr* of the day **x1** to complete it. Now stand up for the next cycle.[100]

12.

3rd *rakʿa* ركعة (cycle) ٣

The third cycle begins with this, the second, *iqāma*. Say:

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ وَفَاطِمَةُ وَجْهُ اللَّهِ حَقًّا حَقًّا [101]

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x1

I testify that there is no god but God and Fāṭima is the Face of God Truly, Truly!

وَأَشْهَدُ أَنَّ شَجَرَةَ الْأَمْجَدِ مِرْآةُ اللَّهِ[102]

x1

And I testify that the Tree of Supreme Glory is the Mirror of God!

وَأَشْهَدُ أَنَّ حُرُوفَ الْوَجْهِ الْأَحَدِ هَيَاكِلُ التَّوْحِيدِ[103]

x1

And I testify that the Letters of the Face of the One are the Talismanic-Temples of Unicity!

وَأَشْهَدُ أَنَّ شَمْسِيَّةَ الْأَبَدِيَّةِ هَيْكَلُ اللَّهِ[104]

x1

And I testify that the Eternal Sun is the Talismanic-Temple of God!

وَأَشْهَدُ أَنَّ هِيَ يُظْهِرُهَا اللَّهُ وُجُودُ اللَّهِ[105]

x1

*And I testify that **She whom God shall make Manifest** is the Existence of God!*

اللَّهُمَّ صَلِّ عَلَى النُّورِ[106]

x1

*O God, blessings be upon the Light/***NUR***!*

13.

Then after that, recite the following prayer,

بِسْمِ اللَّهِ نُورِ الْأَنْوَارِ، اللَّهُمَّ يَا إِلٰهِي وَيَا إِلٰهَ كُلِّ إِلٰهِينَ، ارْفَعْ ذِكْرَ النُّورِ وَانْصُرْ أَهْلَ النُّورِ وَأَرْشِدِ النُّورَ إِلَى النُّورِ، يَا نُورٌ عَلَى نُورٍ يَا اللَّهُ[107]

x1

In the Name of God the Light of lights! O God my God and the God of all gods: upraise the litany of the Light and make victorious the People of Light and guide the Light unto the Light, O Light upon Light, O God!

14.

After completing the prayer, hold your hands in the posture of *qunūt*, and say (**x1**):

سُبْحَانَكَ اللَّهُمَّ يَا إِلٰهِي مَا أَعْظَمَ فَرْدَانِيَّتَكَ وَمَا أَعْظَمَ كَشْفَ سُبُحَاتِ الْجَلَالِ مِنْ غَيْرِ إِشَارَةٍ[108]

Glory be to Thee, O God my God, how Utterly Mighty is Thy Singularity and how utterly Mighty are the disclosures of the glorifications of the Divine Majesty without indication!

15.

Now go into the *rukūᶜ* and then go into the *sujūd*. Within the *julūs* (while visualizing with your Imaginal finger, from right to left, drawing هو الحيّ on the blaze-flux of your heart) say:

هُوَ الْفَرْدُ الْحَيُّ الْقَيُّومُ حَكَمَ عَدْلٍ قُدُّوسُ[109]

x1

It is the Single, the Living, the Peerless Who hath Decreed with Just Sanctity![110]

Then say:

يَا اللَّهُ يَا مُحَمَّدُ يَا عَلِيُّ يَا فَاطِمَةُ يَا حَسَنُ يَا حُسَيْنُ[111]

x1

O God! O Muḥammad! O ʿAlī! O Fāṭima! O Ḥasan! O Ḥusayn!

And while saying this, visualize that you are drawing upon the horizons of your blaze-flux with your perceptual finger six (**6**) of the calligrams of the **Greatest Name** upon yourself, like this and in this specific order ااا م # اااا هـ ‿

This pattern above for the *julūs*, in between the first and final *sajda* of the cycle, will be repeated for the remaining cycles as well. Now do the 2nd *sujūd*, as before, then the *dhikr* of the day **x1** as you come to the seated position, and that completes the **third cycle**.

16.

4th *rakʿa* ركعة (cycle) م

Hold your hands in the posture of *qunūt*, and say:

سُبْحَانَكَ اللَّهُمَّ يَا إِلٰهِي مَا أَعْظَمَ حَيَاتَكَ وَمَا أَعْظَمَ مَحْوَ الْمَوْهُومِ وَصَحْوَ الْمَعْلُومِ[112]

x1

Glory be to Thee, O God my God, how Utterly Mighty is Thy Life and how Utterly Mighty is the erasure of conjecture and the realization of the Known!

17.

Now go into the *rukūʿ* and then go into the *sujūd*, and do the first *julūs* and recite the words as in §15. Then do the second *sujūd*, come up to the seated position, i.e. the second *julūs*, and complete the cycle as above.

18.

5th *rakʿa* ركعة (cycle) #

Hold your hands in the posture of *qunūt*, and say:

سُبْحَانَكَ اللَّهُمَّ يَا إِلٰهِي مَا أَعْظَمَ قَيُّومِيَّتَكَ وَمَا أَعْظَمَ هَتْكَ السِّتْرِ لِغَلَبَةِ السِّرِّ[113]

x1

Glory be to Thee, O God my God, how Utterly Mighty is Thy Peerlessness and how Utterly Mighty is the nullificative annihilation of the secret by the victorious rending of the veil off the Mystery of the Secret!

19.

Now go into the *rukūʿ* and then go into the *sujūd*, and do the *julūs* and recite the words as in §15. Then do the second *sujūd*, come up to the second *julūs*, and complete the cycle as above.

20.

6th *rakʿa* ركعة (cycle) ||||

Hold your hands in the posture of *qunūt*, and say:

سُبْحَانَكَ اللَّهُمَّ يَا إِلٰهِي مَا أَعْظَمَ حِكْمَتَكَ وَمَا أَعْظَمَ جَذْبَ الْأَحَدِيَّةِ لِصِفَةِ التَّوْحِيدِ[114]

x1

Glory be to Thee, O God my God, how Utterly Mighty is Thy Wisdom and how Utterly Mighty is the ecstatic attraction of the divine Exclusive Oneness by the attributive apprehension of the divine Unicity!

21.

Now go into the *rukūʿ* and then go into the *sujūd*, and do the *julūs* and then recite the same words as in §15. Then do the second *sujūd*, come up to the second *julūs*, and complete the cycle as above.

22.

7th *rakʿa* ركعة (cycle) هـ

Hold your hands in the posture of *qunūt*, and say (**x1**):

سُبْحَانَكَ اللَّهُمَّ يَا إِلٰهِي مَا أَعْظَمَ عَدْلَكَ وَمَا أَعْظَمَ نُورٌ أَشْرَقَ مِنْ صُبْحِ الْأَزَلِ فَيَلُوحُ عَلَى هَيَاكِلِ التَّوْحِيدِ آثَارُهُ[115]

Glory be to Thee, O God my God, how Utterly Mighty is Thy Justice and how Utterly Mighty is a Light Illuminating from the Dawn of Pre-Eternity and shedding its traces upon the Talismanic-Temples of Unicity!

23.

Now go into the *rukūʿ* and then go into the *sujūd*, and do the *julūs* and its words as in §15. Then do the second *sujūd*, come up to the second *julūs*, and complete the cycle as above.

24.

8th *rakʿa* ركعة (cycle)

Begin this final cycle with the following prayer:[116]

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِهٰذَا النُّورِ الَّذِي سَطَعَ مِنْ سَمَاءِ مَشِيئَتِكَ، وَرَشَّحَ بِتَجَلِّيَّاتِ إِرَادَتِكَ، وَبُسِطَ مِنْ فُيُوضَاتِ قَدَرِكَ، وَجُمِعَ بِقُوَّةِ قَضَائِكَ، وَقُبِضَ لِنُقْطَةِ إِمْضَائِكَ، وَوُسِّعَ بِتَأَلُّقِ إِذْنِكَ، وَحُرِّكَ بِأَمْرِ أَجَلِّكَ، وَظَهَرَ مِنَ الْمَلَائِكَةِ فِي حَقَائِقِ الْكَلِمَاتِ كِتَابُكَ. لَا إِلٰهَ إِلَّا أَنْتَ يَا اللَّهُ، سُبْحَانَكَ، إِنِّي كُنْتُ مِنَ الذَّاكِرِينَ.[117]

x1

O God, I beseech Thee by this the Light which hath radiated from the heaven of Thy Will; and sprinkled forth from the theophanies of Thy Volition; and expanded from the emanations of Thy Determination; and comprised together by the Power of Thy Authorization; and contracted by the Point of Thy Realization; and dilated by the Brilliance of Thy Permission; and moved by the Command of Thy Allotment; and manifested from the angels within the hidden realities of the logoic-Words of Thy Book! No other God is there besides Thee, O God! Verily I am among the invokers!

25.

Then hold your hands in the posture of *qunūt*, and say,

سُبْحَانَكَ اللَّهُمَّ يَا إِلٰهِي مَا أَعْظَمَ قُدُّوسِيَّتَكَ وَمَا أَعْظَمَ طُلُوعَ وَجْهِكَ[118]

x1

Glory be to Thee, O God my God, how Utterly Mighty is Thy Holiness and how Utterly Mighty is the Dawning of Thy Face!

26.

Then say:

وَصَلَّى اللَّهُ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ الطَّاهِرِينَ. وَإِنَّمَا الْبَهَاءُ مِنَ اللَّهِ عَلَى الْوَاحِدِ الْأَوَّلِ بِالْعِزَّةِ وَالْجَلَالِ. وَالسَّلَامُ عَلَىٰ جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالْأَوْلِيَاءِ وَالْوَارِثِينَ وَالْعَارِفِينَ وَالْمُؤْمِنِينَ وَالصَّادِقِينَ وَالرَّاسِخِينَ، وَأُمَّهَاتِنَا وَآبَائِنَا وَأَبْنَائِنَا وَبَنَاتِنَا وَأَزْوَاجِنَا وَأَجْدَادِنَا وَأَحْفَادِنَا وَأَصْدِقَائِنَا وَأَقْرِبَائِنَا. وَنُورُ الْأَنْوَارِ عَلَىٰ أَهْلِ النُّورِ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ، وَنُورٌ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ. وَالْحَمْدُ لِلَّهِ نُورِ الْعَالَمِينَ. سُبْحَانَكَ اللَّهُمَّ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً، وَأَتْمِمْ لِي نُورِي، وَيَسِّرْ لِي أَمْرِي؛ إِنَّكَ أَنْتَ رَبُّ الْعَالَمِينَ[119]

x1

And the blessings of God be upon Muḥammad and the Family of Muḥammad, the Pure; and the splendour from God be upon the First Unity with Exaltedness and Majesty; and the salutations of peace be upon the totality of the divine prophets, the divine messengers, the vicegerent providential

guides, the true inheritors and the inspired gnostics; the true believers and the righteous and the steadfast; and our mothers and our fathers; and our sons and our daughters and our spouses; and our ancestors and our descendants; and our friends and our relations; and the Light of lights be upon the People of Light in every moment, before every moment and after every moment; and Light be upon the archangels of proximity and praise be unto God, the Light of all the Worlds! Glorified art Thou, my God, grant me mercy from Thy presence and complete my light and make easy my imperative! Verily, Thou art the Lord of the Worlds!

27.

Now go into the *rukūʿ* and then go into the *sujūd*, and do the *julūs*[120] and its words as in §15. As you now come up to the second *julūs*, first say:[121]

نُورٌ عَلَيْكُمْ، وَالْبَهَاءُ مِنَ اللَّهِ ثَنَاءً وَبِسُبُّوحِهِ[122]

x1

The Light be upon thee, and the Splendour from God, Magnified Laudation and by Its Glory!

28.

Then immediately say the *dhikr* for the day **x3**, while raising both hands up and down **x3** each time as you do, after which this completes the *salāt*.

ص

ص ص ص

After the *salāt*, recite the *dhikr* for the day to the prescribed number (**101-303x**)—or, alternatively, do them immediately before the *salāt*, if you so wish.

On Fridays, when the Sun enters into the hour of Venus, salutations to the Sun are to be offered. The short version of this salutation comes from the **17th Gate of the Seventh Unity** of both the **Arabic** and the **Persian Bayān**,[123] and is:

﴿إِنَّمَا الْبَهَاءُ مِنْ عِنْدِ اللَّهِ عَلَيْكِ، يَا أَيَّتُهَا الشَّمْسُ الطَّالِعَةُ؛ فَاشْهَدِي عَلَىٰ مَا قَدْ شَهِدَ اللَّهُ عَلَىٰ نَفْسِهِ: أَنَّهُ لَا إِلٰهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ﴾[124]

The Splendor from the presence of God be upon thee, O thou rising Sun—for I bear witness, therefore, to that whereunto God has borne witness concerning Its own Logos-Self: that there is no God but It—the Tremendous, the Beloved!

The longer salutation and invocation to the Sun has been revealed for the **NUR-FSO**, and it this below from the **7th Gate of the 13th Unity** of the **Completion of the Bayān**:

بِسْمِ اللَّهِ الْأَشْمَسِ الْأَشْمَسِ

إِنَّمَا الْبَهَاءُ الْأَبْهَىٰ وَالْعَلَاءُ الْأَعْلَىٰ مِنْ عِنْدِ سَيِّدَتِكِ اللَّهِ، سَيِّدَةِ كُلِّ شَيْءٍ، عَلَيْكِ يَا أَيَّتُهَا الشَّمْسُ الطَّالِعَةُ، وَالْآيَةُ الْأَزَلِيَّةُ، وَالطَّلْعَةُ الْأَحَدِيَّةُ، وَالْوِجْهَةُ الْإِلٰهِيَّةُ، وَالْقُمُصُ الْوَحْدَانِيَّةُ. لَأُشْهِدَنَّكِ وَكُلَّ شَيْءٍ عَلَىٰ أَنَّهَا لَا إِلٰهَ إِلَّا هِيَ، سَيِّدَتِي وَسَيِّدَتُكِ؛ لَمْ تَزَلْ هِيَ إِلٰهًا وَاحِدًا أَحَدًا فَرْدًا صَمَدًا مَالِكًا بَرًّا، وَلَا تَزَالُ هِيَ أُلُوهًا حَيًّا قَيُّومًا قَادِرًا عَزِيزًا سُلْطَانًا عَطُوفًا.

فَاشْهَدِي عَلَىٰ مَا قَدْ شَهِدَ اللَّهُ عَلَىٰ نَفْسِهَا بِأَنَّهَا هِيَ الشَّجَرَةُ الَّتِي هِيَ لَا إِلٰهَ إِلَّا هُوَ، الْحَيُّ الْعَزِيزُ الْمَحْبُوبُ. فَسُبْحَانَكَ سُبْحَانَكَ، وَتَعَالَيْتَ يَا اللَّهُ بِكَشْفِ سُبُحَاتِ جَلَالِكَ مِنْ غَيْرِ إِشَارَةٍ. فَأَسْأَلُكَ اللَّهُمَّ يَا إِلٰهِي أَنْ تُصَلِّيَ وَتُسَلِّمَ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، مَظَاهِرِ نَفْسِكَ وَالِاسْمِ الْأَعْظَمِ، فِي جَوِّ الْعَمَاءِ، ثُمَّ فِي قَصَبَةِ اللَّاهُوتِ، ثُمَّ فِي عَرْشِ الْجَبَرُوتِ، ثُمَّ فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا؛ إِنَّكَ أَنْتَ فَرْدُ الْعَالَمِينَ. وَقُدْسَانَكَ قُدْسَانَكَ، وَتَعَالَيْتَ يَا اللَّهُ بِمَحْوِ الْمَوْهُومِ مَعَ صَحْوِ مَعْلُومِكَ. فَأَسْأَلُكَ اللَّهُمَّ يَا إِلٰهِي أَنْ تُصَلِّيَ وَتُسَلِّمَ عَلَىٰ الْوَاحِدِ الْأَوَّلِ، وَمِرْآةِ الْأَزَلِيَّةِ، وَشُهَدَاءِ الرَّاسِخِينَ، وَأَهْلِ الْبَيَانِ بِالْعِزَّةِ وَالْجَلَالِ، فِي سَاذِجِ الْهَاهُوتِ، ثُمَّ فِي أُفُقِ الْأَعْلَىٰ، ثُمَّ فِي عَظَمُوتِ النُّوَّرَاتِ وَالسَّكَنَاتِ؛ إِنَّكَ أَنْتَ حَيُّ الْعَالَمِينَ. وَحَمْدَانَكَ حَمْدَانَكَ، وَتَعَالَيْتَ يَا اللَّهُ بِهَتْكِ السِّتْرِ لِغَلَبَةِ سِرِّكَ. فَأَسْأَلُكَ اللَّهُمَّ يَا إِلٰهِي أَنْ تُصَلِّيَ وَتُسَلِّمَ عَلَىٰ شَجَرَةِ الْأَمْجَدِ، وَحُرُوفِ الْوَجْهِ الْأَحَدِ، وَدَوَائِرِ الْهَيْكَلِيَّةِ كُلِّهِنَّ فِي كُلِّ حِينٍ، وَقَبْلَ حِينٍ، وَبَعْدَ حِينٍ؛ إِنَّكَ أَنْتَ قَيُّومُ الْعَالَمِينَ. وَوَحْدَانَكَ وَحْدَانَكَ، وَتَعَالَيْتَ يَا اللَّهُ بِجَذْبِ الْأَحَدِيَّةِ لِصِفَةِ تَوْحِيدِكَ. فَأَسْأَلُكَ اللَّهُمَّ يَا إِلٰهِي أَنْ تُصَلِّيَ وَتُسَلِّمَ عَلَىٰ هِيَ يُظْهِرُهَا اللَّهُ فِي يَوْمِ قِيَامَتِهَا بِالْعَظَمَةِ وَالِاسْتِكْمَالِ فِي كُلِّ شَأْنٍ، وَقَبْلَ شَأْنٍ، وَبَعْدَ شَأْنٍ؛ إِنَّكَ أَنْتَ حِكْمَةُ الْعَالَمِينَ. وَكُبْرَانَكَ كُبْرَانَكَ يَا اللَّهُ بِنُورٍ أَشْرَقَ مِنْ صُبْحِ الْأَزَلِ، فَيَلُوحُ عَلَىٰ هَيَاكِلِ التَّوْحِيدِ آثَارُكَ. فَأَسْأَلُكَ اللَّهُمَّ يَا إِلٰهِي أَنْ تُصَلِّيَ وَتُسَلِّمَ عَلَىٰ أَهْلِ النُّورِ الْفَاطِمِيِّينَ، وَحَقِيقَةِ الْبَيَانِ، وَكُلِّ أَحِبَّائِكَ مِنْ قَبْلُ وَمِنْ بَعْدُ. أُولَئِكَ الَّذِينَ يُوفُونَ بِعَهْدِ أَلَسْتُكَ مِنْ تَجَلٍّ إِلَىٰ تَجَلٍّ، وَمِنْ ظُهُورٍ إِلَىٰ ظُهُورٍ، وَمِنْ طُلُوعٍ إِلَىٰ غُرُوبٍ، وَمِنْ غُرُوبٍ إِلَىٰ طُلُوعٍ، وَمِنْ خَلْقٍ إِلَىٰ خَلْقٍ، وَمِنْ بَاطِنٍ إِلَىٰ ظَاهِرٍ، وَمِنْ ظَاهِرٍ إِلَىٰ بَاطِنٍ، وَمِنْ دَوْرٍ إِلَىٰ دَوْرٍ، وَمِنْ كَوْرٍ إِلَىٰ كَوْرٍ، وَمِنْ أَزَلٍ إِلَىٰ أَبَدٍ، وَمِنْ لَاهُوتٍ إِلَىٰ جَبَرُوتٍ، وَمِنْ مَلَكُوتٍ

إِلَىٰ نَاسُوتٍ، وَمَا بَيْنَهُمْ وَمَا وَرَاءَهُمْ؛ إِنَّكَ أَنْتَ عَدْلُ الْعَالَمِينَ. وَمَجْدَانَكَ مَجْدَانَكَ يَا اللَّهُ بِطَلْعَةِ الشُّمُوسِ صَبَاحَكَ. فَصَلِّ اللَّهُمَّ عَلَىٰ مَظَاهِرِ أَمْرِكَ أَجْمَعِينَ، سَوَاءٌ فِي رُتْبَةِ مَشِيئَتِكَ، أَوْ فِي رُتْبَةِ إِرَادَتِكَ، أَوْ فِي رُتْبَةِ قَدَرِكَ، أَوْ فِي رُتْبَةِ قَضَائِكَ، أَوْ فِي رُتْبَةِ إِمْضَائِكَ، أَوْ فِي رُتْبَةِ إِذْنِكَ، أَوْ فِي رُتْبَةِ أَجَلِّكَ، أَوْ فِي رُتْبَةِ كِتَابِكَ، فِي شَأْنِ كُلِّ حِينٍ وَشَأْنٍ قَبْلَ حِينٍ وَشَأْنٍ بَعْدَ حِينٍ. أَهْيِهْ أَشِرْ أَهْيِهْ، أَدُونَايْ صَبَاوُوثْ آلْ شَدَّايْ. وَاجْعَلْنِي اللَّهُمَّ مِنْ مُجَاهِدِي النُّورِ بِاسْمِكَ الْأَعْظَمِ، وَلِلشُّمُوسِ وَالْأَقْمَارِ حَقِيقَتِكَ فِي كُلِّ وَقْتٍ وَفِي كُلِّ زَمَانٍ وَفِي كُلِّ عَصْرٍ. لَا إِلٰهَ إِلَّا أَنْتَ، قُدْسَانَكَ. فَاحْفَظْنِي بِجُنُودِ مَلَائِكَةِ أَنْوَارِكَ فِي كُلِّ حِينٍ؛ إِنَّكَ أَنْتَ قُدُّوسُ الْعَالَمِينَ. [125]

In the Name of God, the Most Solar, the Most Solar!

The Most Splendid Splendour and the Most Supreme Sublimity from the Presence of thy Mistress, God—the Mistress of all things—be upon thee, O thou rising Sun, O Pre-Eternal sign, O unitively exclusive epiphany, O Divine direction, O vesture of Unity! I assuredly bear witness to thee and all things to testify that, verily, there is no other God but She—my Mistress and thy Mistress—Who hath ever been a Single, One, Unique, Everlasting, Beneficent Possessor; and She ever remaineth a living Godhead, Self-Subsisting, Powerful, Tremendous, Benevolent Suzerain! So I bear witness, therefore, to that whereunto God hath borne witness concerning Herself: that, verily, She is the Tree Who She is no other God but He—the Living, the Tremendous, the Beloved!

So glory be unto Thee, glory be unto Thee! Thou art exalted, O God, by the disclosure of the glorifications of Thy Majesty without indication! So I beseech Thee, O God my God, that Thou send blessings and peace upon Muḥammad and the Family of Muḥammad—the manifestations of Thy Logos-Self and the ***Greatest Name****—within the atmosphere of the Hidden Cloud, then within the shaft of the Divine realm, then upon the Throne of the Empyrean realm, and then within the kingdom of the heavens and the earth and what is between them! Verily, Thou art the Unique One of the worlds!*

And sanctified art Thou, sanctified art Thou! Thou art exalted, O God, by the erasure of conjecture in the realization of Thy Known [Reality]! So I beseech Thee, O God my God, to send blessings and peace upon the First Unity, the Mirror of Pre-Eternity, the righteous witnesses, and the ***People of the Bayān*** *by the Grandeur and the Majesty within the Simple realm of the Ipseity, then in the Supreme Horizon, then in the immensities of the luminous abidings. Verily, Thou art the Living One of the worlds!*

And praised art Thou, praised art Thou! Thou art exalted, O God, by the removal of the veil in the victory of Thy Secret! So I beseech Thee, O God my God, to send blessings and peace upon the Tree of Supreme Glory, the Letters of the Face of the One, and the Circular Talismans—all of them—in every moment, before every moment and after every moment! Verily, Thou art the Peerless Self-Subsistent of the worlds!

And unified art Thou, unified art Thou! Thou art exalted, O God, by the ecstatic attraction of the Divine Exclusive Oneness by the attributive apprehension of Thy Divine Unicity! So I beseech Thee, O God my God, to send blessings and peace upon ***She whom God shall make Manifest*** *on the Day of Her Resurrection with the Mightiness and the Perfection in every state, before every state and after every state! Verily, Thou art the Wisdom of the worlds!*

And magnified art Thou, magnified art Thou, O God, by a Light illuminating from the Dawn of Pre-Eternity and shedding upon the Talismanic-Temples of Unicity Thy Traces! So I beseech Thee, O God my God, to send blessings and peace upon the folk of the Fāṭimīyic Light and upon the Reality of the Bayān, and upon all Thy beloved ones, both before and after—those who have fulfilled Thy Covenant of "Am I not?" from Theophany to Theophany, from Manifestation to Manifestation, from Dawn to Dusk, from Dusk to Dawn, from creation to creation, from inwardness to outwardness, from outwardness to inwardness, from dispensation to dispensation, from epicycle to epicycle, from Pre-Eternity to Post-Eternity, from the Divine realm unto the Empyrean realm, from the angelic realm unto the material realm, and what is between them and what is beyond them! Verily, Thou art the Justice of the worlds!

And glory be unto Thee, O God, by the dawning of the suns of Thy dawns! So send blessings, O God, upon all the manifestations of Thy Cause—whether in the rank of Thy ***Will****, or Thy* ***Volition****, or Thy* ***Determination****, or Thy* ***Authorization****, or Thy* ***Realization****, or Thy* ***Permission****, or Thy* ***Term****, or Thy*

***Book**—in the state of every moment, before the state of every moment, and after the state of every moment! **Ehyeh Asher Ehyeh, Adonai Ṣeba'ot, El Shaddai**!*

*And make me, O God, among the warriors of the Light by Thy **Greatest Name**, and for the suns and moons of Thy Reality in every era, in every age, and in every epoch! There is no other god but Thee, sanctified art Thou! Protect me by the hosts of the angels of Thy Light in every moment! Verily, Thou art the Holy of the worlds!*

If possible on the evening of this day, offer salutations and blessings in this manner and in this order **19x** each (to the cumulative number of **95**):

سُبْحَانَكَ اللَّهُمَّ، صَلِّ عَلَىٰ ذَاتِ حُرُوفِ السَّبْعِ، ثُمَّ حُرُوفِ الْحَقِّ بِالْعِزَّةِ وَالْجَلَالِ[126]

Glorified art Thou, O God, bless the Essence of the Seven Letters then the Letters of Truth with the Grandeur and the Majesty!

اللَّهُمَّ صَلِّ عَلَىٰ ذَاتِ مِرْآةِ الْأَزَلِ فِي كُلِّ حِينٍ، وَقَبْلَ حِينٍ، وَبَعْدَ حِينٍ[127]

O God, blessings be upon the Essence of the Mirror of Pre-Eternity in every moment, before every moment and after every moment!

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، مَظَاهِرِ نَفْسِكَ وَالِاسْمِ الْأَعْظَمِ[128]

O God, bless and salute Muḥammad and the Family of Muḥammad, the manifestations of Thy Logos-Self and the Greatest Name!

اللَّهُمَّ صَلِّ عَلَىٰ ذَاتِ وُجُودِ السَّادِسَةِ وَأَنْوَارِهِ بِالنُّورِ وَالضِّيَاءِ[129]

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O God, bless the Essence of the Sixth Existence and His Lights with the Light and the Radiance!

إِنَّمَا الْبَهَاءُ الْبَهَاءُ مِنْ عِنْدِ اللَّهِ، يَا نُورَ الْأَنْوَارِ، عَلَىٰ هِيَ يُظْهِرُهَا اللَّهُ بِالْعَلَاءِ الْعَلَاءِ [130]

The Splendor of the Splendor in the Presence of God, O Light of lights, be upon ***She whom God shall make Manifest*** *with the Supremity of the Supremity!*

Upon completing this, if you wish, then invoke God with the *dhikr* of *yā allāh* (يا الله)**1006x**.[131]

Once every month during the **Full Moon**, face it (using the moon on that day as your *qibla*) and either say **142x**,[132]

وَإِنَّمَا الْبَهَاءُ مِنَ اللَّهِ عَلَيْكَ، يَا أَيُّهَا الْقَمَرُ الْمُنِيرُ، فِي كُلِّ حِينٍ، وَقَبْلَ حِينٍ، وَبَعْدَ حِينٍ [133]

And the splendour from God be upon thee, O Resplendent Moon, in every moment, before every moment and after every moment! [134]

***Or* 1x**, alternatively, this prayer from the **13th Gate** of the **Fifteenth Unity** of the **Completion of the Bayān**:

بِسْمِ اللهِ الأَقْمَرِ الأَقْمَرِ

إِنَّمَا نُورُ الأَنْوَارِ مِنَ اللهِ النَّاوِرِ النَّوَّارِ عَلَيْكِ، يَا أَيَّتُهَا قَمَرُ الْمُنِيرِ، فِي كُلِّ شَأْنٍ، وَقَبْلَ شَأْنٍ، وَبَعْدَ شَأْنٍ؛ فَأَشْهَدِي عَلَىٰ مَا قَدْ شَهِدَ اللهُ عَلَىٰ نَفْسِهِ بِأَنَّهُ هُوَ الشَّجَرَةُ التِّي هِيَ لَا إِلٰهَ إِلَّا

هُوَ، حَيًّا أَنْوَرًا حَكِيمًا قَدِيرًا عَلِيمًا قُدُّوسًا قَيُّومًا عَظِيمًا لَطِيفًا قَهَّارًا جَوَادًا مُقْسِطًا مَالِكًا فِي قَبْضَتِهِ مَا فِي السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَّا، كُلٌّ عِبَادٍ لَهُ وَكُلُّ شَيْءٍ هَالِكٌ إِلَّا نُورُهُ [135]

In the Name of God, the Most Lunar, the Most Lunar!

The Light of lights from God, the Illuminating Illuminator, be upon thee, O Moon, in every state, before every state and after every state—for I testify regarding what God has witnessed over Its Logos-Self that, verily, It is the Tree Who She is no other god but He: Alive, Most Resplendent, Wise, Powerful, Knowing, Holy, Peerless, Mighty, Magnanimous, Victorious, Beneficent, Equitable, a Possessing Owner! In Its grasp is whatsoever is in the heavens and the earth and what is between them! All are Its servants, and all things perish but Its Light!

ص

And sufficient is God as Witness; and the Light of lights be upon all those who follow the Illuminations of the Divine Guidance—for no power and no strength is there save in God, the High, the Supreme, for verily we are from God and unto It shall we return completed!

Notes

[1] The following is an augmented version of the original 2008 (**Year 3**) document entitled, **The Basic Devotional Practices of the Fāṭimīya Ṣūfī Order**, which itself went through another published draft in 2021 (**Year 16**). Material has been added, some subtracted, and other material has been re-edited whilst some terminology has been changed from the two earlier drafts. All elements are now aligned with the versions given of these practices detailed here with the **Completion of the Bayān**. As such, and while the other versions may still be used, this one should be considered the final version (which is somewhat longer than the earlier versions).

[2] *Bismillāhi'l-ālahi'l-ālāh*. This is a specific Fātimīya benediction (*bismillāh*) formula—meaning, among other renderings (per the explosive architecture of Bābī metaphysical grammar that defies all usual and conventional grammatical rules), "*In the Name of God, the God-Absolute, the God-Supreme*"; "*In the Name of God, the Divine, the Diviner*"; "*In the Name of God, the Godhead, the God-More*"; "*In the Name of God, the Deity, the Deity-Absolute*"; "*In the Name of God, the Divinity, the Divinity-Intensified*"; "*In the Name of God, the God beyond godhood*"; and "*In the Name of God, the Supreme Godhead of all the supreme godheads*." In Arabic, it is composed of eighteen (**18**) letters and four (**4**) words with its gematria/*abjad* numerical value being **303**. Minus the first clause (or the first two words)—i.e. *bismillāh*/In the Name of God (= **168**)—the gematria of its second clause is precisely one-hundred and thirty-five (**135**) which is equivalent to *Fāṭima* (فاطمة). None of this is trivial because structurally we have "the Deity/Divinity, the Divinity/Deity-Intensified" = **Fāṭima**, aligning tightly with our larger metaphysical schema of things:

- Feminine theophany
- Ontological receptivity
- Manifestation as locus of Divine intensification

In other words, Divinity as such (*ālah*) and Divinity intensified (*ālāh*) converge numerically in the Fāṭimīan sign. In one sense, this is an implied affirmation to the conclusion of this famous *ḥadīth qudsī* we have repeatedly cited elsewhere:

O Aḥmad, were it not for you, I would not have created the universe; and were it not for ʿAlī, I would not have created you; and were it not for Fāṭima, I wouldn't have created either of you! (*my trans*.)

يَا أَحْمَدُ لَوْلَاكَ لَمَا خَلَقْتُ الْأَفْلَاكَ، وَلَوْلَا عَلِيٌّ لَمَا خَلَقْتُكَ، وَلَوْلَا فَاطِمَةُ لَمَا خَلَقْتُكُمَا

In al-Baḥrānī's *ʿawālim al-ʿulūm*, vol. 11 (Qum: 1415 AH/1995 CE): 43-44. Now, **303** is connected to ***She whom God shall make Manifest***. When the All-Comprehensive Divine Name *allāh* is invoked through the *basmalic* portal, and Divinity is articulated and intensified, the total resolves into the signature of the Feminine Manifestation. This yields a layered structure:

- Removal of ***bismillāh*** = ontological core (**135 = Fāṭima**)
- Inclusion of ***bismi llāh*** = theophanic consummation and historical unfolding (**303** = ***She whom God shall make Manifest***).

This implies Fāṭima as the Ontic Core and ***She whom God shall make Manifest*** as its Quintessence. Additionally:

Al-ālah = stable form.
Al-ālāh stable interior dilation (*lā* expanded).

The second form is grammatically excessive. That excess is precisely what we read as *feminine intensification* of Divinity. Thus, the grammatical defiance encodes theophanic dilation which numerically encodes Fāṭima. Hence, this is not a devotional ornament. It is a compressed cosmology, eschatology and theophanology all rolled into one. Beautiful. Let us unfold it carefully and without dissipating its density. The formula is also not merely lexically unusual; it is *architectonically transgressive*. *Al-ālah* already suffices to denote *divinity*, yet the subsequent *al-ālāh* performs a dilation of what is already absolute. The added *lā* is not semantically required in conventional grammar; it is a surplus, an over-inscription. But in Bābī metaphysical linguistics, surplus is *signal*. What appears grammatically redundant becomes *ontologically revelatory*. The "excess" is not error but intensification—Divinity turning upon Itself, reflecting Itself, exceeding Its own nominal sufficiency. The second form therefore performs what it names: it enacts *divine dilation in language*. This dilation is not horizontal (multiplicity) but vertical (intensification). The first term stabilizes divinity as essence; the second destabilizes it through expansion. Thus:

- *al-ālah* — Divinity as ontic form, stable, named, determinate.
- *al-ālāh* — Divinity interiorly dilated, superabundant, intensified beyond its own fixity.

The numerical resolution into **135** confirms this movement. Fāṭima is not added to Divinity; she is the cipher of its dilation. She is not a fourth after God, Muḥammad and ʿAlī (ع); She is the ontological hinge through which the Absolute becomes intensifiable. In this light, the *ḥadīth qudsī* quoted above does not merely express hierarchical honor. It encodes *metaphysical dependence*: without the Feminine locus, even Prophethood and Providential Guidance (*wilāya*) would lack the principle of manifestation by which they become cosmically operative. Thus Fāṭima (ع) names the ontic interiority of Divinity—the capacity of the Absolute to appear without ceasing to be Absolute. She is not "created" in the banal sense; she is the *condition of creatability itself*. Hence the structural necessity implied in: "*Were it not for Fāṭima, I would not have created either of you*." The necessity here is not chronological but ontological. The Feminine sign is the receptive horizon that allows divine intensification to precipitate worlds. When the *basmalic* threshold (*bismillāh*) is removed, we stand at the ontic kernel (**135** = Fāṭima). This is Divinity prior to historical unfolding—*pure intensifiability*. When the *basmala* is restored, the number rises to **303**. That increase marks not mere addition but activation. The **All-Comprehensive Name** *allāh*, invoked through the portal of "*In the Name of*," projects the ontic kernel into historical epiphany. Thus:

- 135 — Ontic Core (Fāṭima as interiorized Divinity)
- 303 — Historical Manifestation (***She whom God shall make Manifest*** as Quintessential Theophany)

In this way the formula encodes a twofold movement: interior intensification and exterior consummation. The Feminine is first the core of intensifiability, then the horizon of eschatological appearance. The so-called grammatical "defiance" of *al-ālāh* therefore becomes metaphysical method. Language is forced beyond its conventional elasticity in order to signal ontological superabundance. The doubling is not repetition but reflection; *not echo but deepening*. Divinity names Itself, then names the *interior dilation* of that naming. The second articulation is already the gesture of Manifestation. Consequently, this benediction is neither ornamental nor devotional excess. It is a lettristic engine. Within eighteen letters and four words are compressed:

- A cosmology (Divinity as intensifiable principle),
- A theophanology (Fāṭima as locus of dilation),
- An eschatology (**303** as the seal of future Manifestation),
- And a hermeneutic (grammar as ontological cipher).

The formula does not describe metaphysics; *it performs it*. To pronounce it is to pass through contraction into dilation. The tongue enacts what the numbers reveal. Divinity stabilizes, dilates, resolves into Feminine sign, and then consummates historically. Thus *bismillāhi'l-ālahi'l-ālāh* is not

an invocation merely of God, but of God *intensified into manifestation*—Divinity bending toward epiphany through the feminine horizon. It is a liturgical condensation of the entire arc: Essence ***to*** Intensification ***to*** Locus ***to*** Manifestation. And that is why nothing in it is trivial. The formula may be used as an independent invocation or (better) as the first formulaic utterance made as one is waking up in the morning.

[3] Alternatively, you may undertake a cycle of **101** silent recitations of either *lā ilāha illā allāh* (*no god but God*) (لَا إِلَٰهَ إِلَّا ٱللَّهُ) or *shahida allāhu annahu lā ilāha illā allāhu ḥaqqan ḥaqqan* (*God, verily, testifies that there is no other god but God—Truly, Truly*) (شَهِدَ ٱللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا ٱللَّهُ حَقًّا حَقًّا).

[4] The litany constitutes not merely a devotional formula but a compressed cosmological architecture. With conjunctions retained, it contains thirteen (**13**) words and forty letters (**40**); without conjunctions, ten words (**10**) and thirty-seven (**37**) letters. Its *abjad* enumeration yields eight-hundred and seven (**807**) with conjunctions and seven-hundred and eighty-nine (**789**). The shift is not accidental but symbolic: the conjunction *wa* (و) signifies relational unfolding, while its removal suggests essential contraction. The oscillation between **807** and **789** encodes expansion and return—multiplicity and interiority within unity. The first and final letters of the complete construct—***sīn*** (س) and ***rā'*** (ر)—spell ***sirr*** (سِرّ), "secret." Thus the ***dhikr*** is framed as disclosure concealed within proclamation: what appears as public praise is in fact esoteric architecture. The litany begins and ends in secrecy because it articulates the hidden grammar of ***tawḥīd*** across ontological planes. In this, each of the four formulae corresponds simultaneously to a mode of *divine unity*, a *cosmological realm*, a dimension of the *human composite*, a *liturgical posture*, and an archangelic *function*. The sequence is neither arbitrary nor merely mnemonic; it maps descent and re-ascent through the hierarchy of manifestation.

Now, we note that in its **807** *abjad* numerical value the ***Theophanic Praise of Fatima*** is equivalent to *mutammim al-nūr* (مُتَمِّمُ ٱلنُّورِ), "The Completer of the Light." The calculation proceeds as follows: ***mīm*** (م) (40) + ***tā'*** (ت) (400) + ***mīm*** (م) (40) + ***mīm*** (م) (40) + ***alif*** (ا) (1) + ***lām*** (ل) (30) + ***nūn*** (ن) (50) + ***wāw*** (و) (6) + ***rā'*** (ر) (200) = **807**. This value is exact and requires no orthographic manipulation or forced omission. The equivalence is precise, not approximate. This correspondence is not merely decorative. In a lettrist ontology in which number measures ontic intensity rather than abstract quantity, such numerical convergence signals structural identity at the level of articulation. The fourfold formula gathers together transcendental glory (*tasbīḥ*), praise (*taḥmīd*), unity (*tahlīl*), and supremacy or magnification (*takbīr*). That total liturgical articulation—glorification in its completeness—resolves numerically into "the Completer of the Light." In other words, the full economy of canonical remembrance contracts into the name that signifies the perfection or consummation of *nūr* (نور). What is expanded devotionally through repetition is condensed

ontologically into a single descriptive locus. Within a Bayānī or lettrist frame, this is not accidental arithmetic but patterned disclosure. If articulation is breath modulated into number, and number measures the weight of articulated being, then **807** marks a point of convergence: glorification in its fourfold plenitude corresponds to the act by which Light is brought to completion. The ***dhikr*** enumerates Divine transcendental glory, praise, unity, and greatness; "*mutammim al-nūr*" names the one through whom that Light reaches its perfected state. The equivalence therefore encodes a theological claim in numerical form: completion of Light is indistinguishable from the totality of glorification. One may also observe that **807** reduces (8+0+7) to **15** (= *hīya* هي, She), and further (1+5) to **6**, the abjad value of *wāw* (و)—the letter of *conjunction*, *ontic linkage*, the *Perfect Human* (*insān al-kāmil*) and the **Divine Feminine** (particularly in the Kabbalah where it is the number of the *Great Mother*: **Binah**). While such reductions should not be pressed beyond discipline, the symbolism is suggestive: the conjunction gathers multiplicity into unity, just as the fourfold formula gathers diverse modes of praise into a single consummating Light. Thus, the identity of **807** does not merely juxtapose two phrases; it reveals a structural isomorphism between liturgical totality and luminous completion, which is the very purpose of the ***Theophanic Praise of Fāṭima***. We will have far more to say in our forthcoming critical translation and gloss of the Bāb's commentary on this item.

[5] What is articulated here is not a mere symbolic correspondence-system but a vertical cosmography in motion, one that can be read simultaneously through Suhrawardī's Illuminationist ontology of Lights and Ibn ʿArabī's doctrine of *tajallī* and *waḥdat al-wujūd*. The four formulae are not devotional increments but gradations of manifestation: each is a descent (*tanazzul*) of the One into determinate articulation, and simultaneously an ascent (*ṣuʿūd*) of the servant through increasingly interiorized unicity. Read as a whole, the fourfold structure maps the arc of *tajallī*: Essence (*dhāt*) ***to*** Names (*asmāʾ*) ***to*** Acts (*afʿāl*) ***to*** Worship (*ʿibāda*). Worship is not the lowest station but the consummation of the cycle, for in true worship the servant becomes the polished mirror in which the Light recognizes Itself. The elements, postures, and subtle physiologies are not arbitrary correspondences; they are enactments of a single metaphysical rhythm: vertical Light descending into horizontal multiplicity, then recollected through surrender into axial unity. The prayer-body thus becomes a cosmogram, and the formulae are its luminous articulations.

[6] Which for men (per the **5th Gate of the Sixth Unity of the Persian Bayān**) is simply *allāhu akbar* (الله اكبر), "God is the Most Great," with its response being *allāhu aʿẓam* (الله اعظم) (God is the Most Mighty). While for women it is *allāhu abhāʾ* (الله ابهى) (God is the Most Splendorous) with its response being *allāhu ajmal* (الله اجمل), "God is the Most Beautiful."

[7] In the **Completion of the Bayān**, we introduced an added phrase to be recited after each one:

﴿كُلُّ أَوْقَاتٍ وَكُلُّ دُهُورٍ إِلَيْهِ رَاجِعُونَ﴾

Transliteration: *kullu awqātin wa-kullu duhūrin ilayhi rājiʿūna.*
Translation: *All moments and all ages return unto It!*

This is optional.
[8] Arabic text:

بِسْمِ اللَّهِ الْبَرِّ الْعَطُوفِ

اللَّهُمَّ يَا بَدِيعُ، يَا مَنِيعُ، يَا رَفِيعُ، يَا سُلْطَانُ، يَا رَحْمٰنُ، يَا حَيُّ، يَا قَيُّومُ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا ذَا الْجَمَالِ وَالْإِعْظَامِ، يَا ذَا النُّورِ وَالْبَهَاءِ، يَا ذَا الطَّلْعَةِ وَالْعَلَاءِ، يَا ذَا الْعِزَّةِ وَالْكِبْرِيَاءِ، يَا ذَا الْقُدْرَةِ وَالْبَقَاءِ. يَا نُورُ، يَا قُدُّوسُ. يَا نُورُ، يَا سُبُّوحُ. يَا نُورُ، يَا قَيُّومُ. يَا نُورُ، يَا بَدُّوحُ. يَا نُورُ، يَا أَوَّلُ. يَا نُورُ، يَا آخِرُ. يَا نُورُ، يَا ظَاهِرُ. يَا نُورُ، يَا بَاطِنُ. يَا نُورُ، يَا عَالِي. يَا نُورُ، يَا قَادِرُ. يَا نُورُ، يَا مُقَدِّرُ. يَا نُورُ، يَا مُصَوِّرُ. يَا نُورُ، يَا مُسَهِّلُ. يَا نُورُ، يَا مُسَبِّبُ. يَا نُورُ، يَا مُيَسِّرُ. يَا نُورُ، يَا مُفَرِّحُ. يَا نُورُ، يَا مُفَرِّجُ. يَا نُورُ، يَا مُكَثِّرُ. يَا نُورُ، يَا مُهَوِّرُ. يَا نُورُ، مُطَوِّرُ. يَا نُورُ، مُكَوِّرُ. يَا نُورُ، يَا مُهَيْمِنُ. يَا نُورُ، مُهَوِّنُ. يَا نُورُ، يَا مُبَيِّنُ. يَا نُورُ، يَا مُلَقِّنُ. يَا نُورُ، يَا مُكَوِّنُ. يَا نُورُ، يَا شَدِيدُ. يَا نُورُ، يَا وَحِيدُ. يَا نُورُ، يَا وَاسِعُ. يَا نُورُ، يَا رَافِعُ. يَا نُورُ، يَا دَافِعُ. يَا نُورُ، يَا وَسِيعُ. يَا نُورُ، يَا شَفِيعُ. يَا نُورُ، يَا سَمِيعُ. يَا نُورُ، يَا رَفِيعُ. يَا نُورُ، يَا كَائِنُ. يَا نُورُ، يَا كَيُّونُ. يَا نُورُ، يَا كَيَّانُ. يَا نُورُ، يَا دَيَّانُ. يَا نُورُ، يَا لَقَّانُ. يَا نُورُ، يَا سُبْحَانُ. يَا نُورُ، يَا قُدْسَانُ. يَا نُورُ، يَا عُظْمَانُ. يَا نُورُ، يَا مُعْطِي. يَا نُورُ، مُعْلِي. يَا نُورُ، يَا مُغْنِي. يَا نُورُ، يَا مُكَنِّزُ. يَا نُورُ، يَا مُسَطِّعُ. يَا نُورُ، يَا مُجَمِّلُ. يَا نُورُ، يَا مُنْعِمُ. يَا نُورُ، يَا مُفَضِّلُ. يَا نُورُ، يَا فَاضِلُ. يَا نُورُ، يَا نَاعِمُ. يَا نُورُ، يَا نَاوِرُ. يَا نُورُ، يَا سَاطِعُ. يَا نُورُ، يَا لَامِعُ. يَا نُورُ، يَا وَارِثُ. يَا نُورُ، يَا مَبْعَثُ. يَا نُورُ، يَا غِيَاثُ. يَا نُورُ، يَا مُغِيثُ. يَا نُورُ، يَا مُسْتَغَاثُ. يَا نُورُ، يَا مُعِينُ. يَا نُورُ، يَا بَصِيرُ. يَا نُورُ، يَا بَاصِرُ. يَا نُورُ، يَا نَاصِرُ. يَا نُورُ، يَا نَصَّارُ. يَا نُورُ، يَا فَاطِرُ. يَا نُورُ، يَا سَاتِرُ. يَا نُورُ، يَا غَافِرُ. يَا نُورُ، يَا قَاهِرُ. يَا نُورُ، يَا سَاخِرُ. يَا نُورُ، يَا جَابِرُ. يَا نُورُ، يَا مُطْلِعُ. يَا نُورُ، يَا مُفَتِّحُ. يَا نُورُ، يَا بَدِيعُ. يَا نُورُ، يَا بَادِئُ. يَا نُورُ، يَا جَمِيلُ. يَا نُورُ، يَا جَلِيلُ. يَا نُورُ، يَا فَضِيلُ. يَا نُورُ، يَا نَبِيلُ. يَا نُورُ، يَا صَرِيخُ. يَا نُورُ، يَا غَوَّاثُ. يَا نُورُ، يَا غَوْثُ. يَا نُورُ، يَا بَذَّاخُ. يَا نُورُ، يَا بَاذِخُ. يَا نُورُ، يَا شَامِخُ. يَا نُورُ، يَا سَمِيعُ. يَا نُورُ، يَا مُقْتَدِرُ. يَا نُورُ، يَا مُفَطِّرُ. يَا نُورُ، يَا مُهَيْمِنُ. يَا نُورُ، يَا خَيْرَ الْفَاتِحِينَ. يَا نُورُ، يَا خَيْرَ النَّاصِرِينَ. يَا نُورُ، يَا خَيْرَ الْحَاسِبِينَ. يَا نُورُ، يَا خَيْرَ الْجَامِعِينَ. يَا نُورُ، يَا خَيْرَ الرَّازِقِينَ. أَسْأَلُكَ بِنُورِكَ وَبَهَائِكَ وَجَمَالِكَ وَجَلَالِكَ، أَنْ تُفَتِّحَ لَنَا أَبْوَابَ فَضْلِكَ، وَتُوَسِّعَ فِي

رِزْقِنَا مِنْ قَبْلُ وَمِنْ بَعْدُ فِي كُلِّ حِينٍ، مِنْ خَزَائِنِ مَنِّكَ وَإِحْسَانِكَ. إِنَّكَ وَسِعَتْ رَحْمَتُكَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ، وَإِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا.

[9] Arabic Text:

بِسْمِ اللَّهِ الأَحْمَدِ الأَمْجَدِ الأَقْدَسِ، الَّذِي فِي ذِرْوَةِ الِارْتِفَاعِ، الِاقْتِدَاسِ، الِامْتِجَادِ، الْقُدْسِ الرَّفِيعِ الْمَنِيعِ، وَالتَّنْزِيهِ، يَا أَيُّهَا نُورَ كُلِّ الأَنْوَارِ، الَّذِي مُتَجَلٍّ بِإِشْرَاقٍ مِنْ زُهْرَةِ كَيْنُونِيَّتِكَ، بِبَرْقِ التَّعْمِيَةِ الإِلٰهِيَّةِ، لِسَطْعَةِ الْبَاهِرَةِ الأُلُوهِيَّةِ، مِنْ طَلْعَةِ النَّيِّرِ، فَجْرِ الصَّبَاحِ. اللَّهُمَّ إِنِّي أَشْهَدُ عِنْدَ شَمْسِ عَرْشِكَ اللَّمِيعَةِ، الأَحَدِيَّةِ الأَزَلِيَّةِ، الَّتِي اشْتَعَلَتْ ظُهُورَاتُ النَّيِّرَاتِ الْمُقَدَّسَةِ بَاهِيَةً، بِلَمَعَاتِ الْمَرَايَا الْمُشَعْشِعَاتِ، الْمُنْعَكِسَةِ بِظُهُورَاتِ سُبُوحِيَّةِ وَحْدَانِيَّتِكَ، الَّتِي تَجَلْجَلَتْ تَجَلِّيَاتُ وَجْهِكَ الْفَرْدَانِيَّةِ الأُوحَدَانِيَّةِ دُونَ تَغْيِيرٍ، وَلَمْ تَزَلْ وَلَا تَزَالُ كَانَتْ تُفْنِي كُلَّ شَيْءٍ كَمَا كَانَ. وَيَا أَيُّهَا السُّلْطَانُ الَّذِي مُقِيمٌ فِي آفَاقِ نَفْسِي، يَتَكَشَّفُ حَقِيقَتُكَ فَرْدَانِيَّةَ الْمُبِينِ فِي نُفُوسِ أُفُقِي؛ إِنَّكَ أَنْتَ الأَظْهَرُ وَالأَبْطَنُ، مِثْلَمَا الظُّهُورُ الْمُطْلَقُ لِلْبُطُونِ الأَطْلَقِ. اللَّهُمَّ إِنِّي أَشْهَدُ بِأَنَّكَ أَنْتَ الَّذِي أَثَرْتَ آثَارَكَ عَلَى هَيَاكِلِ تَوْحِيدِكَ، بِعَلَامَاتِ جَذَبَاتِ أَحَدِيَّتِكَ، مِنْ أَوَّلٍ قَبْلَ كُلِّ أَوَائِلَ إِلَى آخِرٍ بَعْدَ كُلِّ أَوَاخِرَ. اللَّهُمَّ إِنِّي أَشْهَدُ بِرُؤْيَةِ الْمَحْوِيَّةِ لِهَتْكِ السِّتْرِ، لِغَلَبَةِ السِّرِّ الْمُسْتَسِرِّ، مِنْ مَحْوِ الْمَوْهُومِ مَعَ صَحْوِ الْمَعْلُومِ، حَقِيقَةَ الْمُتَحَقِّقَةِ الَّتِي أَنْتَ فَقَطْ. فَأَشْهَدُ، يَا إِلٰهِي، بِكَشْفِ سُبُحَاتِ جَلَالِكَ السُّلْطَانِيَّةِ مِنْ غَيْرِ إِشَارَةٍ، مِنْ مَنْزِلِ أَزَلِيَّتِكَ إِلَى مَوْقِعِ صَمَدَانِيَّتِكَ، فِي مِحْوَرِ سَرْمَدَانِيَّتِكَ، بِمَكْشُوفَاتِ دَيْمُومِيَّتِكَ، مِنْ أَوَّلَ الَّذِي لَا أَوَّلَ إِلَى آخِرَ الَّذِي لَا آخِرَ؛ فَإِنَّكَ أَنْتَ اللَّهُ، لَا إِلٰهَ إِلَّا أَنْتَ، الْوَحِيدُ فِيكَ الْوَحِيدُ، بِكَ الْوَحِيدُ، مِنْكَ الْوَحِيدُ، وَإِلَيْكَ الْوَحِيدُ، حَقًّا، حَقًّا.

[10] A good way to activate the occult power of the letters as an aid to all the preceding is through direct invocation of them. Since each 28 **NUR** day is associated with a specific letter of the Arabic alphabet, each letter of the day also possesses its own invocation prayer. These prayers to each of the letters can be invoked at any time during the day, and should each be recited **x7**, whilst visualizing the actual letter. While the divine names and attributes immediately correspond to the letters they are associated with, they do not at first glance correspond to the *dhikrs* and their Names/Attributes. However, they do, but on another level.

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِأُلُوهِيَّتِكَ وَبِحَرْفِ ٱلْأَلِفِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-ulūhīyatika wa-bi-ḥarfi al-alifi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Divinity and by the letter **alif*** (ا) *and its essence and its **angel** and its **guardian spirit** and its power and its strength! Verily, Thou art powerful over all things!*

We will now give the remaining **27** invocations below in the following notes.

[11]

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِبَهَائِكَ وَبِحَرْفِ ٱلْبَاءِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-bahāʾika wa-bi-ḥarfi al-bāʾi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Splendour and by the letter **bāʾ*** (ب) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

[12]

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِجُودِكَ وَبِحَرْفِ ٱلْجِيمِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-jūdika wa-bi-ḥarfi al-jīmi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Beneficence and by the letter **jīm*** (ج) *and its essence and its angel and its guardian Spirit and its power and its strength! Verily, Thou art powerful over all things!*

[13]

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِدَيْمُومِيَّتِكَ وَبِحَرْفِ ٱلدَّالِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-daymūmīyatika wa-bi-ḥarfi al-dāli wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Endlessness and by the letter **dāl*** (د) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

[14]

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِهَدَايَتِكَ وَبِحَرْفِ ٱلْهَاءِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-hadāyatika wa-bi-ḥarfi al-hāʾi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Guidance and by the letter **hāʾ*** (ه) *and its essence and its Angel and its Guardian Spirit and its power and its strength! Verily Thou art powerful over all things!*

15

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِوِلَايَتِكَ وَبِحَرْفِ ٱلْوَاوِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-wilāyatika wa-bi-ḥarfi al-wāwi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Providential Friendship and by the Letter **Wāw*** (و) *and its essence and its Angel and its Guardian Spirit and its power and its strength! Verily Thou art powerful over all things!*

16

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِزَكَاتِيَّتِكَ وَبِحَرْفِ ٱلزَّايِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka llāhumma rabbī asʾaluka bi-zakātiyyatika wa-bi-ḥarfi al-zāyi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Integrity and by the letter **zāy*** (ز) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

17

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِحَيَاتِكَ وَبِحَرْفِ ٱلْحَاءِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka llāhumma rabbī asʾaluka bi-ḥayātika wa-bi-ḥarfi al-ḥāʾi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Life and by the letter **ḥāʾ*** (ح) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

18

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِطَاهِرِيَّتِكَ وَبِحَرْفِ ٱلطَّاءِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka llāhumma rabbī asʾaluka bi-ṭāhiriyyatika wa-bi-ḥarfi al-ṭāʾi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Purity and by the letter **ṭāʾ*** (ط) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

19

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِيَمِينِكَ وَبِحَرْفِ ٱلْيَاءِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī as'aluka bi-yamīnīka wa bi-ḥarfi al-yā' wa dhātuhā wa malakuhā wa muwwakkilhā wa qudratuhā wa quwwatuhā innaka kunta ʿalā kulli-shay'in qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Plenitude and by the letter **yā'*** (ي) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

20

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِكَيْنُونِيَّتِكَ وَبِحَرْفِ ٱلْكَافِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī as'aluka bi-kaynūnīyatika wa bi-ḥarfi al-kāf wa dhātuhā wa malakuhā wa muwwakkilhā wa qudratuhā wa quwwatuhā innaka kunta ʿalā kulli-shay'in qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Essentiality and by the letter **kāf*** (ك) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

21

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِلَطَافِيَّتِكَ وَبِحَرْفِ ٱللَّامِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-laṭāfiyatika wa-bi-ḥarfi al-lāmi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Magnanimity and by the letter **lām*** (ل) *and its essence and its Angel and its Guardian Spirit and its power and its strength! Verily, Thou art powerful over all things!*

22

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِمَالِكِيَّتِكَ وَبِحَرْفِ ٱلْمِيمِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-mālikīyatika wa-bi-ḥarfi al-mīmi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Sovereignty and by the letter **mīm*** (م) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

23

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِنُورَانِيَّتِكَ وَبِحَرْفِ ٱلنُّونِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-nūrānīyatika wa-bi-ḥarfi al-nūni wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Luminescence and by the letter* ***nūn*** (ن) *and its essence and its Angel and its Guardian Spirit and its power and its strength! Verily, Thou art powerful over all things!*

24

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِسُبُّوحِيَّتِكَ وَبِحَرْفِ ٱلسِّينِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-subbūḥīyatika wa-bi-ḥarfi al-sīni wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Glorification and by the letter* ***sīn*** (س) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

25

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِعُلُوِّكَ وَبِحَرْفِ ٱلْعَيْنِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-ʿuluwwika wa-bi-ḥarfi al-ʿayni wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Sublimity and by the letter* ***ʿayn*** (ع) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

26

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِفَرْدَانِيَّتِكَ وَبِحَرْفِ ٱلْفَاءِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-fardānīyatika wa-bi-ḥarfi al-fāʾi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Singularity and by the letter* ***fāʾ*** (ف) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

27

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِصَمَدَانِيَّتِكَ وَبِحَرْفِ ٱلصَّادِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-ṣamadānīyatika wa-bi-ḥarfi al-ṣādi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Everlastingness and by the letter* ***ṣād*** (ص) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

28

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِقُدُّوسِيَّتِكَ وَبِحَرْفِ ٱلْقَافِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-quddūsīyatika wa-bi-ḥarfi al-qāfi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Holiness and by the letter* ***qāf*** (ق) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

29

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِرَحْمَتِكَ وَبِحَرْفِ ٱلرَّاءِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-raḥmatika wa-bi-ḥarfi al-rāʾi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Mercy and by the letter* ***rāʾ*** (ر) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

30

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِشَاهِدِيَّتِكَ وَبِحَرْفِ ٱلشِّينِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka llāhumma rabbī asʾaluka bi-shāhidīyatika wa-bi-ḥarfi al-shīni wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Testimony and by the letter* ***shīn*** (ش) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

31

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِتَوَّابِيَّتِكَ وَبِحَرْفِ ٱلتَّاءِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-tawwābīyatika wa-bi-ḥarfi al-tāʾi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Relenting and by the letter* ***tāʾ*** (ت) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

32

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِثَابِتِيَّتِكَ وَبِحَرْفِ ٱلثَّاءِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-thābitīyatika wa-bi-ḥarfi al-thāʾi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Immutable Permanency and by the Letter **thāʾ*** (ث) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

33

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِخَالِقِيَّتِكَ وَبِحَرْفِ ٱلْخَاءِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-khāliqīyatika wa-bi-ḥarfi al-khāʾi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Creativity and by the letter **khāʾ*** (خ) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

34

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِذِكْرِكَ وَبِحَرْفِ ٱلذَّالِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-dhikrika wa-bi-ḥarfi al-dhāli wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Remembrance and by the letter **dhāl*** (ذ) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

35

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِضَامِنِيَّتِكَ وَبِحَرْفِ ٱلضَّادِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-ḍāminīyatika wa-bi-ḥarfi al-ḍādi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Guarantee and by the letter **ḍāl*** (ض) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

36

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِظَاهِرِيَّتِكَ وَبِحَرْفِ ٱلظَّاءِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-ẓāhirīyatika wa-bi-ḥarfi al-ẓāʾi wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Manifested Appearance and by the letter* ***ẓāʾ*** (ظ) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

[37]

سُبْحَانَكَ ٱللَّهُمَّ رَبِّي أَسْأَلُكَ بِغِنَائِكَ وَبِحَرْفِ ٱلْغَيْنِ وَذَاتِهَا وَمَلَكِهَا وَمُوَكَّلِهَا وَقُدْرَتِهَا وَقُوَّتِهَا إِنَّكَ كُنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Transliteration: *subḥānaka allāhumma rabbī asʾaluka bi-ghināʾika wa-bi-ḥarfi al-ghayni wa-dhātihā wa-malakihā wa-muwakkalihā wa-qudratihā wa-quwwatihā innaka kunta ʿalā kulli shayʾin qadīran.*

Translation: *Glory be to Thee, O Lord my God, I beseech Thee by Thy Self-Sufficiency and by the letter* ***ghayn*** (غ) *and its essence and its angel and its guardian spirit and its power and its strength! Verily, Thou art powerful over all things!*

This concludes the invocation prayers to the **28 letters** of the Arabic alphabet. It is our own adaptation and rewrite from a longer prayer by the Báb to be recited on Fridays. Each of these may be recited on any day—or the appropriate day it corresponds to.

[38] Namely:

Daily recitations of the final two ***sūrah***s of the **Qur'ān** (**113** and **114**), especially with the use of *Esfand*, ensures a protected energetic/magical space. We recommend here also the recitation of the **Chapter of the Protector** (*sūrat'ul-ḥaffāẓ*: 11) of the **Book of Guidance.** along with those from the **Qur'ān**. To wit,

بِسْمِ اللَّهِ الْأَخْفَفِ الْأَهْدَىٰ

قُلْ أَعُوذُ بِإِلٰهِ نَوَّرٍ، مِن شَرِّ مَا ضَلَّلَ، وَمِن شَرِّ ظَالِمٍ إِذَا زَلَمَ، وَمِن شَرِّ شَيَاطِينِ فِي الْبَدَنِ، وَمِن شَرِّ سَاحِرَيْنِ إِذَا سَحَرَا. إِنَّهُ لَا إِلٰهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ.

bismillāhi al-aḥfafi al-ahdā
qul aʿūdhu bi-ilāhi nawwarin min sharri mā ḍallala wa-min sharri ẓālimin idhā zalama wa-min sharri shayāṭīni fī al-badani wa-min sharri sāḥirayn idhā saḥarā innahu lā ilāha illā huwa al-ʿazīzu al-maḥbūb

In the Name of God the Ultimate Encircler, the Supreme Guide!
I take refuge in the God illuminating! From the evil of that which misguides! And from the evil of the oppressor when he casts! And from the evil of the devils in bodies! And from the evil of the two black sorcerers when they cast their black spell! Verily, there is no other god but It, the Tremendous, the Beloved!

Other formulas, litanies and texts are likewise available to the Fāṭimīya for the neutralization and/or destruction of black sorcery and general protection therefrom, whether from the writings of the Bāb, Ṣubḥ-i-Azal, our own or elsewhere. Our future ***Book of Theurgical Prayers*** will make available a few of these. But also see the ones offered in this volume in the previous chapter.

[39] See our commentary in **Chapter 24**.

[40] As shown in the introduction to the Fāṭimīya *ṣalāt* below. Note that this formula may also be used to magically protect a small child. If it be chosen to that end, we recommend, first, the recitation of the following *bismillāh* formula over the child: *bismillāh al-aḥfaẓ al-aḥfaẓ* (بسم الله الاحفظ الاحفظ), "*In the Name of God the Ultimate Protector, the Ultimate Protector!*" After having completed all the noted steps, then draw the sign of the pentagram over the child with the Divine Dame ***ḥāfiẓ*** (حافظ), "the Protector": 1. *ḥāfiẓ* (حافظ), 2. *ḥaffāẓ* (حفّاظ), 3. *ḥafiẓ* (حفيظ), 4. *muḥaffiẓ* (محفِّظ), 5. *muḥaffaẓ* (محفَّظ) and 6. *ḥafiẓa* (حَفِظَ) (i.e. the counter-clockwise circle around the pentagram). To reinforce the protection, then draw all eight sigils of the **Greatest Name** (in order) over the child and then the letter ***ṣād*** (ص).

It is not necessary to recite the long prayer over the child as when consecrating a bed when using this formula.

[41] This formula derives from the ***Book of the Names of All-Things***.

[42] Siyyid ʿAlī Muḥammad Shīrāzī, the Bāb: The Persian Commentary on al-Fātiḥa https://www.h-net.org/~bahai/areprint/bab/S-Z/tafhamd/hamdp.htm (accessed , 4 August 2021), originally: Cambridge University E.G. Browne MS. (CUL) F.25(9). We quote here the original Persian:

> الهی انتقام بکش از این قوم چنانچه انتقام کشیدی قبل از اینها در دوره های قبل و لعنت کن ایشان را لعن عظیم آن لعنت هائیکه بر سایر اُمَم کردی و آنچه عصیان ورزند هر فرقه تا یوم قیامت همه به جهت تصدیق این قوم ظالم است و علت انکار کلشیء و منکرین به جهت تصدیق اینقوم بی ایمان است که پردهای نفس چنان پیچیده شد که هلاّک کرده همه را و زمان رد کردن این قوم و لعن بر این قوم افضل از هر عبادت است زیرا که سبب شود ظهور کفر این قوم تا آنکه مرآت حقیقت را نشناسند آیا نشنیده‌ای دشمنی با آنها دوستی با خدا است و دوستی با آنها دشمنی با خدا است

[43] This was originally forty-nine (**49**) in number in the previous draft of this document. As of the publication of the **Completion of the Bayān** in 2022, this number was raised to fifty-five (**55**) with the addition of six (**6**) *ad hoc* holy days by us. During the **NUR** cycle (*dawr*) in the epicycle (*kawr*) of the Bayān, it is expected that there will be a total of sixty-six (**66**) holy days (to the numerical value of *allāh* الله) with the **six Camphorated Talismans** (the consecutive female successors of this Path) adding an additional eleven (**11**) holy days during the course of time to the numerical value of ***hūwa*** (هو).

[44] The nineteen Bayānī months are as follows (**note**: the first year, per the Bāb's diary, began as of **Naw-Rūz** 20 March 1850 CE, which means that the first Bayānī year ended on the 15th of March 1851 CE with the second year beginning as of the following day on the 16th of March 1851 CE, etc.):

1 ***Bahā'*** (Splendor)

2 ***Jalāl*** (Majesty)

3 ***Jamāl*** (Beauty)

4 ***ʿAzamat*** (Grandeur)

5 ***Nūr*** (Light)

6 ***Raḥmat*** (Mercy)

7 ***Kalimāt*** (Words/*logoi*)

8 ***Kamāl*** (Perfection)

9 ***Asmā'*** (Names)

10 ***'Izzat*** (Exaltedness)

11 ***Mashīyyat*** (Will)

12 ***'Ilm*** (Knowledge)

13 ***Qudrat*** (Power)

14 ***Qawl*** (Speech)

15 ***Masā'il*** (Questions)

16 ***Sharaf*** (Honor)

17 ***Sultān*** (Sovereignty)

18 ***Mulk*** (Dominion)

19 ***A'lā*** (Supremity)

The Bayānī days of the week are named as follows (with the first day of the week being Saturday):

1 Saturday, ***Jalāl*** (Majesty)
2 Sunday, ***Jamāl*** (Beauty)
3 Monday, ***Kamāl*** (Perfection)
4 Tuesday, ***Fiḍāl*** (Excellence)
5 Wednesday, ***'Idāl*** (Equities)
6 Thursday, ***Istijlāl*** (Most Sublime Majesty)
7 Friday, ***Istiqlāl*** (Independence)

[45] The Islamic months are as follows:

1 ***Muḥarram***

2 ***Ṣafar***

3 ***Rabī'a al-Awwal***

4 ***Rabī'ul-Ākhir***

5 ***Jamādīʾul-Awwal***

6 ***Jamādīʾul- Ākhir***

7 ***Rajab***

8 ***Shaʿbān***

9 ***Ramaḍān***

10 ***Shawwāl***

11 ***Dhuʾl-Qaʿda***

12 ***Dhuʾl-Ḥijja***

The Islamic days of the week are named as follows (with the first day of the week being Sunday):

1 Sunday, ***Yawm al-Aḥad***

2 Monday, ***Yawm al-Ithnayn***

3 Tuesday, ***Yawm al-Thalatha***

4 Wednesday, ***Yawm al-ʿArbaʿa***

5 Thursday, ***Yawm al-Khamīs***

6 Friday, ***Yawm al-Jumaʿa***

7 Saturday, ***Yawm al-Sibt***

[46] In ***The Book of the Five Grades*** (*kitāb-i-panj shaʾn*), chp. 1, 3rd Grade (*khuṭba*/sermon), 19-20 (lithograph edition):

> This is a Day wherein God Revealed, "*Verily, I am God, no other god is there besides Me, the Most Lofty, the Most Lofty*," according to the number of all things [i.e. **361**]. Therefore recite it, and do not make yourselves among the guides of negation; rather make yourselves among the guides of Affirmation! For indeed, unto God, in the spacious expanse of the Garden of Paradise (*firdaws*), there is a House wrought from cleft rubies of crimson—whose gate God has not opened save on

that Day. Within it It has created of every thing that which draws your blaze-fluxes, your spirits, your souls, and your bodies—that for which there is neither equal nor counterpart, neither likeness nor peer nor exemplar. Whoso recites this verse according to the number of all things—God shall assuredly admit him, after his death, into that House on a Day like unto that Day; and in his earthly life, what greater delight is there than that his tongue should tremble with the remembrance of his Lord and his heart find contentment in the praise of its Originator? Is there any equity in reward that could measure this—that God should promise it unto Its servants?

هٰذَا يَوْمٌ قَدْ نُزِلَ اللَّهُ فِيهِ: إِنَّنِي أَنَا اللَّهُ لَا إِلٰهَ إِلَّا أَنَا الْأَرْفَعُ الْأَرْفَعُ عَلَىٰ عَدَدِ كُلِّ شَيْءٍ، فَلْتَتْلُوهُ، وَلَا تَجْعَلُنَّ أَنْفُسَكُمْ مِنْ أَدِلَّاءِ النَّفْيِ، وَلْتَجْعَلُنَّ أَنْفُسَكُمْ مِنْ أَدِلَّاءِ الْإِثْبَاتِ، فَإِنَّ لِلَّهِ فِي بَحْبُوحَةِ جَنَّةِ الْفِرْدَوْسِ مِنْ بَيْتٍ عَنْ قِطْعِ يَاقُوتٍ حَمْرَاءَ، لَمْ يَفْتَحِ اللَّهُ بَابَهُ إِلَّا فِي ذٰلِكَ الْيَوْمِ، وَقَدْ خَلَقَ فِيهِ مِنْ كُلِّ شَيْءٍ تَجْذِبُ بِهِ أَفْئِدَتَكُمْ وَأَرْوَاحَكُمْ وَأَنْفُسَكُمْ وَأَجْسَادَكُمْ مَا لَمْ يَكُنْ لَهُ مِنْ عَدْلٍ وَلَا كُفُوٍ وَلَا شِبْهٍ وَلَا قَرِينٍ وَلَا مِثَالٍ. وَمَنْ يَتْلُونَ تِلْكَ الْآيَةَ عَلَىٰ عَدَدِ كُلِّ شَيْءٍ لَيُدْخِلَنَّهُ اللَّهُ مِنْ بَعْدِ مَوْتِهِ فِي ذٰلِكَ الْبَيْتِ مِثْلَ ذٰلِكَ الْيَوْمِ، وَفِي حَيَاتِهِ مَا أَكْبَرَ لَذَّةً مِنْ أَنْ يَتَلَجْلَجَ لِسَانُهُ بِذِكْرِ رَبِّهِ وَيَسْتَرْضِيَ فُؤَادَهُ بِثَنَاءِ بَارِئِهِ؟ هَلْ يَكُونُ عَدْلُ هٰذَا مِنْ جَزَاءٍ لَيُوعِدَنَّ اللَّهُ بِهِ عِبَادَهُ؟

This formula is composed of nine (**9**) words (to the numerical value of *bahāʾ*, splendor) and consists of thirty-four (**34**) letters. Its *abjad* numerical value is **1144**.

[47] This is a shorthand for the form of salutation (*salawāt*) to be offered to the Bayānī figures other than the Bāb, which is *bahāʾ ʿalayhi min rabbihi* (بَهَاءُ عَلَيْهِ مِنْ رَبِّهِ) "*The Splendor be upon him from his Lord*".

[48] This is the **NUR-FSO** shorthand form of salutation (*salawāt*) which is *ʿalayhi al-nūr* (عَلَيْهِ النُّورُ) "*upon Him be the Light*."

[49] This is the shorthand for the form of salutation (*salawāt*) to be offered to the Bāb, which is *arwāḥunā wa-arwāḥu kulli shayʾin mā siwāhu fidāhu* (أَرْوَاحُنَا وَأَرْوَاحُ كُلِّ شَيْءٍ مَا سِوَاهُ فِدَاهُ) "*Our Spirits and the spirits of all things be His sacrifice*."

[50] The precise date of his birth is difficult to pin-point with accuracy and is a subject of dispute in the sources which is why only his death is being commemorated by the **NUR-FSO**. Note that the letters in parentheses (ام) after the names of both Shaykh Aḥmad al-Aḥsāʾī (ام) and Siyyid Kāẓim al-Rashtī (ام) stands for *aʿlā llāhu maqāmahu* (أَعْلَى اللَّهُ مَقَامَهُ), "may God upraise his station to the supreme heights."

[51] The exact date of Her birth is in some dispute with no consensus existing about the month, day or even year in the sources. It is generally believed that She was thirty-eight (**38**) years old at the time of Her martyrdom at the *bāgh-i-ilkhānī* in Tehrān. This is why only the known date for Her martyrdom is being kept as a holy day by the **NUR-FSO** but not Her birth which is unknown.

[52] Like the birth date for Shaykh Aḥmad al-Aḥsāʾī (ام), that of his successor is also difficult to pin-point with definite accuracy, so in the **NUR-FSO** only the date of his death is being commemorated.

[53] Pl. *rakʿāt* ركعات, sing. *rakʿa* ركعة, dual. *rakʿatāni/rakʿatayn* ركعتان / ركعتين.

[54] As will be become quickly apparent to those who have already perused our **Greatest Name commentary**, this is because most of the basic correspondences of that commentary have been formulated here into this *ṣalāt*.

[55] Beginning as of March 21, 2014 CE.

[56] And renewed each time, that is, if the *ṣalāt* is to be divided into two separate performances. Besides water itself, rosewater or even *agua de florida* may be used for ablution.

[57] This is an augmentation on the instructions provided in the **Arabic Bayān**. After reciting the words given above, first, clean the face with water (top down) from the tip of the hair line to the chin; second, run water on the right arm from the tip of the elbow to the tip of the fingers running it down with your left arm; third, run water on the left hand from the tip of the elbow to the tip of the fingers running it down with your right hand; fourth, with the water residue (not taking any new water) pat the scalp from the hairline of the forehead to the back of the scalp; fifth, then stroke the right foot with the right hand with the water residue from the toes to the tip of the ankle; and, sixth, the left foot with the left hand from the toes to the tip of the ankle. As for the **10th Gate of the Eighth Unity** of the **Arabic Bayān**, the text says:

> After you have finished your sustenance, let you soften your mouths with the toothpick and the *miswāk (*toothbrush). Then let you recline. Then let you wash your faces and your hands up to the limit of the palms if you desire to perform the prayer. Afterwards let you gently wipe your faces and your hands with a cloth. And within the House of Purity let you preserve that which receives every fragrance with a cloth, so that you do not encounter what is displeasing to you. And you shall perform ablution upon the Temple-Form of the Divine Unity (*haykal al-tawḥīd*) with pure water—like rose-water—so that when you enter before God on the Day of Resurrection you may enter with the fragrance of rose and perfume. And your scent [flatulence] will not alter your works. If you recite the *basmala* five times it shall suffice you in place of ablution when water cannot be found or when the matter becomes difficult for you—so that you may give thanks. Say: in every Manifestation the onticities of fire are transmuted into Light. How then is it that you behold your

deeds as issuing from yourselves, when you look toward the Point of the Command? That which you witness in dreams has been pardoned for you, though you yourselves seek increase from yourselves through yourselves. Yet let you know the value of that water [i.e. semen], for it may become the cause of the creation of a soul that worships God. Let you abide in a hidden sanctuary of might so that you may preserve it, perhaps that through the fruits of your own selves you may aid the Cause of God. And when you find that water by your own choice, let you perform the ablution; then let you prostrate and say nineteen (**19**) times: "*Glory be to Thee, O God. There is no God but Thee. Glory be to Thee. Verily I was among those who glorify*!" And if you immerse yourselves in the water, that suffices after you have performed ablution. Likewise let you may wash your heads, your bellies, your hands and your feet, while in that act you praise God. As for women, when they encounter the [menstrual] blood there is no prayer or fasting upon them. Yet they shall instead perform ablution and glorify [God] ninety-five (**95**) times from one noon to the next, saying: "*Glory be to God, Lord of the Epiphanic Countenance and Beauty!*" And when you and they are upon journeys, after you descend and take rest, in place of each prayer let you make one prostration and therein glorify [God]. Then let you sit upon the Temple-Form of the Divine Unity and glorify God eighteen (**18**) times; then let you rise. All of this is ordained so that you may give thanks within the Religion of God.

أَنْتُمْ بِالخِلَالِ وَالسِّوَاكِ بَعْدَمَا تَفْرُغُونَ مِنْ رِزْقِكُمْ أَفْوَاهَكُمْ تُلَطِّفُونَ، ثُمَّ لِتَرْقُدُونَ، ثُمَّ وُجُوهَكُمْ وَأَيْدِيكُمْ مِنْ حَدِّ الكَفِّ تَغْسِلُونَ إِنْ تُرِيدُونَ أَنْ تُصَلُّونَ، ثُمَّ بِمِنْدِيلٍ تُلَطِّفُونَ وُجُوهَكُمْ وَأَيْدِيكُمْ. وَإِنَّ فِي بَيْتِ الطَّهْرِ تَحْفَظُونَ مَا يَشُمُّ كُلَّ رِيحٍ بِمِنْدِيلٍ، لَعَلَّكُمْ دُونَ مَا تُحِبُّونَ لَا تَشْهَدُونَ. وَلَتَتَوَضَّأُنَّ عَلَى هَيْكَلِ التَّوْحِيدِ بِمَاءٍ طَيِّبٍ مِثْلِ وَرْدٍ، لَعَلَّكُمْ بَيْنَ يَدَيِ اللَّهِ يَوْمَ القِيَامَةِ بِمَاءِ الوَرْدِ وَالعِطْرِ تَدْخُلُونَ. وَإِنَّ رِيحَكُمْ لَنْ يُغَيِّرَ عَمَلَكُمْ، وَأَنْتُمْ إِنْ تَقْرَؤُونَ البَسْمَلَةَ خَمْسَ مَرَّاتٍ لِتَكْفِيَكُمْ عَنْ وُضُوئِكُمْ إِذَا أَنْتُمُ المَاءَ لَا تَجِدُونَ أَوْ يَصْعُبُ بِأَمْرٍ عَلَيْكُمْ، لَعَلَّكُمْ تَشْكُرُونَ. قُلْ: فِي كُلِّ ظُهُورٍ تُبَدَّلُ كَيْنُونِيَّاتُ النَّارِ بِالنُّورِ، وَكَيْفَ وَأَعْمَالُكُمْ مِنْ عِنْدِكُمْ أَنْتُمْ إِلَى نُقْطَةِ الأَمْرِ تَنْظُرُونَ؟ وَقَدْ عُفِيَ عَنْكُمْ مَا تَشْهَدُونَ فِي الرُّؤْيَا، وَأَنْتُمْ بِأَنْفُسِكُمْ عَنْ أَنْفُسِكُمْ تَسْتَمِينُونَ. وَلَكِنَّكُمْ تَعْرِفُونَ قَدْرَ ذٰلِكَ المَاءِ، فَإِنَّهُ يَكُونُ سَبَبَ خَلْقِ نَفْسٍ يَعْبُدُ اللَّهَ. أَنْتُمْ فِي مَكْمَنِ عِزٍّ لَتَحْفَظُونَ، لَعَلَّكُمْ مِنْ ثَمَرَاتِ أَنْفُسِكُمْ دِينَ اللَّهِ تَنْصُرُونَ. وَأَنْتُمْ إِذَا وَجَدْتُم ذٰلِكَ المَاءَ بِاخْتِيَارِكُمْ تَتَوَضَّأُونَ، ثُمَّ لِتَسْجُدُونَ، وَلَتَقُولُنَّ تِسْعَةَ عَشَرَ مَرَّةً: «سُبْحَانَكَ اللَّهُمَّ أَنْ لَا إِلٰهَ إِلَّا أَنْتَ، سُبْحَانَكَ إِنِّي كُنْتُ مِنَ المُسَبِّحِينَ». وَإِنْ تَغِيبُونَ فِي المَاءِ يَقْضِي عَنْكُمْ ذٰلِكَ بَعْدَ أَنْ تَتَوَضَّؤُوا. وَمِثْلُ ذٰلِكَ أَنْ تَغْسِلُوا رُءُوسَكُمْ وَبُطُونَكُمْ وَأَيْدِيَكُمْ وَأَرْجُلَكُمْ، وَأَنْتُمْ فِي حِينَ

العَمَلِ تَحْمَدُونَ. وَإِنَّمَا النِّسَاءُ حِينَ مَا يَجِدْنَ الدَّمَ لَيْسَ عَلَيْهِنَّ صَلَاةٌ وَلَا صَوْمٌ، إِلَّا أَنْ يَتَوَضَّأْنَ ثُمَّ يُسَبِّحْنَ خَمْسًا وَتِسْعِينَ مَرَّةً مِنْ زَوَالٍ إِلَى زَوَالٍ، يَقُلْنَ: «سُبْحَانَ اللَّهِ ذِي الطَّلْعَةِ وَالجَمَالِ». وَأَنْتُمْ وَهُنَّ فِي الأَسْفَارِ بَعْدَمَا تَنْزِلُونَ وَتَسْتَرِيحُونَ، مَكَانَ كُلِّ صَلَاةٍ تَسْجُدُونَ مَرَّةً وَاحِدَةً، ثُمَّ فِيهَا تُسَبِّحُونَ. ثُمَّ تَقْعُدُونَ عَلَى هَيْكَلِ التَّوْحِيدِ، وَتَمَانِي عَشْرَةَ مَرَّةً تُسَبِّحُونَ اللَّهَ، ثُمَّ تَقُومُونَ. كُلُّ ذٰلِكَ لَعَلَّكُمْ فِي دِينِ اللَّهِ تَشْكُرُونَ.

[58] *Kitāb al-ṭāhara* (the Book of Purity) and *risāla furūʿ al-ʿadlīya* (Treatise on the Branches of Justice), **INBA** 5010.C. Mention is also made of contact with unbelieving associators (i.e. *mushrik*, i.e. one who associates partners with God), heretics (i.e. *kāfir*, lit. one who covers the truth with falsehood), an apostate (*murṭad*) and whatever is mentioned as being unclean (*najis*) by the Imāms (ع). Note as well that each of these impure agents can likewise be considered as agents interrupting and contaminating, as it were, a properly grounded theurgic or magical current aimed at uninterrupted connection with the celestial worlds and the hierarchy of Intelligences. In fact, the presence of such agents often attracts chthonic and/or malefic energies and presences instead.

[59] This specific stipulation was later abrogated in the **Arabic Bayān**.

[60] In the Fāṭimīya menstruation and menstrual discharge are not considered (metaphysically) impure *per se* like they are in Islamic jurisprudence. The *ṣalāt* may be performed by women during their monthly cycle. However, the occult element associated with it should also be taken into consideration. Be that as it may, personal and symbolic cleanliness override all other concerns in prayer.

[61] This stipulation may also be considered to be abrogated in the Fāṭimīya.

[62] For example, if the name One (*wāḥid*) was to be chosen, it would be permutated in the six forms in this order as follows (note: the pentagram would be drawn in each of its perspectives while uttering each of these names in turn): **1.** *wāḥid* (*unus*, the One), **2.** *waḥḥād* (*unificans intensus*, the intensely One), **3.** *waḥīd* (*solitarius*, solitary, alone without peer), **4.** *muwaḥḥid* (*unificator*, One who declares or establishes unity as agent of *tawḥīd*), **5.** *muwaḥḥad* (*unificatus*, that which has been unified) and **6.** *waḥda* (*unitas*, unity/oneness). The Bāb holds that, in theory, the **Divine Names** in respect to each individual attribute total seven, hence in respect to the attribute of unicity (*tawḥīd*) God may be named in the following seven degrees: **i.** *awḥad* (أَوْحَد) (***unicatissimus***, "most uniquely one, the most singular; uniquely one beyond comparison"); **ii.** *waḥḥād* (وَحَّاد) (***unificans intensus***, "the Intensely *One-ing*/the Ever-Unitary": An intensive form indicating one who continually asserts or manifests oneness); **iii.** *waḥīd* (وَحِيد) (***solitarius***, *"the Solitary One/the Lone One"*: solitary, alone without peer); **iv.** *wāḥid* (وَاحِد) (***unus***, "the One": the simple numerical and metaphysical "one."); **v.** *mutawwaḥid* (مُتَوَحِّد) (***se-unificans***, "the Self-Singularizing/the One Withdrawn into Unity": One who withdraws into singularity; self-singularizing); **vi.** *mawḥid* (مُوحِد) (***unificator***, "the Unifier/the

Affirmer of Unity": One who affirms or declares unity, i.e. the agent of *tawḥīd*) and **vii.** *muwaḥḥad* (مُوَحَّد) (***unificatus***, "the Unified/the One-made": that which has been made one or unified.). In the **Persian Bayān (2:8)** He says:

> *In the rank of every attribute there are **seven degrees** by which one may call God through that Attribute, such as: **awḥad*** [unicatissimus], ***waḥḥād*** [unificans intensus], ***wāḥid*** [unus], ***waḥīd*** [solitarius], ***mutawaḥḥid*** [se-unificans], ***muwaḥḥid*** [unificator], *and* ***muwaḥḥad*** [unificatus]. *This is because this manner has been ordained from the Source of the Command. And there is no soul that wills a matter, and that which accords with its intention, except that it calls upon God by the seven Names by which it is possible to call upon each one according to the number of the letter **qāf*** [= 100]*; whereupon the causes of that matter become manifest for him, and its intended aim—if it be for God and in God—is decreed to come to pass...* (*my trans.*)

﴿در رتبه هر صفتی هفت رتبه توان خدا را بآن صفت خوند مثل اوحد و دحاد و واحد و وحید و متوحد و موحد و موحد از این سر است که این نوع تقدیر شده از مبدأ امر و هیچ نفسی نیست که اراده نماید امری را و آنچه مناسب مراد او است الا آنکه خدا را خواند بهفت اسمی که ممکن است خواندن هر یکی را عدد قاف مگر آنکه اسباب آن امر از برای او ظاهر میگردد و مقصود آن اگر لله و في الله بوده مقدر میگردد که جاری شود﴾

And each of these seven permutated forms can be considered to correspond to each of the seven independent sigils of the **Greatest Name** and each of the **seven attributive imprints**. This formula offered above is especially efficacious for theurgic invocations.

[63] Using the Six Names—i.e. *fard*, *ḥayy*, *qayyūm*, *ḥakam*, *ʿadl*, *quddūs* (فرد حيّ قيّوم حكم عدل قدّوس) (Single, Alive, the Peerless Self-Subsistent, Judge, Just, Holy)—without permutation has proven especially efficacious in this particular operation. That last Name, *quddūs*, would thus be used for the drawing of the circle around the pentagram.

[64] In the **Arabic Bayān (10:8)**, rather than making a *turbah* into a single, small baked clay piece, it has been advised that the dust from the graves of the First (i.e. Mullā Ḥusayn Bushrūʾī *Bāb'ul-Bāb* d. 1849) and the Last (i.e. Mullā Muḥammad ʿAlī Bārfurūshī *Quddūs* d. 1849) Letters of the Living be deposited inside a small, flat box made from pure crystal quartz upon which the believer prostrates their head upon during prayer:

So do not prostrate except upon the crystal wherein are the particles of the clay of the First and the Last—a remembrance from God in the Book—lest there be something other than the Beloved that you witness (*my trans.*)

﴿فَلَا تَسْجُدَنَّ إِلَّا عَلَى الْبَلُّورِ فِيهَا مِنْ ذَرَّاتِ طِينِ الْأَوَّلِ وَالْآخِرِ ذِكْرًا مِنَ اللَّهِ فِي الْكِتَابِ لَعَلَّكُمْ شَيْئًا غَيْرَ مَحْبُوبٍ لَا تَشْهَدُونَ﴾

However, as access to the Shrine of Shaykh Ṭabarsī in Qāʾimshahr, Mazandarān, Iran is both difficult (and potentially dangerous) at this time, this stipulation of the Bayān (like the pilgrimage to the House in Shiraz) is both theoretical and optional. In the **Completion Bayān**, we have amended this stipulation with dust or soil from the **Valley of NUR**.

[65] When putting on any ring, say either *bismillāh wa bi'Llāhi wa min allāhi wa ilā allāhi wa māshāʾLlāh* (In the Name of God, and in God, and from God to God in what God hath willed!) or the following:

﴿اللّٰهُمَّ سَوِّمْنِي بِسِيمَاءِ الْإِيمَانِ، وَتَوِّجْنِي بِتَاجِ الْكَرَامَةِ، وَقَلِّدْنِي بِحَبْلِ الْإِيمَانِ، وَلَا تَنْزِعْ رِبْقَةَ الْإِيمَانِ مِنْ عُنُقِي﴾

Transliteration: *allāhumma sawamanī bi-sīmā' al-īmān wa tawajanī bi-tāj al-kirāma wa qaladanī bi-ḥabl al-īmān wa lā tanazaʿu riqbatu-l-īmān min ʿunqī*

Translation: *O God, mark me with the mark of faith, crown me with the crown of nobility, invest me with the cord of faith, and do not remove the noose of faith from my neck*!

In Ibn Ṭāwūs, *al-Amān*: 49 (attributed to ʿAlī ع and Bāqir ع). Note also the following:

﴿قَالَ لِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ (ع): يَا بُنَيَّ، مَنْ أَصْبَحَ وَعَلَيْهِ خَاتَمٌ فَصُّهُ عَقِيقٌ مُتَخَتِّمًا بِهِ فِي يَدِهِ الْيُمْنَى، فَأَصْبَحَ مِنْ قَبْلِ أَنْ يَرَى أَحَدًا، فَقَلَبَ فَصَّهُ إِلَى بَاطِنِ كَفِّهِ، وَقَرَأَ: إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ إِلَى آخِرِهَا، ثُمَّ قَالَ: **آمَنْتُ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ، وَكَفَرْتُ بِالْجِبْتِ وَالطَّاغُوتِ، وَآمَنْتُ بِسِرِّ آلِ مُحَمَّدٍ وَعَلَانِيَتِهِمْ، وَظَاهِرِهِمْ وَبَاطِنِهِمْ، وَأَوَّلِهِمْ وَآخِرِهِمْ**؛ وَقَاهُ اللَّهُ فِي ذَلِكَ الْيَوْمِ شَرَّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا، وَالْأَرْضِ وَمَا يَخْرُجُ مِنْهَا، وَكَانَ حِرْزَ اللَّهِ وَحِرْزَ وَلِيِّهِ حَتَّى يُمْسِيَ﴾

The fifth Imām Muḥammad al-Bāqir (ع) is reported to have said to His son Jaʿfar al-Ṣādiq (ع): *My son, whoever wakes up in the morning wearing a ring with a carnelian on his right hand before anyone else rises, turns the carnelian into the inside of his palm and recites: 'We have revealed it in the night of power...'* [**Qurʾān 97**] *to the end of the ṣūrah, and then says 'I*

believe in God alone who has no associate, and I reject Jibt and Ṭāghūt, and believe in the secret of Muhammad's family, their overt and covert aspects, the first among them and the last' [**translit**: *āmantu bi-llāhi waḥdahu lā sharīka lahu, wa-kafartu bi-l-jibti wa-l-ṭāghūt, wa-āmantu bi-sirri āli muḥammad wa-ʿalānīyatihim, wa-ẓāhirihim wa-bāṭinihim, wa-awwalihim wa-ākhirihim*], *God will protect him on that day from any evil that comes from heaven or from earth. He will not be in need and he will be under the protection of God and His friend, ʿAlī b. Abī Ṭālib, until evening.*

From Ibn Ṭāwwūs, *al-Amān*: 52.

[66] Note there are five independent recitations in the first cycle before the *rukūʿ* while there are six in the second.

[67] At this point, the translations will no longer be marked and will simply occur immediately below the Arabic.

[68] The formula of the Bayānī *ṣalāt* offered in *Hasht Bihisht* by Shaykh Aḥmad Rūḥī and Mīrzā Aqā Khān Kirmānī (Pdf edition, 2000, 25/32-33)—which was previously translated and publicized on the yahoogroups list Bayan19 (in 2005-06)—has no existing and verifiable textual precedent from any of the Bayānī sacred writings and so must be assumed to have derived from the two authors themselves. Per the aforementioned section and chapter of the **Continuation of the Persian Bayān** (*mutammim al-bayān*) by Ṣubḥ-i-Azal, as well as in ʿAlī Muḥammad Farahvashī's *A'īn-i-Bāb* (n.p., n.d.), **93fn**, there is no equivalent pattern of a Bayānī *ṣalāt* mandated in detail comparable to the Islamic one that includes cycles of standing, kneeling and prostration with a set of scriptural invocations and sacred utterances. What has been denoted as *ṣalāt* in the original Bayānī context instead is really *dhikr*—this, even though in the very same **Persian Bayān** (**7:19**) the Bāb had earlier specifically enjoined the performance of nineteen total *rakāʿt* (as opposed to seventeen as in mainstream orthodox Islam) to be divided between five daily cycles of prayer. But nowhere in His writings and ordinances did the Bāb offer any actual formula for it; and since He had explicitly abrogated the Islamic form of it for the Bayānī *ecclesia*, this cannot merely be reduced to the addition of two extra cycles using the Islamic form. Further discussions with the learned among the Bayānī community has also revealed some dispute over the meaning of the term *rakaʿ* and what the word signifies, and what it is especially inclusive of in its definition among them. Any technical definition in Islamic dictionaries, legal manuals and glossaries would define the term as being by definition inclusive of set cycles of standing, kneeling and prostration. Some of the Bayānīs believe this not to be the case in the Bayānī context, but the textual evidence and counter-arguments offered have been vague and somewhat unconvincing to us; and in the absence of an actual mandated form that the nineteen (**19**) *rakāʿt* prescribed by the Bāb are to take, this only further compounds ambiguities and

confusion. However, the Báb also made the performance of the *ṣalāt* optional; and in His final work, the *Talisman of the Religion* (*haykal al-dīn*), He also offered the alternative option of *dhikr* over the performance of the *ṣalāt*.

[69] Whose numerical value of **176** is equivalent to *al-Fāṭimīya* الفاطمية, *al-Sakīna* السكينة (the Shekinah) and *al-muhayyīmin* المهيّمن (the Protector) as well as the secret name of Metatron in Arabic.

[70] **Transliteration**: *bismillāhi wa-bi-llāhi wa-mina llāhi wa-ilā llāhi wa-māshāʾllāh.* Note all transliterations will be endnoted from this point forward.

[71] **Transliteration**: *ashhadu an lā ilāha illā llāhu ḥaqqan ḥaqqan, waḥdahu lā sharīka lahu, wa-ashhadu anna muḥammadan ʿabduhu wa-ḥabībuhu wa-rasūluhu.*

[72] **Transliteration**: *wa-ashhadu anna ʿalīyan amīra al-muʾminīn walīyullāh, wa-anna fāṭimata al-fāṭir al-ṭāhira al-zahrāʾ wajhullāh, wa-awlādahumā al-maʿṣūmīn bi-l-ḥaqq ḥujajullāh.*

[73] **Transliteration**: *wa-ashhadu anna ʿalīyan qabla nabīlin maẓharu nafsillāh, wa-adillāʾa al-ḥayyi aṣfiyāʾu llāh, wa-ṣubḥa al-azal mirʾātu llāh.*

[74] **Transliteration**: *allāhumma ṣalli ʿalayhim fī kulli ḥīnin, wa-qabla ḥīnin, wa-baʿda ḥīnin, wa-laʿnatu llāhi ʿalā aʿdāʾihim wa-aʿdāʾinā fī abadi al-ābidīn, yā ḥaqqu āmīn.*

[75] **Transliteration**: *aʿūdhu bi-llāhi al-ʿalīyi al-ʿaẓīmi mina al-shayṭāni al-laʿīni al-rajīm, wa-bi-ruḥī aʿūdhu bi-llāhi nūri al-anwār mina al-aẓlāmi-ash-shadīd, wa-aʿūdhu bi-llāhi as-samīʿi al-baṣīr mina al-āfāt wa-al-balāyā.*

[76] **Transliteration**: *ashhadu anna mā fī al-bayāni dīnu allāh, wa-mā fī an-nūri ṣirāṭu allāh.*

[77] **Transliteration**: *bismillāhi al-aḥfafi al-ahdā. allāhu lā ilāha illā huwa al-ḥayyu al-muhayminu al-badūḥ. lā taʾkhudhuhu nafyīatun wa-lā ithbāt. lahu mā fī an-nārīyāti wa-mā fī al-anwār. man dhā alladhī yanṭiqu ʿindahu illā bimashīʾatihi. yaʿlamu mā yafʿalūna wa-mā faʿalū, wa-lā yuḥawwilūna bi-amrin min irādatihi illā bimā shāʾ. wasiʿa amruhu al-aʿlā wa-al-adnā, wa-lā yuʿajjizuhu min shayʾin mimmā fī samāwāti al-hāhūt ilā arāḍī an-nāsūt, wa-mā baynahum wa-mā warāʾahum. yaḥfaẓu mā fī as-samāwāti wa-al-arḍ wa-mā baynahumā. innahu lā ilāha illā huwa al-ʿazīzu al-maḥbūb.*

[78] **Transliteration**: *bismillāhi al-aḥfafi al-ahdā, subḥāna llāhi nūri al-ʿālamīn al-ʿalīyu al-ḥamīd sulṭānu qiyāmati al-dīn, iyyāka naʿrifu wa-iyyāka naṣṭafīn, ihdinā ṣirāṭa al-ʿaliyyīn, ṣirāṭa alladhīna nūra ʿalayhim ghayri al-nafiyyi ʿalayhim wa-lā al-nārīn.*

[79] **Transliteration**: *shahidallāhu annahu lā ilāha illā huwa al-ḥayyu al-muhaymin al-qayyūm.*

[80] **Transliteration**: *allāhu abṣaru min kulli baṣīr.*

[81] **Transliteration**: *subḥāna rabbīya'l-ʿalīyi'l-aʿlā wa-bi-ḥamdih.*

[82] **Transliteration**: *subbūḥun quddūsun rabbu al-malāʾikati wa-al-rūḥ.*

[83] **Transliteration**: *allāhu asmaʿu min kulli samīʿ.*

[84] **Transliteration**: *lā ilāha illā llāh ḥaqqan ḥaqqan. shahidallāhu annahu lā ilāha illā huwa al-ʿazīzu al-maḥbūb. lahu al-asmāʾu al-ḥusnā wa-al-amthālu al-ʿulyā. yusabbiḥu lahu man fī al-samāwāti wa-al-arḍi wa-mā baynahumā. lā ilāha illā huwa al-ḥayyu al-muhaymin al-qayyūm.* This is an adaptation from the Arabic and Persian *Bayāns* (**1:1**).

[85] **Persian Bayān (1:1), transliteration**: *allāhu allāhu rabbī, wa-lā ushriku bi-rabbī aḥadan, wa-inna dhāta ḥurūfi al-sabʿi bābullāh.*

[86] I.e., **transliteration**: *subḥāna rabbīya al-ʿalīyi'l-aʿlā wa-bi-ḥamdih* **x2**. Sans the *julūs* wherein each prayer and benediction is different for first two cycles (in the last six cycles the invocations are the same in all six), all cycles follow exactly the same pattern.

[87] **Transliteration**: *bi-ʿawnillāhi wa-ḥawlillāhi wa-quwwatihi aqūmu wa-aqʿud.* This is repeated in between every cycle except for the eighth and final.

[88] In the **Persian Bayān 7:19**, the Bāb advises that in the first three *rakʿāt* of the Bayānī *ṣalāt* the worshiper should invoke the unicity of the divine essence (*tawḥīd-i-dhāt*); in the next four, the unicity of God's attributes (*tawḥīd-i-ṣifāt*); in the next six, the unicity of God's action (*tawḥīd-i-afʿāl*); and in the final six, the unicity of Its worship (*tawḥīd-i-ʿibādat*). Since, as we pointed out, there is no official Bayānī *ṣalāt* of 19 *rakʿāt*, we have incorporated these into a single act as four (**4**) independent invocations in the second *rakʿa*.

[89] **Transliteration**: *jalla jalāluka wa-taqaddasta yā llāh, mā aʿẓama tawḥīda al-dhāt waḥdānīyatka.*

[90] **Transliteration**: *jalla jalāluka wa-taqaddasta yā llāh, mā aʿẓama tawḥīda al-asmāʾ wa-ṣifātika.*

[91] **Transliteration**: *jalla jalāluka wa-taqaddasta yā llāh, mā aʿẓama tawḥīda afʿālika.*

[92] **Transliteration**: *jalla jalāluka, wa-taqaddasta yā allāh, mā aʿẓama tawḥīda ʿubūdīyatika.*

[93] **Transliteration**: *subḥāna allāh wa-al-ḥamdu li-llāh wa-lā ilāha illā allāh wa-allāhu akbar, yā ʿalīyu al-aʿlā.*

[94] To repeat, before bending the waist and while still standing erect, say the *dhikr* of the day **x1** as you bring both hands, open palm, up level to the ears in a sign of benediction (**see diagram** §4). Then after this bend the waist to a kneeling position, with both hands resting on the knees (**see diagram**), and while in this position, say **x1**, *shahidallāhu annahu lā ilāha illā huwa al-ḥayyu al-muhaymin al-qayyūm*. Then come upright and say the *dhikr* of the day **x1** as you bring both hands, open palm, up level to the ears in a sign of benediction. Then immediately after say, *allāhu abṣaru min kulli baṣīr*. After this, say the *dhikr* for the day again with the formula given, and then immediately go into the full prostration (*sujūd*). This pattern is repeated exactly like this for all the subsequent cycles as well.

[95] Again, whilst fully prostrated, say within the prostration: *subḥāna rabbīya al-ʿalīyi'l-aʿlā wa-bi-ḥamdih* **x2**.

[96] **Transliteration**: *bismillāhi'l-amnaʿi'l-aqdas. shahida allāhu annahu lā ilāha illā huwa; lahu al-khalq wa al-amr; yuḥyī wa-yumītu, thumma yumītu wa-yuḥyī; wa-innahu huwa ḥayyun lā yamūt. fī qabḍatihi malakūtu kulli shayʾ; yakhluqu mā yashāʾu bi-amrihi, wa-innahu kāna ʿalā kulli shayʾin qadīran*, see **Chapter 29**.

[97] I.e., *subḥāna rabbīya al-ʿalīyi al-aʿlā wa-bi-ḥamdih* **x2**. This is repeated exactly the same for all subsequent cycles as well. Then come up to a seated position (i.e. *julūs*).

[98] Again, with the exception of the words uttered during *julūs*, all cycles of prostration follow the same pattern.

[99] **Transliteration**: *allāhumma ṣalli wa-sallim ʿalā muḥammadin wa-āli muḥammad, maẓāhiri nafsika wa-al-ismi'l-aʿẓam. wa-innamā al-bahāʾu mina allāh ʿali'l-wāḥidi al-awwal bi-al-ʿizzati wa-al-jalāl.*

[100] Or, if you decide to break the prayer cycle into two separated performances (i.e. two *rakʿatān* initially and six *rakʿāt* later), after renewing your ablutions, simply say *bismillāhi wa-bi-llāhi wa-mina llāhi wa-ilā llāhi wa-mā shāʾa'llāh* **x1** and then do cycles **3-8**. Note that all cycles begin in the *iqāma* position and end in the second *julūs* after the second *sujūd*.

[101] **Transliteration**: *ashhadu an lā ilāha illā allāhu wa-fāṭimatu wajhu allāhi ḥaqqan ḥaqqan.*

[102] **Transliteration**: *wa-ashhadu anna shajarata al-amjad mirʾātu allāh.*

[103] **Transliteration**: *wa-ashhadu anna ḥurūfa al-wajhi al-aḥad hayākilu al-tawḥīd.*

[104] **Transliteration**: *wa-ashhadu anna shamsīyata al-abadīya haykalu allāh.*

[105] **Transliteration**: *wa-ashhadu anna hīya yuẓhiruhā allāhu wujūdu allāh.*

[106] **Transliteration**: *allāhumma ṣalli ʿalā al-nūr.*

[107] **Transliteration**: *bismillāhi nūri al-anwār, allāhumma yā ilāhī wa-yā ilāha kulli ilāhīn, irfaʿ dhikra al-nūr wa-unṣur ahla al-nūr wa-arshidi al-nūra ilā al-nūr, yā nūrun ʿalā nūrin yā allāh.*

[108] **Transliteration**: *subḥānaka allāhumma yā ilāhī mā aʿẓama fardāniyyatika wa-mā aʿẓama kashfa subuḥāti al-jalāli min ghayri ishāra.*

[109] **Transliteration**: *huwa al-fardu al-ḥayyu al-qayyūmu ḥakama ʿadlin quddūsu.*

[110] This pattern of *sujūd* will be repeated in all the remaining cycles from **3-8**.

[111] **Transliteration**: *yā allāhu yā muḥammadu yā ʿaliyyu yā fāṭimatu yā ḥasanu yā ḥusaynu.*

[112] **Transliteration**: *subḥānaka allāhumma yā ilāhī mā aʿẓama ḥayātaka wa-mā aʿẓama maḥwa al-mawhūmi wa-ṣaḥwa al-maʿlūm.*

[113] **Transliteration**: *subḥānaka allāhumma yā ilāhī mā aʿẓama qayyūmīyataka wa-mā aʿẓama hatka al-sitri li-ghalabati al-sirr.*

[114] **Transliteration**: *subḥānaka allāhumma yā ilāhī mā aʿẓama ḥikmataka wa-mā aʿẓama jadhba al-aḥadīyati li-ṣifati al-tawḥīd.*

[115] **Transliteration**: *subḥānaka allāhumma yā ilāhī mā aʿẓama ʿadlaka wa-mā aʿẓama nūrun ashraqa min ṣubḥi al-azali fayalūḥu ʿalā hayākili al-tawḥīdi āthāruhu.*

[116] Begin this with *bismillāh* and whatever the divine name or attribute is the *dhikr* of the day. For example, if it be the first day of the month, do it like such:

بِسْمِ اللَّهِ الْأَحْيَيِّ الْأَحْيَيِّ

Transliteration: *bismillāhi al-aḥyayī al-aḥyayī.*

Translation: *In the Name of God the Most Revivificatively Alive, the Most Revivificatively Alive!*

And so on.

[117] **Transliteration**: *allāhumma innī asʾaluka bihādhā al-nūri alladhī saṭaʿa min samāʾi mashīʾatika, wa-rashaḥa bitajallīyāti irādatika, wa-busiṭa min fuyūḍāti qadarika, wa-jumiʿa biquwwati qaḍāʾika, wa-qubiḍa linuqṭati imḍāʾika, wa-wussiʿa bitaʾalluqi idhnika, wa-ḥurrika bi-amri ajalika, wa-ẓahara mina al-malāʾikati fī ḥaqāʾiqi al-kalimāti kitābuka. lā ilāha illā anta yā allāh, subḥānaka, innī kuntu mina al-dhākirīn.*

[118] **Transliteration**: *subḥānaka allāhumma yā ilāhī mā aʿẓama quddūsiyyataka wa-mā aʿẓama ṭulūʿa wajhika.*

[119] *wa-ṣallā allāhu ʿalā muḥammadin wa-āli muḥammadin al-ṭāhirīn. wa-innamā al-bahāʾu mina allāhi ʿalā al-wāḥidi al-awwali bil-ʿizzati wa-al-jalāl. wa-al-salāmu ʿalā jamīʿi al-anbiyāʾi wa-al-mursalīn wa-al-awliyāʾi wa-al-wārithīn wa-al-ʿārifīn wa-al-muʾminīn wa-al-ṣādiqīn wa-al-rāsikhīn, wa-ummahātinā wa-ābāʾinā wa-abnāʾinā wa-banātinā wa-azwājinā wa-ajdādinā wa-aḥfādinā wa-aṣdiqāʾinā wa-aqribāʾinā. wa-nūru al-anwāri ʿalā ahli al-nūri fī kulli ḥīnin wa-qabla ḥīnin wa-baʿda ḥīn, wa-nūrun ʿalā al-malāʾikati al-muqarrabīn. wa-al-ḥamdu lillāhi nūri al-ʿālamīn. subḥānaka allāhumma hab lī min ladunka raḥmatan, wa-atmim lī nūrī, wa-yassir lī amrī; innaka anta rabbu al-ʿālamīn.*

[120] Just before going into the last *sajda*, if so desired, the aspirant may invoke this prayer:

سُبْحَانَ الَّذِي تَهْوَى فِي هُوِيَّتِهِ هُوِيًّا، وَتَفَرَّدَ فِي فَرْدِهِ فَرْدًا، وَتَحَيَّى فِي حَيَاتِهِ حَيًّا، وَتَقُومُ فِي قَيُّومِيَّتِهِ قَيُّومًا، وَتَحْكُمُ فِي حُكْمِهِ حَكَمًا، وَتَعْدِلُ فِي عَدْلِهِ عَدْلًا، وَتَتَقَدَّسُ فِي قُدْسِهِ قُدُّوسًا، وَتَبَارَكَ وَتَعَالَى فِي جَلَالِهِ وَجَمَالِهِ: أُلُوهِيَّةً، وَجَبَرُوتِيَّةً، وَمَلَكُوتِيَّةً، وَعَظَمُوتِيَّةً، وَمُلْكِيَّةً. وَصَلَّى وَسَلَّمَ عَلَى مَظَاهِرِ نَفْسِهِ وَتَجَلِّيَاتِ نُورِ أَحَدِيَّتِهِ: مُصْطَفَوِيَّةً، وَمُرْتَضَوِيَّةً، وَزَهْرَوِيَّةً، وَمُجْتَبَوِيَّةً، وَطَيِّبِيَّةً، وَسَجَّادِيَّةً، وَبَاقِرِيَّةً، وَصَادِقِيَّةً، وَكَاظِمِيَّةً، وَرِضَوِيَّةً، وَجَوَادِيَّةً، وَهَادِيَّةً، وَعَسْكَرِيَّةً، وَقَائِمِيَّةً بَيَانِيَّةً أَزَلِيَّةً نُورَانِيَّةً فَاطِمِيَّةً. لَا إِلٰهَ إِلَّا هُوَ، كُلُّ شَيْءٍ هَالِكٌ إِلَّا نُورَ وَجْهِهِ

Transliteration: *subḥāna alladhī tahwā fī huwīyatihi huwīyan, wa-tafarada fī fardihi fardan, wa-taḥayyā fī ḥayātihi ḥayyan, wa-taqūmu fī qayyūmīyatihi qayyūman, wa-taḥkumu fī ḥukmihi ḥakaman, wa-taʿdilu fī ʿadlihi ʿadlan, wa-tataqaddasu fī qudsihi quddūsan, wa-tabāraka wa-taʿālā fī jalālihi wa-jamālihi: ulūhīyatan, wa-jabarūtīyatan, wa-malakūtīyatan, wa-ʿaẓamūtīyatan, wa-mulkīyatan. wa-ṣallā wa-sallama ʿalā maẓāhiri nafsihi wa-tajallīāti nūri aḥadīyatihi: muṣṭafawīyatan, wa-murtaḍawīyatan, wa-zahrawīyatan, wa-mujtabawīyatan, wa-ṭayyibīyatan, wa-sajjādīyatan, wa-bāqirīyatan, wa-ṣādiqīyatan, wa-kāẓimīyatan, wa-riḍawīyatan, wa-jawādīyatan, wa-hādīyatan, wa-ʿaskarīyyatan, wa-qāʾimīyatan bayānīyatan azalīyatan nūrānīyatan fāṭimīyatan. lā ilāha illā huwa, kullu shayʾin hālikun illā nūra wajhihi.*

Translation: *Glorified be the One Who loves within Its Ipseity love itself, who singularizes within Its Singularity singularity itself, who vivifies within Its Life life itself, who upraises within Its Self-Subsistence subsistence itself, who ordains within Its Wisdom judgment itself, who equilibrates within Its Justice justice itself, and who sanctifies within Its Holiness sanctity itself; and blessed and exalted be It in the Majesty and Beauty of Its divinity, its empyreanic sovereignty, its angelic dominion, its omnipotence and its kingship. And*

blessings and salutations be upon the manifestations of Its Logos-Self and the theophanic self-disclosures of the Light of Its Exclusive Oneness: Muṣṭafiyic, Murtaḍiyic, Zuhrawayic, Mujtabayic, Ṭayyibiyic, Sajjādiyic, Bāqiriyic, Ṣādiqiyic, Kāẓimiyic, Raḍawiyic, Jawādiyic, Hādiyic, ʿAskarīyic, and Qāʾimiyic—Bayāniyic, Azaliyic, Nūrāniyic, Fāṭimiyic. There is no god but It: all things perish save the Light of Its Face.

[121] If you wish, as you come up and before uttering the final words, you may first invoke the following prayer:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلٰهَ إِلَّا هُوَ، شَهَادَةً خَالِصَةً عَنْ ذِكْرِ غَيْرِهِ وَمُطَهَّرَةً عَمَّا سِوَاهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى شَجَرَةِ الْحَيَاةِ فِي وَادِي النُّورِ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ، فِي كُلِّ شَأْنٍ وَقَبْلَ شَأْنٍ وَبَعْدَ شَأْنٍ؛ إِنَّكَ أَنْتَ حَفَّاظُ الْعَالَمِينَ. وَإِنَّمَا الْبَهَاءُ مِنَ اللَّهِ عَلَى وَجْهِهِ الْخَالِصِيَّةِ الْفَاطِرِيَّةِ الْفَاطِمِيَّةِ لِهِيَ يُظْهِرُهَا اللَّهُ فِي يَوْمِ قِيَامَتِهَا بِالْقُدْرَةِ وَالْكَمَالِ، فَهِيَ اللَّهُ نُورُ الْحَيِّ الْعِشْقِ فِي السَّمَاوَاتِ وَالْأَرْضِ. سُبْحَانَكَ اللَّهُمَّ وَتَقَدَّسْتَ؛ صَلِّ عَلَى ذَاتِ وُجُودِ السَّادِسَةِ وَهَيَاكِلِ النُّورِ بَعْدَهُ كُلِّهِنَّ، ثُمَّ أَدِلَّاءِ الْوَجْهِ الْأَحَدِ وَنَاوِرُونَ حَوْلَهُمْ بِالْعِزَّةِ وَالْجَلَالِ وَالْجَمَالِ وَالْإِعْلَاءِ. وَصَلِّ عَلَيْهِمُ اللَّهُمَّ كَمَا صَلَّيْتَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَشِيعَتِهِمْ. الْبَهَاءُ عَلَيْكُمْ يَا مَلَأَ النُّورِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَسَلَامٌ. أَجِيبُونِي أَيَّتُهَا الْمَلَائِكَةُ النُّورِيَّةُ وَالْأَرْوَاحُ الرُّوحَانِيَّةُ وَالْأَسْمَاءُ النُّورَانِيَّةُ وَالْأَشْبَاحُ السُّبْحَانِيَّةُ؛ فَسُبْحَانَ اللَّهِ وَقُدْسَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلٰهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَالْعَظَمَةُ لَهُ وَالْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ

Transliteration: *shahida allāhu annahu lā ilāha illā huwa, shahādatan khāliṣatan ʿan dhikri ghayrihi wa-muṭahharatan ʿammā siwāhu. allāhumma ṣalli wa-sallim ʿalā shajarati al-ḥayāti fī wādī al-nūr fī kulli ḥīnin wa-qabla ḥīnin wa-baʿda ḥīn, fī kulli shaʾnin wa-qabla shaʾn wa-baʿda shaʾn; innaka anta ḥaffāẓu al-ʿālamīn. wa-innamā al-bahāʾu mina allāhi ʿalā wajhi'l-khāliṣīyati al-fāṭirīyati al-fāṭimīyati lahīya yuẓhiruhā allāhu fī yawmi qiyāmatihā bil-qudrati wa-al-kamāl, fahīya allāhu nūru al-ḥayyi al-ʿishqi fī al-samāwāti wa-al-arḍ. subḥānaka allāhumma wa-taqaddasta; ṣalli ʿalā dhāti wujūdi al-sādisati wa-hayākili al-nūri baʿdahu kullihinna, thumma adillāʾi al-wajhi al-aḥad wa-nāwirūna ḥawlahum bil-ʿizzati wa-al-jalāli wa-al-jamāli wa-al-iʿlāʾ. wa-ṣalli ʿalayhimu allāhumma kamā ṣallayta ʿalā muḥammadin wa-āli muḥammad wa-shīʿatihim. al-bahāʾu ʿalaykum yā malaʾa al-nūr wa-raḥmatu allāhi wa-barakātuhu wa-salām. ajībūnī ayyatuha al-malāʾikatu al-nūrīyatu wa-al-arwāḥu al-rūḥānīyatu wa-al-asmāʾu al-nūrānīyatu wa-al-ashbāḥu al-subḥānīyatu; fa-subḥāna allāh wa-qudsāna allāh wa-al-ḥamdu lillāh wa-lā ilāha illā allāh wa-allāhu akbar, wa-al-ʿaẓamatu lahu wa-al-mulku lillāhi rabbi al-ʿālamīn.*

Translation: *God, verily, testifies that there is no other god but It, an unadulterated testimony from the mention of what is other than It and purified above anything except It! O God, blessings and salutations be upon the Tree of Life in the Valley of NUR in every moment, before every moment and after every moment in every state, before every state and after every state! Verily, Thou art the Protector of the Worlds! And the Splendor from God be upon the Puritific, Creatrixive, Fāṭimiyyic Face of* ***She whom God shall make Manifest*** *on the Day of Her Resurrection with the Power and the Perfection, for She is God the Light of the Living Love in the Heavens and in the earth! Glorified art Thou, O God, and sanctified art Thou, blessings be upon the Essence*

of the Sixth Existence and the Temples of Light after Him, all of Them, then the Proofs of the Face of the One and the illuminated ones around Them with Exaltedness, the Majesty, the Beauty and the Supremity! And bless Them, O God, just as Thou blest Muḥammad and the Family of Muḥammad and Their Shiʿi! The Splendor upon Thee, O concourse of Light, and the mercy of God and Its blessings and peace! Answer me, O ye angels of luminosity, the theurgic spirits, the Names of Resplendence and the silhouettes of glorification; for Glory be to God and sanctified is God and praise be unto God and there is no other god but God and God is the Greatest, and the Might belongs to It, for the Dominion is God's, the Lord of the Worlds!

[122] **Transliteration**: *nūr ʿalaykum, wa-al-bahāʾu mina allāhi thanāʾan wa-bisubbūḥih.*

[123] The main body of this gate in the **Persian Bayān** states:

> Know thou that the All-Knowing God created the day of Friday for the sake of purification, subtle refinement, and the repose of the servant from that which they have borne throughout the six days. And whatever act is performed on the night and day of Friday, a recompense equivalent to that of the days of the week is bestowed upon them.
>
> And since the spirit of every thing is related to the human being, and the testimony of every thing is the testimony of the human being, for this reason it has been ordained that on the day of Friday one should take the Sun as witness before oneself to the verse which signifies the divine unity of God and faith in the Point of the Bayān and in that which has been sent down upon Him—so that perhaps on the Day of Resurrection, in the presence of the Sun of Reality, one may speak in this manner and bear witness to the oneness of God before Him and to the truth of whoever follows Him. Such is the fruit of this command, if anyone be able to perceive it.
>
> Otherwise there is no doubt that after the Manifestation of the Cause every soul will utter this on the day of Friday; yet on the Day of Resurrection it will be effaced if it be not spoken in the presence of God. And it is incumbent upon all to render this very word on the Day of Manifestation in the presence of **He whom God shall make Manifest** on every Friday—whoever is present before Him—until He grant permission for whatever accords with His good-pleasure in that Manifestation.
>
> It does whatsoever It wills and decrees whatsoever It intends: It is not questioned concerning what It does, while all are questioned concerning every thing (*my trans.*)

بدانکه خداوند عالم یوم جمعه را خلق فرموده از برای طهارت و لطافت و سکون عبد از آنچه که در ایام سته متحمل بوده و هر عملی که در شب و روز جمعه کرده شود ثواب مثل ایام هفته باو داده میشود و

از آنجائی که هر شیئ روح آن متعلق بانسان است و شهادت هر شیئ شهادت انسان است از این جهت امر شده که در روز جمعه در مقابل شمس آن را شاهد گیرند بر آیه که مدل است بر توحید آن خدا را و ایمان آن بنقطهٔ بیان و آنچه در او نازل شده لعل در یوم قیامت در بین یدی شمس حقیقت این گونه ناطق گردد و شهادت دهد بر وحدانیت خداوند در نزد او و بر حقیت هر کس که متبع او است که این است ثمرهٔ این امر اگر کسی تواند درک نمود و الا شبهه نیست که بعد از ظهور امر هر نفسی در یوم جمعه خواهد گفت ولی یوم قیامت محو میگردد اگر نگوید بین یدی الله و فرض است بر کل ادای همین کلمهٔ در یوم ظهور بین یدی من یظهره الله در هر یوم جمعه هر کس که در نزد او حاضر باشد تا آنکه اذن دهد بر آنچه رضای او است در آن ظهور يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يُرِيدُ، لَا يُسْأَلُ عَمَّا يَفْعَلُ، وَكُلٌّ عَنْ كُلِّ شَيْءٍ يُسْأَلُونَ

[124] **Transliteration**: *innamā al-bahāʾu min ʿindi llāhi ʿalayki, yā ayyatu-hā al-shamsu al-ṭāliʿatu; fa-ishhadī ʿalā mā qad shahidallāhu ʿalā nafsihi: annahu lā ilāha illā huwa al-ʿazīzu al-maḥbūb.*

[125] **Transliteration**: *bismillāhi al-ashmasi al-ashmas. innamā al-bahāʾu al-abhā wa-al-ʿalāʾu al-aʿlā min ʿindi sayyidatiki allāh, sayyidati kulli shayʾ, ʿalayki yā ayyatu-hā al-shamsu al-ṭāliʿah wa-al-āyatu al-azalīya wa-al-ṭalʿatu al-aḥadīya wa-al-wijhatu al-ilāhīya wa-al-qumuṣu al-waḥdānīya. la-ushhidannaki wa-kulla shayʾ ʿalā annahā lā ilāha illā hīya, sayyidatī wa-sayyidatuki; lam tazal hīya ilāhan wāḥidan aḥadan fardan ṣamadan mālikan barran, wa-lā tazālu hīya ulūhan ḥayyan qayyūman qādiran ʿazīzan sulṭānan ʿaṭūfan. fa-ishhadī ʿalā mā qad shahida llāhu ʿalā nafsihā bi-annahā hiya al-shajaratu allatī hīya lā ilāha illā huwa, al-ḥayyu al-ʿazīzu al-maḥbūb. fa-subḥānaka subḥānaka, wa-taʿālayta yā allāh bi-kashfi subuḥāti jalālika min ghayri ishāra. fa-asʾaluka allāhumma yā ilāhī an tuṣalliya wa-tusallima ʿalā muḥammadin wa-āli muḥammad, maẓāhiri nafsika wa-al-ismi al-aʿẓam, fī jawwi al-ʿamāʾ, thumma fī qaṣabati al-lāhūt, thumma fī ʿarshi al-jabarūt, thumma fī malakūti al-samāwāti wa-al-arḍ wa-mā baynahumā; innaka anta fardu al-ʿālamīn. wa-qudsānaka qudsānaka, wa-taʿālayta yā allāh bi-maḥwi al-mawhūm maʿa ṣaḥwi maʿlūmika. fa-asʾaluka allāhumma yā ilāhī an tuṣalliya wa-tusallima ʿali al-wāḥidi al-awwal, wa-mirʾāti al-azalīya, wa-shuhadāʾi al-rāsikhīn, wa-ahli al-bayān bi-al-ʿizzati wa-al-jalāl, fī sādhiji al-hāhūt, thumma fī ufuqi al-aʿlā, thumma fī ʿaẓamūti al-nuwwarāt wa-al-sakanāt; innaka anta ḥayyu al-ʿālamīn. wa-ḥamdānaka ḥamdānaka, wa-taʿālayta yā allāh bi-hatki al-sitr li-ghalabati sirrika. fa-asʾaluka allāhumma yā ilāhī an tuṣalliya wa-tusallima ʿalā shajarati al-amjad, wa-ḥurūfi al-wajhi al-aḥad, wa-dawāʾiri al-haykalīya kullihinna fī kulli ḥīn wa-qabla ḥīn wa-baʿda ḥīn; innaka anta qayyūmu al-ʿālamīn. wa-waḥdānaka waḥdānaka, wa-taʿālayta yā allāh bi-jadhbi al-aḥadīya li-ṣifati tawḥīdika. fa-asʾaluka allāhumma yā ilāhī an tuṣalliya wa-tusallima ʿalā hīya yuẓhiruhā allāh fī yawmi qiyāmatihā bi-al-ʿaẓama wa-al-istikmāl fī kulli shaʾn wa-qabla shaʾn wa-baʿda shaʾn; innaka anta ḥikmatu al-ʿālamīn. wa-kibrānaka kibrānaka yā allāh bi-nūrin ashraqa min ṣubḥi al-azal fa-yalūḥu ʿalā hayākili al-tawḥīd āthāruka. fa-asʾaluka allāhumma yā ilāhī an tuṣalliya wa-tusallima ʿalā ahli*

al-nūr al-fāṭimiyyīn wa-ḥaqīqati al-bayān wa-kulli aḥibbāʾika min qablu wa-min baʿdu. ulāʾika alladhīna yūfūna bi-ʿahdi alastika min tajallin ilā tajallin wa-min ẓuhūrin ilā ẓuhūrin wa-min ṭulūʿin ilā ghurūbin wa-min ghurūbin ilā ṭulūʿin wa-min khalqin ilā khalqin wa-min bāṭinin ilā ẓāhirin wa-min ẓāhirin ilā bāṭinin wa-min dawrin ilā dawrin wa-min kawrin ilā kawrin wa-min azal ilā abad wa-min lāhūt ilā jabarūt wa-min malakūt ilā nāsūt wa-mā baynahum wa-mā warāʾahum; innaka anta ʿadlu al-ʿālamīn. wa-majdānaka majdānaka yā allāh bi-ṭalʿati al-shumūsi ṣabāḥaka. fa-ṣalli allāhumma ʿalā maẓāhiri amrika ajmaʿīn sawāʾ fī rutbati mashīʾatika aw fī rutbati irādatika aw fī rutbati qadarika aw fī rutbati qaḍāʾika aw fī rutbati imḍāʾika aw fī rutbati idhnika aw fī rutbati ajalika aw fī rutbati kitābika fī shaʾni kulli ḥīn wa-shaʾnin qabla ḥīn wa-shaʾnin baʿda ḥīn. ehyeh asher ehyeh adonai ṣabaʾot el shaddai. wa-jʿalnī allāhumma min mujāhidī al-nūr bi-ismika al-aʿẓam wa-li-al-shumūsi wa-al-aqmāri ḥaqīqatika fī kulli waqt wa-fī kulli zamān wa-fī kulli ʿaṣr. lā ilāha illā anta qudsānaka fa-iḥfaẓnī bi-junūdi malāʾikati anwārika fī kulli ḥīn; innaka anta quddūsu al-ʿālamīn. lā ilāha illā huwa; kullu shayʾin hālikun illā nūruhu.

[126] **Transliteration**: *subḥānaka allāhumma, ṣalli ʿalā dhāti ḥurūfi al-sabʿi, thumma ḥurūfi al-ḥaqqi bi-l-ʿizzati wa-l-jalāl.*

[127] **Transliteration**: *allāhumma ṣalli ʿalā dhāti mirʾāti al-azal fī kulli ḥīn, wa-qabla ḥīn, wa-baʿda ḥīn.*

[128] **Transliteration**: *allāhumma ṣalli wa-sallim ʿalā muḥammadin wa-āli muḥammad, maẓāhiri nafsika wa-l-ismi al-aʿẓam.*

[129] **Transliteration**: *allāhumma ṣalli ʿalā dhāti wujūdi al-sādisah wa-anwārihi bi-l-nūri wa-l-ḍiyāʾ.*

[130] **Transliteration**: *innamā al-bahāʾu al-bahāʾu min ʿindi llāh, yā nūra al-anwār, ʿalā hīya yuẓhiruhā llāhu bi-l-ʿalāʾi al-ʿalāʾ.*

[131] To the numerical value of *laysa ka-mithlihi shayʾ* (لَيْسَ كَمِثْلِهِ شَيْءٌ), "*nothing like unto It,*" (**Qurʾān 42:11**).

[132] To the numerical value of *qāʾim* (قائم), "the Ariser."

[133] **Transliteration**: *wa-innamā al-bahāʾu mina llāhi ʿalayka, yā ayyuhā al-qamaru al-munīr, fī kulli ḥīn, wa-qabla ḥīn, wa-baʿda ḥīn.*

[134] From the ***Book of the Names of All-Things*** (**11:8**), **MS**.

[135] **Transliteration**: *bismillāhi al-aqmari al-aqmari, innamā nūru al-anwār mina llāhi al-nāwir al-nawwār ʿalayka, yā ayyatu-hā qamar al-munīr, fī kulli shaʾn, wa-qabla shaʾn, wa-baʿda shaʾn; fa-ashhadī ʿalā mā qad shahidallāhu ʿalā nafsihi bi-annahu huwa al-shajaratu allatī hīya lā ilāha illā huwa, ḥayyan anwaran ḥakīman qadīran ʿalīman quddūsan qayyūman ʿaẓīman laṭīfan qahhāran jawādan muqsiṭan mālikan fī qabḍatihi mā fī al-samāwāti wa-al-arḍ wa-mā baynahummā, kullu ʿibādin lahu wa-kullu shayʾin hālikun illā nūruhu.*

With this one-hundred and thirty-fifth (**135th**) endnote—to the numerical value of Fāṭima (فاطمة)—we will leave matters for this chapter here.

42

Ardent Adorativity[1]

(*al-wadūdīya*)

In Answer to the Name of God, *the Impresser*, regarding

She whom God shall make Manifest (Majestic be Her State, the Supreme)

There is no god but God, Truly, Truly!

She is the Living, the Most Lifegiving, the Most Theophanically Majestic, the Supreme!

In the Name of God, the Adored, the Holy!

Testified unification (*tahlīl*) and venerating mightification (*taʿẓīm*) is, and has ever been, due to the Presence of the **Simple-Expansive Reality** and That Most Holy, Pre-Eternal, the Exclusively One, Everlasting, unchanged and unchangeable Divine Essence, Who, by the consummation of the majestification of Its Transcendental Glorified Holiness, without indications, has disclosed the veils of the Theophanic Self-Disclosure of Its Light upon the blaze-fluxes of Its chosen ones in every epicycle (*kawr*) and dispensation (*dawr*); and, through the gracious outpouring of the independent Beauty of the Manifestation of Its All-Holy Sanctity—by the attraction of the Exclusive Oneness within the theophanies of the Names and Attributes—has inscribed, within the emanatory effusion of Its own Unicity, the Hidden Treasury of Its Love as an imprint upon the Talismanic-Temples of the Unicity of

the points and mirrors—in annihilation and subsistence—according to Its Will. And It has not manifested to any gnostic wayfarer in any waystation other than for the sake of endowing a sign of the interior gnosis (*ʿirfān*) and experiential recognition (*maʿrifa*) of Its own Light. Nor has the Light of lights self-disclosed the uninterrupted bounty of Its own Being from the precinct of the Pre-Eternal Dawn except in order to fill the irradiations of Itself—from the dawning-place of the Sun of Reality—into the depths of the substances of the inner essences of Its beloved ones, inasmuch as if you were to enter from the Way of the Path of Light into the station of the blaze-flux unto the **Celestial Earth** in the rank of the well-pleasing soul (*nafs marḍīya*), you would attain the Presence of the **Ecstatically-Adored, Beloved One** and would behold Her in the horizon of your self *at two bows-length or nearer* (**Q. 53:9**).

And know that, over your reality, your blaze-flux shall never lie regarding what you have seen in that luminous eschatological gathering-place, since everything other than the Light of Her Face within your being shall pass away and you shall be annihilated in Her Pre-Eternal Ecstatic Love and become subsistent in the Post-Eternal Love of that Light and Primal Tree—the Primal Will—and the Lote-Tree of the Farthest Limit; and the Most Great, Supreme Fāṭima; and the Goddess of the heavens and the earth and what is between them; and the element of the Ipseiticity of the Divine realm; and the locus of the Manifestation of the Name of God, *the Living* (*al-ḥayy*), the Possessor of the Verdant Green Eyes; and the orienting direction of the Light of lights; the *Sakīna*/Shekinah of God, in Truth; and the locus of the Appearance of Its Manifestation afterwards; Its Supreme, Most Great Theophanic Self-Disclosure; and the epiphanic-setting placement of Its Name, *the Expansive* (*al-wāsiʿ*); She is the Adored One, the Protector, the Holy, and the Sign of the Light, the Tremendous, the Beloved! Such is the Reality of ***She whom God shall make Manifest***, the Primal Eve, the Presence of the Truth of the realities (*ḥaqq al-ḥaqāʾiq*)—Majestic be Her State, the Supreme!

So exalted, exalted be Her Remembrance (*dhikruhā*)! Then exalted, exalted be Her Countenance (*wajhuhā*)! Then exalted, exalted be Her Attributions (*awṣafuhā*)!

Then exalted, exalted be Her All-Transcendent Gloriosity (*subbūḥīyatuhā*)! Then exalted, exalted be Her Ordaining Determination (*qadrīyatuhā*)! Then exalted, exalted be Her Life (*ḥayātuhā*)!

Then exalted, exalted be Her Peerlessness (*qayyūmīyatuhā*)! Then exalted, exalted be Her Ordinances (*aḥkāmuhā*)! Then exalted, exalted be Her Justice (*ʿadluhā*)!

Then exalted, exalted be Her Sanctity (*quddūsīyatuhā*)! Then exalted, exalted be Her Volition (*irādatuhā*)! Then exalted, exalted be Her Determining Measure (*qadaruhā*)!

Then exalted, exalted be Her Authorized Decree (*qaḍāʾuhā*)! Then exalted, exalted be Her Executing Realization (*imḍāʾuhā*)! Then exalted, exalted be Her Permission (*idhnuhā*)!

Then exalted, exalted be Her Appointed Term (*ajaluhā*)! Then exalted, exalted be Her Book (*kitābuhā*)! Then exalted, exalted be Her Splendor (*bahāʾuhā*)!

Then exalted, exalted be Her Majesty (*jalāluhā*)! Then exalted, exalted be Her Beauty (*jamāluhā*)! Then exalted, exalted be Her Might (*ʿaẓamatuhā*)!

Then exalted, exalted be Her Light (*nūruhā*)! Then exalted, exalted be Her Mercy (*raḥmatuhā*)! Then exalted, exalted be Her logoic-Words (*kalimātuhā*)!

Then exalted, exalted be Her Perfections (*kamālātuhā*)! Then exalted, exalted be Her Names (*asmāʾuhā*)! Then exalted, exalted be Her Attributes (*ṣifātuhā*)!

Then exalted, exalted be Her Grandeur (*ʿizzatuhā*)! Then exalted, exalted be Her Will (*mashīʾatuhā*)! Then exalted, exalted be Her Knowledge (*ʿilmuhā*)!

Then exalted, exalted be Her Power (*qudratuhā*)! Then exalted, exalted be Her Speech (*qawluhā*)! Then exalted, exalted be Her matters (*masāʾiluhā*)!

Then exalted, exalted be Her Nobility (*sharafuhā*)! Then exalted, exalted be Her Reign (*salṭanatuhā*)! Then exalted, exalted be Her Dominion (*mulkihā*)!

Then exalted, exalted be Her Supremity (*ʿalāʾuhā*)! Then exalted, exalted be Her Exclusive Oneness (*aḥadīyatuhā*)! Then exalted, exalted be Her Vivifying Singularity (*aḥyīyatuhā*)!

Then exalted, exalted be Her Luminosity (*nūrānīyatuhā*)! Then exalted, exalted be Her Absolute Uniqueness (*awḥadīyatuhā*)! Then exalted, exalted be Her Gatehood (*bābīyatuhā*)!

Then exalted, exalted be Her Providential Guidance (*wilāyatuhā*)! Then exalted, exalted be Her Reality (*ḥaqīqatuhā*)! Then exalted, exalted be Her Holiness (*qadāsatuhā*)!

Then exalted, exalted be Her Purity (*ṭāhirīyatuhā*)! Then exalted, exalted be Her Supreme Beauty (*ajmalīyatuhā*)! Then exalted, exalted be Her ipseity (*huwīyatuhā*)!

Then exalted, exalted be Her Pre-Eternity (*azalīyatuhā*)! Then exalted, exalted be Her Post-Eternity (*abadīyatuhā*)! Then exalted, exalted be Her Love-Rapture (*ʿishquhā*)!

Then exalted, exalted be Her Love (*ḥubbuhā*)! Then exalted, exalted be Her Affectionate Devotion (*wudduhā*)! Then exalted, exalted be Her Everlastingness (*ṣamadīyatuhā*)!

Then exalted, exalted be Her Theophanic Self-Disclosures (*tajallīātuhā*)! Then exalted, exalted be Her effusions (*fuyūḍātuhā*)! Then exalted, exalted be Her Manifestations (*ẓuhūrātuhā*)!

Then exalted, exalted be Her returns (*rajaʿātuhā*)! Then exalted, exalted be Her Talismanic form (*haykalīyatuhā*)! Then exalted, exalted be Her circularity (*dāʾirīyatuhā*)!

Then exalted, exalted be Her hands (*yadayhā*)! Then exalted, exalted be Her Wisdom (*ḥikmatuhā*)! Then exalted, exalted be Her acts (*afʿāluhā*)!

Then exalted, exalted be Her works (*aʿmāluhā*)! Then exalted, exalted be Her inner gnosis (*ʿirfānuhā*)! Then exalted, exalted be Her experiential knowledge (*maʿrifatuhā*)!

Then exalted, exalted be Her Separation (*faṣluhā*)! Then exalted, exalted be Her Union (*waṣluhā*)! Then exalted, exalted be Her Grace (*faḍluhā*)!

Then exalted, exalted be Her likenesses (*amthāluhā*)! Then exalted, exalted be Her archetypal image (*timthāluhā*)! Then exalted, exalted be Her qualities (*nuʿūtuhā*)!

Then exalted, exalted be Her blessings (*niʿamātuhā*)! Then exalted, exalted be Her benefactions (*ālāʾuhā*)! Then exalted, exalted be Her solicitous favors (*ʿināyātuhā*)!

Then exalted, exalted be Her gifts (*ʿaṭāyāhā*)! Then exalted, exalted be Her laudation (*thanāʾuhā*)! Then exalted, exalted be Her praise (*ḥamduhā*)!

Then exalted, exalted be Her Unicity (*tawḥīduhā*)! Then exalted, exalted be Her magnification (*takbīruhā*)! Then exalted, exalted be Her venerated mightification (*taʿẓīmuhā*)!

Then exalted, exalted be Her glorification (*tamjīduhā*)! Then exalted, exalted be Her strengthening grandeur (*taʿzīzuhā*)! Then exalted, exalted be Her sign (*āyatuhā*)!

Then exalted, exalted be Her declarations (*bayānātuhā*)! Then exalted, exalted be Her proof (*burhānuhā*)! Then exalted, exalted be Her demonstration (*istidlāluhā*)!

Then exalted, exalted be Her proving authority (*ḥujjīyatuhā*)! Then exalted, exalted be Her clear evidence (*bayyīnatuhā*)! Then exalted, exalted be Her form (*ṣūratuhā*)!

Then exalted, exalted be Her moments (*laḥaẓātuhā*)! Then exalted, exalted be Her spiritual attractions (*jadhabātuhā*)! Then exalted, exalted be Her sight (*baṣaruhā*)!

Then exalted, exalted be Her hearing (*samʿuhā*)! Then exalted, exalted be Her driving impulses (*dafʿātuhā*)! Then exalted, exalted be Her dialectics (*jaddalātuhā*)!

Then exalted, exalted be Her absolution/disavowal (*barāʾatuhā*)! Then exalted, exalted be Her Guardianship (*walāyatuhā*)! Then exalted, exalted be Her call (*daʿwatuhā*)!

Then exalted, exalted be Her reception (*istiqbāluhā*)! Then exalted, exalted be Her reverberations (*raddadātuhā*)! Then exalted, exalted be Her exhortation (*waʿẓuhā*)!

Then exalted, exalted be Her Existence/Being (*wujūduhā*)! Then exalted, exalted be Her thingness (*shayʾīyatuhā*)! Then exalted, exalted be Her Essential Presence (*ʿaynīyatuhā*)!

Then exalted, exalted be Her Essentiality (*dhātīyatuhā*)! Then exalted, exalted be Her Essential-Beingness (*kaynūnīyatuhā*)! Then exalted, exalted be Her Tree (*shajaratuhā*)!

Temples of the Pure Religion of Gnosis

Then exalted, exalted be Her arboricity (*shajarīyatuhā*)! Then exalted, exalted be Her penetration (*nufūdhuhā*)! Then exalted, exalted be Her vision (*naẓaruhā*)!

Then exalted, exalted be Her aspect (*manẓaruhā*)! Then exalted, exalted be Her existentiations (*mukawwinātuhā*)! Then exalted, exalted be Her creative innovations (*ibdāʿātuhā*)!

Then exalted, exalted be Her creation (*khalquhā*)! Then exalted, exalted be Her origination (*nashʾatuhā*)! Then exalted, exalted be Her cosmocration (*fāṭirīyatuhā*)!

Then exalted, exalted be Her Fāṭimicity (*fāṭimīyatuhā*)! Then exalted, exalted be the Valley of Her Light/**NUR** (*al-wādī nūruhā*)! Then exalted, exalted be the Light of Her lights (*al-nūr anwāruhā*)!

Then exalted, exalted be Her point of adoration/*qibla* (*qiblatuhā*)! Then exalted, exalted be Her Intimate Nearness in the **Year of the Most Proximate** (*aqrabīyatuhā fī sanat al-aqrab*)![2] Then exalted, exalted be the the Day of Her Eschatological Gathering by the Manifestation of the Face in Her Light (*al-yawm ḥashruhā bi-ẓuhūr al-wajh bi-nūrihā*)![3]

And know, O you who have turned your face to God, that it is beloved with God—that from the initial [letter] ***fāʾ*** (ف) unto the final [letter] ***alif*** (ا) of these logoic-Words in Arabic—if an illuminator of the Light should build either a pentagrammic or circular talisman for themselves from it and thereby talismanically protect themselves by it.

And if you wish that through the course of your life to journey in the ocean of pure ecstatic adoration and love within the Supreme Celestial Paradisal Garden (*riḍwān*), you already possess the provision for this voyage. For if—with absolute sincerity, the utmost subtlety and complete of intentions—you were to journey the totality of your own being by a single recitation of "*She is God, the Light of the Living Love in the heavens and the earth!*," you would have traversed the **Seven Cities of Love** in your horizons and within yourself and would have reached the realization of the ***Theophanic Praise of Fāṭima*** and the letter ***ṣād*** (ص)—whose intention is ***She whom God shall make Manifest***, the **Tree of Existence**! For it is She Who is Apparent by the Manifestation of this letter and by God's Supreme logoic-Words! *And Light be upon whosoever follows the illuminations of the Guidance unto the Truth!*

Persian/Arabic Text

الودودية

جواب باسم الله الطابع

در بارهٔ هِيَ يُظهِرُهَا الله جَلَّ شَأْنُهَا الْعُلْيَا

لا إِلٰهَ إِلَّا اللَّهُ حَقًّا حَقًّا

هِيَ الْحَيُّ الْأَحْيِي الْأَجَلَّى الْأَعْلَى

بِسْمِ اللَّهِ الْوَدُودِ الْقُدُّوسِ

تهليل و تعظيم لايق حضرت بسيط الحقيقة و آن ذات اقدس ازلى لم يزل ولا يزلى أحدى صمدى بوده و هست كه باستكمال استجلال سبّوحيت بدون

اشارات، حجابات نور تجلّی عظمت خود را بر افئدهٔ مصطفین خود در هر کوْر و دوْری مکشوف گردانده؛ و باستفضال استقلال جمال ظهور قدّوسیت بِجَذْبَةِ أَحَدِيَّهِ در جلوهٔ أَسْمَاءِ وَصِفَاتٍ بِفَيْضِ تَوْحِيدِ خود کنزیت مخفی حبّ خود را متأثر بر هیاکل توحید نقاط و مرایا متنقش نهاده، در فناء و بقاء به مشیّت خود. و ظهور نکرده به هیچ سالك عارفی در هیچ منزلی إِلَّا لِأَجْلِ عطا آیهٔ عرفان و معرفت نور خود؛ و نُورُ الْأَنْوَارِ جُودَ بِلا قَطْعٍ خود را متجلّی نگردانده از ساحت صبح أَزَلِيَّتٍ إِلَّا لِأَجْلِ إِمْلَاءِ إِشْرَاقَاتِ خود را از مطلع شمس حقیقت در اعماق جواهر بواطن أَحِبَّاءِ خود، چنانکه اگر دخول فرمایی از مسیر صراط نور به مقام فؤاد در ارض ملکوت برتبهٔ نفس مرضیه خواهی رسید در حضور محبوب معشوق و اون را مشاهده خواهی کرد در أُفُقِ نفست بِـ﴿**قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ**﴾.

و بدان که فؤاد تو بر حقیقت تو أبدًا کاذب نخواهد بود از آنچه که دیده‌ای در آن محشر نورانی؛ چون همه چیز جز نور وجه اون در وجود تو هلّاك خواهد شد و تو فانی می گردی به عشق ازلی اون و باقی به حبّ ابدی اون نور و شجرهٔ أُولی و مشیّت اوّلیه و سدرة المنتهی و فاطمهٔ کُبری العُظمی، إِلَهَةِ السَّمَاوَاتِ

وَالْأَرْضِ وَمَا بَيْنَهُمَا، وَعُنْصُرِ الْهَاهُوتِ اللَّاهُوتِ، مَظْهَرِ إِسْمِ اللَّهِ الْحَيِّ ذُو عُيُونٍ الْأَخْضَرِ الْخُضْرَاءِ، وَوِجْهَةِ نُورِ الْأَنْوَارِ، سَكِينَةِ اللَّهِ بِالْحَقِّ، وَمَظْهَرِ ظُهُورِهِ مِنْ بَعْدِ، تَجَلِّيهِ الْعُظْمَى الْكُبْرَى، وَالْمَوْقِعِ لِإِسْمِهِ الْوَاسِعِ؛ هِيَ الْوَدُودُ الْمُهَيْمِنُ الْقُدُّوسُ، وَآيَةُ النُّورِ الْعَزِيزِ الْمَحْبُوبِ. این است حقیقت هِيَ يُظْهِرُهَا اللَّهُ و شجرۀ وجود و حواء اُولی، حضرت حقّ الحقائق جَلَّ شَأْنُهَا الْعُلْيَا.

فَتَعَالَىٰ تَعَالَىٰ ذِكْرُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ وَجْهُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ أَوْصَفُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ سُبُّوحِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ قَدْرِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ حَيَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ قَيُّومِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ أَحْكَامُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ عَدْلُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ قُدُّوسِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ إِرَادَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ قَدَرُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ قَضَاؤُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ إِمْضَاؤُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ إِذْنُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ أَجَلُّهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ كِتَابُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ بَهَاؤُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ جَلَالُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ جَمَالُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ عَظَمَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ نُورُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ رَحْمَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ كَلِمَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ كَمَالَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ أَسْمَاؤُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ صِفَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ عِزَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ مَشِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ عِلْمُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ قُدْرَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ قَوْلُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ مَسَائِلُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ شَرَفُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ

سَلْطَنَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ مُلْكُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ عَلَاؤُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ أَحَدِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ أَحْيِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ نُورَانِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ أَوْحَدِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ بَابِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ وِلَايَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ حَقِيقَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ قَدَاسَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ طَاهِرِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ أَجْمَلِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ هُوِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ أَزَلِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ أَبَدِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ عِشْقُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ حُبُّهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ وُدُّهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ صَمَدِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ تَجَلِّيَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ فُيُوضَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ ظُهُورَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ رَجَعَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ هَيْكَلِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ دَائِرِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ يَدَيْهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ حِكْمَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ أَفْعَالُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ أَعْمَالُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ عِرْفَانُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ مَعْرِفَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ فَصْلُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ وَصْلُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ فَضْلُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ أَمْثَالُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ تِمْثَالُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ نُعُوتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ نِعَمَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ آلَاؤُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ عِنَايَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ عَطَايَاهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ ثَنَاؤُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ حَمْدُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ تَوْحِيدُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ تَكْبِيرُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ تَعْظِيمُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ تَمْجِيدُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ تَعْزِيزُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ آيَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ بَيَانَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ بُرْهَانُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ اسْتِدْلَالُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ حُجِّيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ بَيِّنَتُهَا، ثُمَّ

تَعَالَىٰ تَعَالَىٰ صُورَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ لَحَظَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ جَذَبَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ بَصَرُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ سَمْعُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ دَفَعَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ جَدَّلَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ بَرَاءَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ وَلَايَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ دَعْوَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ اسْتِقْبَالُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ رَدَّدَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ وَعْظُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ وُجُودُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ شَيْئِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ عَيْنِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ ذَاتِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ كَيْنُونِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ شَجَرَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ شَجَرِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ نُفُوذُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ نَظَرُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ مَنْظَرُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ مُكَوِّنَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ إِبْدَاعَاتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ خَلْقُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ نَشْأَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ فَاطِرِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ فَاطِمِيَّتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ الْوَادِي نُورُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ النُّورُ أَنْوَارُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ قِبْلَتُهَا، ثُمَّ تَعَالَىٰ تَعَالَىٰ أَقْرَبِيَّتُهَا فِي سَنَةِ الْأَقْرَبِ، ثُمَّ تَعَالَىٰ تَعَالَىٰ الْيَوْمَ حَشْرُهَا بِظُهُورِ الْوَجْهِ بِنُورِهَا.

و بدان ای متوجه الی اللّه که نزد خدا محبوب است اگر ناور نوری از **فاء** اوّل تا **الف** آخر این کلمات عربی هیکل یا دائری سازد برای خود و خود را بر آن تحرز نماید. و اگر خواهی که در تمامی طول عمرت در بحر صرف عشق و محبّت در رضوان علیین اعلی سلوك نمایی، داری زاد سفر را؛ زیرا که اگر به

صدق محض و قصد ادقّ و اتمّ كلّ وجود خودت را سيْر كنى، به يك تلاوت ﴿هِيَ اللَّهُ نُورُ الْحَيِّ الْعِشْقِ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾ خواهى گشت هفت شهر عشق آفاق و نفست را، و مى رسى بمقصد تحقّق **تسبيح فاطمه** و حرف **صاد** كه مراد آن هِيَ يُظْهِرُهَا اللَّهُ و شجرهٔ وجود باشد، چون اون ميباشد ظاهر بظهور اين حرف و كلمات اللَّهِ الْعُلْيَا. وَنُورٌ عَلَىٰ مَنِ اتَّبَعَ إِشْرَاقَاتِ الْهُدَىٰ!

Notes

[1] This final piece is a slightly polished item from mid 2022 in the period very shortly before our completion of the Bayān. Now, ***wadūdiyya*** (وَدودِيّة) is here employed as a deliberate vocalic reshaping of the root *w-d-d*, which denotes *love*, *affectionate inclination*, and *intimate goodwill*. Whereas the attested form *wudūdīya* signifies a settled quality of lovingness or affectionate warmth, *wadūdiyya* is coined to suggest love in its dynamic aspect—an active, outward-moving surge of the heart *qua* blaze-flux. The shift in vowel is not meant as a claim about classical morphology, but as a semantic intensification that frames affection as kinetic rather than static. In this usage, *wadūdiyya* names the ecstatic propulsion of adoration: love understood not merely as a *condition of being* but as an intentional movement toward its object. It evokes a state in which affectionate warmth becomes radiant orientation—an effusive turning of the inner being toward the Beloved. The term therefore captures adoration as lived motion: a rapturous outpouring in which love expresses itself as ascent, attraction, and participation. Read in a theosophical or mystical register, *wadūdīya* designates the moment when benevolent affection crosses into ecstatic devotion. It marks the transition from loving presence to loving act—from inward warmth to luminous effusion. In this sense, the coined form functions as a conceptual bridge between intimacy and rapture, describing adoration as a living current that carries the soul beyond mere sentiment into experiential communion—and in the sense articulated in this final piece, this is the peak of the spiritual praxis we are advocating vis-à-vis the Divine Feminine *qua* ***She whom God shall make Manifest***. With some alterations, our item was deliberately designed in some parts to echo several key parts of the **Persian Bayān**—and in the concluding part, the **10th Gate of the Ninth Unity** *specifically* (the final section of the **Persian Bayān** written by the Primal Point). We also end this whole book in an arc where we began it with our first visionary narrative—***The Soul of Holiness***—since this final epistle is connected to our initiating recital. Thus, abiding love for ***She whom God shall make Manifest*** on the part of the adepti of this Path *is* the ***Temple of the Pure Religion of Gnosis***—for whosoever shall follow the prescriptions strewn and laid out throughout this Book and in the **Completion of the Bayān** shall surely Encounter Her, in Truth!

[2] Whose numerical value is **303**.

[3] In the original Arabic (following the Persian), there are one-hundred and twenty-three (**123**) invocations to Her here in this specific part of the text. In the English translation, we have divided

these into groups of three (**3**) to a paragraph, since per Ibn ʿArabī all things divine come in *threeness*. This yields forty-one (**41**) short paragraphs for the English translation to the Arabic numerical value of *umm* (أُمّ), '*mother*'. The number one-hundred and twenty-three (**123**) itself is one of our calculations for the sum of the heptadic form of the **Greatest Name** based on our secret *abjad* to this symbol. **1+2+3=6**, which is (as previously shown) the number of the **Divine Feminine**.

With this specific compilation, together with the **Completion of the Bayān**, the wayfarer and illuminator upon this Path now possesses all of the basic intellectual, textual and practical building blocks for their own personal wayfaring to God—which has been the purpose of this Book. Let not its length deter anyone. Rather, look upon it as a verdant, abundant and multifarious garden from which the illuminator of the Light may pick and choose as they are guided from Above unto the **Day of Her Manifestation**. **Yā NUR**!

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